

THE SECOND PART OF AN
ANKER
OF CHRISTIAN
DOCTRINE.

VVHEREIN, THE MOST PRINCIPAL POINTES
of Catholique Religion, are proued:

By the onlie vvritten vvord of God.

Not reiecting Diuine, nor Apostolical Traditions; authentical
Councels; Popes Decrees; Ancient Fathers; nor other ordina-
rie proofes: but abstracting from them in this Encounter:

For better satisfaction of those, who wil admitte no other
trial of true Religion, but Scriptures only.

AUCTORE T. VV. S. T. D. P. A.



Search the Scriptures. Ioan. 5. vers. 39.

Did the vvord of God procede from you?

Or came it vnto you only? 1. Cor. 14. v. 36.

Printed at Doway.

By LAWRENCE KELLAM, at the signe of the holie Lamb.
M. DC. XXII.

PERMISSV SUPERIOREM.
Michaelis Pauli, & Fratrum^{Mon.} Ben.

A P P R O B A T I O.

EGo infra scriptus testor me hunc librum, quatuor partes continentem, cui titulus præfigitur [*An Anker of Christian doctrine &c.*] legisse, nihilque in eo Fidei Catholicæ, vel bonis moribus aduersum reperisse. Quinimo præcipua ferèq; omnia, Christianæ Doctrinæ capita, solis Sacræ Scripturæ testimonijs, validè in eo confirmata inneni: ut sic importunitati Nouatorum huius sæculi (qui nullam aliam auctoritatem in rebus fidei controuersis discutiendis, præter scriptum Dei verbum admittunt) abundè satisfiat. Quare eundem magna cum utilitate, tum Catholicorum, tum ipsorum Aduersariorum, prelo mandari posse iudico. In cuius rei fidem, nomen meum subscripsi. Die 23. Aprilis. 1622.

MATTHÆVS KELLISONVS, S. Th. Doct. &c.

Infrascriptus hunc librum in quatuor partes distributum, ab Authore Anglo nobis familiarissime cognito, Anglicana lingua scriptum; & ab alio eiusdem nationis etiam viro doctissimo, S. Theol. Doctore, supra nominato, lectum, nec quicquam recte fidei, aut bonis moribus aduersum continere deprehensum; imo multis modis legentibus profuturum: amborum iudicio nixus dignissimum qui imprimatur, censui. Duaci. Die 23. Aprilis. 1622.

BARTHOLOMÆVS PETRVS Sacræ
Th. Doct. & Duaci Professor.

To the right welbeloued ENGLISH READER.



BECAUSE the former parts of this worke, and these latter, being printed at diuers times, wil hardly perhaps come together, to the same persons handes; I haue thought it mete (Welbeloued Reader) here to repete the summarie contents of the former Preface. wherby you may see the causes, why after so manie excellent Bookes, written in our language, for clearing al pointes of Christian Doctrine, this also is written in an other forme; prouing the same by holie Scriptures only. Which thing is vndertaken (as also the Holie Bible is for the same reasons, set forth in vulgar tongues) first to satisfie al such, as vntuly suppose that we preferre anie other auctoritie above the holie Scriptures. Secondly to ioyne issue of trial with our Aduersaries, who imagine that herein they haue some aduantage against vs. And withal to geue contentment, if it be possible, to al those, which at this time, wil admitte no other proofes in matter of Faith, and Religion, but the onlie Scriptures: that so it may appeare, who are best grounded therein.

For although our English Protestants in the beginning of Quene Elisabeths reigne, very boldly prouoked al Roman Catholiques to trie the true Religion, not only by the holie Scriptures; but also by the Ancient Councils, and Fathers of the first six hundred yeares after Christ: as M. Iohn Iuel publicly proclaimed at S. Pauls Crosse in London; yet shortly after, finding by experience, that they were not able to maintaine that chalenge, they generally ever since say plainly; that they wil not stand to anie other auctoritie,

VVhy this
Treatise is
written.

The first
cause.

2.

3.

Protestants
sometime pro-
mised to stand
to the iudge-
ment of an-
cient Fathers.

Now they
require onlie
Scriptures.

The Preface to the

Authority, but to the onlie written Word of God. And holding opinion that the Church can erre in Faith, they endeavour to bring the very Church it self (theirs *1/a. 54. v.* and our proper Iudge) to be iudged as a partie. 17. Wherby they draw a Controuersie to this one question: Who amongst al pretenders, rightly vnderstand the holie Scriptures? Wherupō we might most iustly require, that they by onlie Scriptures, should first disprone our long established Religion; and then also proue their owne, newly pretended.

We agree to proue by onlie Scriptures, which is the true Religion.

But seeing they can not doe it; we, for the more manifestation of truth, and for better reducing those that erre, into the right way, doe condescend to trie this important cause, by this special, & onlie meanes, to which, you our Aduersaries, seme so confidently to appeale. Only beseeching you, that we may in sober maner, by word, or by writing, without clamorous contention, or vncharitable railing, procede herein; according to these, or other reasonable conditions. For without reasonable conditions (as both ancient and present experience teacheth) it is but lose of time, to dispute with contentious spirites, out of only Scriptures. First therefore you must stil remember, that we doe not grant your exclusion of other proofes, to be iust; but that we are content to abstaine from them, vntil you shal find it needeful, to repaire vnto them againe. Secōdly, that in the meane while you be also limited, to the same onlie meanes of holie Scriptures. Thirdly, that it may suffice for either partie (which wil be as necessarie for you, as for vs) to proue the thing it self, which we beleue, by necessarie consequence, of the holie Scriptures, though the verie wordes be not there expressed. Fourthly, when in our conference, some wordes, or sentences of holie Scripture, may seme hard, or contrarie to other places, that then the same may be explained, by the more cleare: or the more in number

*See Mandat
ductions
to the true
Church, ch.
9. 10.*

Presupposing reasonable conditions.

1. Condition.

2.

3.

4.

(perrey-

English Reader.

(perteyning to the same matter) may explicate the fewer. Alwayes considering that euerie word in holie Scripture, is assuredly true: al being indited by the Holie Ghost. These conditions we suppose, al louers of truth, and studious of concord, wil approue for reasonable. In confidence whereof, we here proue not only matters of Controuersie, but also al principal pointes of Christian Doctrin: because manie Controuersies depend vpon other Articles, at this time not called into question. Because also new errors doe dayly rise, which haue like nede, to be confuted. Thirdly, to shew by experience, that old Heretikes drew as plausible arguments from the holie Scriptures, for their errors, as anie Sectaries doe now for their new opinions. Fourthly, for our further instruction by holie Scriptures, as wel in al pointes of Faith, which we are bond to know: as in Precepts of life, which we are bond to performe: according to the Apostles doctrine [Be ye doers of the word, and not hearers only] For better explication sake, we diuide this whole worke into foure parts. In the first part are explained the Articles of the Apostles Crede. In the second part, the seuen holie Sacraments of Christ. In the third, the tenne Commandments. And in the fourth part, the necessarie vse of Prayer: Especially Our Lords Prayer.

VVhy other points are here proued, which are not now in controuersie.

1. Reason.

2.

3.

4.

The whole worke is diuided into foure parts.

4
1
2
3
4

To God be al glorie.

From Arras College in Paris. 25. Martij. 1622.

Yours euer in Christ our Lord:

THOMAS VVORTHINGTON
Seminario Priest.

THE CONTENTS OF THE FIRST PART. Concerning the Articles of Faith: comprised in the Apostles Crede.

Credo	F Aith is necessarie to saluation.	<i>Article 1.</i>
	Mans witte, nor reach of natural reason, can not attaine faith: neither is mans testimonie sufficient to assure it, but Gods word onely.	<i>Article 2.</i>
	Gods word is partly written in the holie Scriptures: partly known, and kept by Tradition.	<i>Art. 3.</i>
	Some Scriptures are hard, and require authentical interpretation.	<i>Article 4.</i>
	True miracles are an assured prooffe of faith: and of other truth, for the which they are wrought.	<i>Art. 5.</i>
In Deum	God is one: and there can not be anie other God.	<i>Art. 6.</i>
Patrem	In God is Trinitie of Persons, the Father, the Sonne, and the Holie Ghost.	<i>Article 7.</i>
Omnipotentē	God is Omnipotent.	<i>Article 8.</i>
	God knoweth al thinges.	<i>Article 9.</i>
	God is absolute Goodnes: & al his actions are good.	<i>Art. 10.</i>
Creatorem	Anges, the first creatures, are, the most part, in glorie: manie	<i>Art. 11.</i>
Cæli	are damned.	<i>Art. 11.</i>
	Holie Anges by their ministerie, & prayers, protect & helpe men. Diuels seeke mens ruine.	<i>Art. 12.</i>
Et terræ	Man at first receiued original Iustice: which he lost by transgressing Gods commandment. And therby infected al his progenie with Original sinne.	<i>Art. 13.</i>
	Mans vnderstanding, and free wil are weakned by sinne: but not lost.	<i>Article 14.</i>
Et in Iesum	After the fal of man, God promised a Redemer: who was also foreshewed by manie figures: and by al the Prophets.	<i>Art. 15.</i>
Christum.	Our Lord Iesus of Nazareth is Christ, our Redemer.	<i>Art. 16.</i>
Filiū eius	Our Lord Iesus Christ is God, the Second Person of the B.	<i>Article 17.</i>
unicū	Trinitie.	<i>Art. 18.</i>
Dominū	Our Lord Iesus Christ is truly man.	<i>Christ</i>
nostrū		

Christ our Lord, from the instant of his Incarnation, had fullnes of Grace, Knowledge, and Power. *Art. 19.* Qui conceptus est de Spiritu Sancto.

Christ our Lord tooke all mans infirmities, not opposite to perfection. *Article 20.* Natus.

The B. Virgine Marie is the Mother of God: and most excellent of all created persons. *Art. 21.* Ex Maria Virgine.

Christ our Sauour after thirtie yeares priuate life, preached his Gospel: confirming it diuers wayes. *Art. 22.* Passus sub Pont. Pil. cruci. mort. & sepult.

Christ our Redemer suffered manie greuous torments: Death on the Crosse: and was buried. *Art. 23.* Descendit ad inferos.

The glorious soule of our B. Sauour, parting from his bodie, descended into hel. *Art. 24.* Tertia die resurrexit à mortuis.

Our Sauour Iesus Christ rose from death the third day. *Article 25.* Ascendit ad caelos & sedet ad dext. Dei. Pat. Omnipot.

Christ our Lord appeared often after his Resurrection. And ordeined diuers thinges, pertheyning to his Church. *Art. 26.* Inde ven. est in viu. & mor.

Christ our Lord ascended into heauen: sitteth on the right hand of God. *Article 27.* Credo in Spiritum Sanct.

Christ our Lord wil come in Maiestie: and Iudge the world. *Article 28.*

God the Holic Ghost (with the Father, and the Sonne) inspirith: & sanctifieth the Church, & the members thereof. *Art. 29.*

The vniuersal Church consisteth of holie Angeles, with other Saincts in heauen, and the faithful in earth: of all which, Christ as man, is Head. *Art. 30.*

The militant Church conteineth two general members: The Clergie, and Laitie; vnder one visible head. *Art. 31.*

As wel the Clergie, as Laitie containe particular bodies, with seueral heades, all subordinate in one bodie, to one Supreme Visible Head. *Article 32.*

The true Church of God is known by special markes. The first of which is Vnitie. *Art. 33.*

In the old Testament there was euer one Supreme Visible Head of the Church. *Art. 34.*

Christ our Sauour ordeined S. Peter cheefe of the Apostles: and Visible Head of the militant Church. *Art. 35.*

Christ our Sauour also ordayned a continual Succession of S. Peters Supremacie, to the end of this world. *Art. 36.*

The

Sanctam
Catholicam.

The true Church of Christ is Holie. *Art. 37.*
The true Church is Catholique. *Art. 38.*
The true Church is Apostolique. *Art. 39.*
The true Church is Perpetual, from the begining of the
world to the end. *Article 40.*
The true Church of God euer hath bene, and wil be Visible.
Article 41.
The Church can not erre, in doctrine of faith: nor of maners.
Article 42.

Sanctorum
Communio-
nem.

In the whole Church is Communion of Sacrifice, Sacra-
ments, Praiers, and other good workes. *Art. 43.*
Soules in Purgatorie doe participate of the Communion of
Saintes: receiuing releefe by the holie Sacrifice, and other suf-
frages. *Article 44.*
No Infideles doe partipate of the communion of Saintes.
Neither is it lawfull to communicate with them, in practise of
Religion. *Article 45.*
Excommunicated persons are excluded from the Church, and
communion of Saintes. *Article 46.*

Remissionem
peccatorum
Carnis Resur-
rectionem.

Whosoever doe fal into mortal sinne, lose the participation
of good workes, vntil they be truly penitent. *Art. 47.*
In the Catholique Church is remission of sinnes: and Iusti-
fication by grace. *Article 48.*
Al mankind shal rise from death, at the day of General Iudge-
ment. *Article 49.*

Vitam eter-
nam.

The blessed shal enioy eternal glorie: according to their me-
rites. *Article 50.*
The wicked shal be in euerlasting payne, for their sinnes.
Article 51.

Amen.

It was foreshewed, and there haue bene, are, and wil be He-
resies, against the true Faith. *Art. 52.*
Antichrist the head of al Heretickes, is to come: nere the end
of this world. *Article 53.*

THE

THE CONTENTS OF THE SECOND PART.

Concerning the Holie Sacraments of Christ.

God geueth his grace to men, not only by inuisible meanes, *Lex per*
but also by external signes. *Article 1. Moysen dau*

Men doe rightly serue God, both by internal, and external
sensible signes. *Article 2.*

Of al external holie Rites, Sacrifice, and Sacraments are most
principal. *Article 3.*

In the Church of Christ are diuers Sacraments. Which here we
presuppose, & in their seuerall places, proue to be Seuen. *Art. 4. Gratia & veri-
tas per IESVM
Christum
facta est.*

Christ's Sacraments, and daylie Sacrifice excel al Sacrifices, &
Sacraments of the old Testament. *Article 5.*

God is the principal efficient cause of grace, in al the Sacra-
ments. *Article 6.*

Christ as man, is the meritorious cause of grace, by the Sacra-
ments. *Article 7.*

Sacraments are the instrumental cause of grace. *Article 8.*

Christ's Ministers are the ministerial cause of grace, in the Sa-
craments. *Article 9.*

Baptisme, the first of Christ's Sacraments, is necessarie to salua-
tion. *Baptismus.
Article 10.*

Baptisme is especially necessarie for infants. *Article 11.*

By Baptisme the soule is cleansed from sinne: and sanctified
with grace. *Article 12.*

Concupiscence, remayning after Baptisme, is not sinne. *Ar. 13.*

Baptisme imprinteth a spiritual Character in the soule. *Ar. 14.*

Solemne Rites are requisite, and profitable, in the administra-
tion of Baptisme: and of other Sacraments. *Article 15.*

Confirmation is a true and proper Sacrament, geuing special
grace. *Confirmatio.
Article 16.*

Confirmation also imprinteth a special Character. And in thar,
& other respects, it behoueth al Christians to receiue it. *Ar. 17.*

In the blessed Sacrament of the Eucharist, Christ is really, and
substantially present. *Eucharistie
Article 18. Sacramentum:*

Vnder each forme of bread, & of wine, in the B. Sacrament,
is whole Christ, Bodie, Bloud, Soule, & Diuinitie. *Article 19.*

It suffi.

It sufficeth, and is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kind only.

Article 20.

Al Christians hauing vse of reason, are bond to receiue this most holie Sacrament.

Article 21.

Sacrificium. The holie Eucharist is also a Sacrifice propiciatorie.

Article 22.

The holie Eucharist is the complement of al the old Sacrifices.

Article 23.

Sacrifice is due to God onlie: and to no creature, how excellent soeuer.

Article 24.

Penitentia. Penance consisting of Contrition, Confession, and Satisfaction, is a true Sacrament.

Article 25.

Contrition or (at least) Attrition is necessarie, as the first part of Penance.

Article 26.

Confession of al mortal sinnes is necessarie, for remission thereof.

Article 27.

Venial sinnes are sufficient, & conuenient matter of Sacramental Confession: though also remissible otherwise.

Article 28.

Secresie of Sacramental Confession is necessarie, by the Law of God, and of nature.

Article 29.

Satisfaction for the guilt of sinne, and for eternal payne, is made by Christ only.

Article 30.

Eternal punishment being remitted with the sinne, there remaineth ordinarily temporal punishment.

Article 31.

True penitents enabled by grace, doe satisfie the debt of temporal punishment, due for sinnes remitted.

Article 32.

Praying, Fasting, and Almesdeedes, are special satisfactorie workes, for sinnes remitted.

Article 33.

One may satisfie for an other; being both in state of grace.

Article 34.

Temporal paine due for sinnes remitted, may be released by Indulgence.

Article 35.

The residue of satisfaction, not made in this life, is to be fulfilled in Purgatorie: by suffering, or by suffrages, after death.

Art. 36.

The proper effect of the Sacrament of Penance is remission of actual sinnes, after Baptisme.

Article 37.

Extrema
Vnctio. Extreme Vnction of the sicke with holie Oile, by a Priest, is a true Sacrament.

Article 38.

The

The proper effect is strengthening of the soule in the agonie of death: with remission of sinnes if anie remayned: and restauration to bodlie health, if it be expedient for the soule. *Article 39.*

It behoueth al penitents, being by sicknes in peril of death, to receiue this Sacrament of Extreme Vnction. *Article 40.*

Ordination of Priestes; and of other Clergie men; is a true Sacrament. *Article 41.*

None can be made Clergimen, but by Ordination of the Apostles successors. *Article 42.*

Competent qualities; especially of Age, Maners; and Learning, are conueniently required in Clergimen. *Article 43.*

The principal power of Holie Orders, is to consecrate, & offer Christs Bodie and Bloud, in the holie Sacrifice. *Article 44.*

An other power of holie Orders is Iurisdiction: to see, & gouerne the Church. *Article 45.*

There are diuers degrees of spiritual Pastors, subordinate to one cheefe visible Head. *Article 46.*

Marriage rightly contracted between a Christian man & a Christian woman, is a true Sacrament. *Article 47.* *Matrimonium*

Diuers iust impediments doe debarre some persons from contracting Marriage. *Article 48.*

The bond of Christian Marriage can not be dissolued, so long as both parties liue in this world. *Article 49.*

Christ gaue his Church power to institute sacred Rites, & Ceremonies: which are called Sacramentals. *Article 50.* *Sacramentalia.*

THE CONTENTS OF

THE THIRD PART.

Concerning the tenne commandments.

Gods commandments are possible: and necessarie to be kept. *Article 1.* *Locutus est Dominus cunctis sermones hos: Ego sum Dominus Deus tuus &c.*

By keeping Gods commandments, the faithful please God: and merite eternal glorie. *Article 2.*

Al men are bond to serue God with diuine honour. And first to beleeue in him. *Article 3.*

Al are bond to hope in God. And confidently to reliee vpon his diuine providence. *Article 4.* *Decem verba, quæ scripta in duabustabulis. Deut. 4. 7. 13.*

Al are bond to loue God aboue al other things. And consequently

1
Non habebis
Deos alienos
coram me.
Non facies
tibi sculptile.

2.
Non assumes
nomen Dei
tui in vanum.

3.
Memento vt
diem Sabbati
sanctifices.

4.
Honora pa-
trem tuum, &
matrem tuam.

quently their neighbours as themselves.

All are bond to serue God with internal deuotion, & external declaration thereof, by the vertue of Religion. *Article 5.*

It is forbidden to serue anie creature as a God. *Article 6.*

Sorcerie, Nigromancie, Witchrie: & al pactes with diuels, ex-*Article 7.*
presse, or secrete, are execrable. *Article 8.*

All are bond to honour holie Angeles; and other Saintes. And
to reuerence holie Reliques, and Images. *Article 9.*

An oath (when iust cause requireth) must be made by Gods
name: or by some creature as depending on God. *Article 10.*

It is forbidden to sweare anie false thing: or vncertaine as cer-
taine. *Article 11.*

It is likewise forbidden to sweare without iust necessitie, & im-
portant cause. *Article 12:*

It is also forbidde to sweare, or to promise with an oath, anie
vnlawful thing. And it is duple sinne to performe such a prom-
ise. *Article 13.*

Wittingly to breake a lawfull promise, made with an oath, is
periurie. *Article 14.*

Blasphemie is an enormous sinne: iniurious to Diuine Ma-
iestie. *Article 15.*

The Sabbath day was kept holie in the old Testament, by
Gods ordinance. *Article 16.*

Christians are bound to kepe Sunday (called our Lords day)
holie: not the Sabbath. *Article 17.*

Prudence, and the vertues annexed; Right Counsel, and ma-
ture Iudgement, are necessarie. *Article 18.*

Iustice, & other vertues annexed; Pietie, Reuerence, Obedience,
Gratitude, Liberalitie, & Freindshipe, are necessarie. *Article 19.*

Fortitude, & other verrues annexed, Magnanimitie, Patience,
Langanimitie, and Perseuerance are necessarie. *Article 20.*

Temperance, & other vertues annexed, Continencie, Meeknes,
Humilitie, and Modestie, are necessarie. *Art. 21.*

All are bond to honour their Father & Mother. Especiallie to
assist them in necessitie, spiritual and temporal. *Article 22.*

All are also bond to honour, and obey spiritual, and temporal
Superiors. *Article 23.*

All Christians are bond sometimes to abstaine from certaine
meates;

meates; And to fast; by Diuine, & Ecclesiastical Lawes. *Art. 24.*
It is forbidde to kil anie man: except by lawful auctoritie, & in
due maner.

Article 25. Non occides.

It is vnlawful to strike, or to imprison anie person, Without
iust cause, and auctoritie.

Article 26.

Reuengeful wordes, & anger without cause, are also forbid-
den.

Article 27.

Al are bond, so much as lieth in them, to haue peace with al.
And to loue their enimies.

Article 28. 6.

Adultrie, fornication, & al venereous actes, are greuous sinnes. Non mzech-
And after vowed chastitie, are Sacriligious.

Article 29. beris.

Al are bond to esteeme chastitie. And to chastice the bodie, that
it may serue the spirite.

Article 30. 7.

Al vniust getting, or holding of others goodes, is forbidde Non furtum
by the law of God, and of nations.

Article 31. facies.

Iniustice committed in sacred thinges, is sacrilege. And bying
or selling spiritual thinges, is Simonie.

Article 32.

Prodigalitie in superfluous expenses: and Niggardnes in mi-
serable sparing, are forbidden by Gods Law.

Article 33.

It is specially forbidde to hurt the fame of anie person vniustly.

Article 34.

Sufuration is an especial iniurie; & a detestable sinne. *Article 35.*

Al are bond sometimes to practise workes of mercie; spiritual
and temporal.

Article 36. 8.

Al are bond, when lawful auctoritie requireth, to testifie the Non loqueris
truth which they know.

Article 37. contra proxi-
mum tuum

It is forbidde to beare false witnesse, or to lie, or iudge rashly.

Article 38. falsum testi-
monium.

False accusation, & condemnation of the innocent: & iustifica-
tion of the guiltie, are damnable sinnes.

Article 39.

It is a particular wickednes to praise, or flatter anie for their
sinne.

Article 40.

If anie be demanded of a secrete thing, by reuealing whereof
vniust hurt is like to ensue, it is not lawful to reueale it. *Art. 41.*

They that are vniustly demanded, may lawfully answer in an
other sense, then the demander vnderstandeth it. *Article 42.*

Whosoeuer doe vniustly hurt others; or be in debts; are bond to
restitution.

Article 43.

It is

9.
Non concu-
piscēs vxorem
proximi tui,

10.
Non concu-
piscēs domum
proximi tui:
non agrū &c.

Docete eos
seruare omnia
quęcunque
mādaui vobis.

Si vis perfe-
ctus esse vende
quę habes, &
da pauperib.
& sequere me.

It is forbidden to consent in mind, vnto vnlawful carnal
thoughtes.

Article 44.

It is forbidde to consent in mind, vnto vnlawful desires of
worldlie goodes.

Article 45.

Christians are bond to obserue Ceremonial Precepts of
Christ, and his Church.

Article 46.

Christians are also bond to obserue Iudicial Precepts of Tem-
poral Superiors.

Article 47.

Good workes of supererogatiō are possible, pious, & profitable.

And when they are vowed, doe binde in conscience.

Article 48.

Vniuersal obedience to a determinate Superiour, is piously
vowed.

Article 49.

Vow of perpetual chastitie is an holic, & meritorious act.

Art. 50.

Vow of volūtarie pouertie, to possesse no worldlie goodes in
proper, is godlie, and meritorious.

Article 51.

THE CONTENTS OF THE

FOVRTH PART.

Concerning Prayer. Especially the Pater Noster.

Dixit Iesus
Discipulis suis:
Sic vos ora-
bitis.

IT is necessarie to pray often: actually desiring good thinges
of God.

Article 1.

Thankesgeuing for Gods benefites is a special, and necessarie
kind of prayer.

Article 2.

Praises of God, by Confessing his singular Excellences, is also
a necessarie kind of prayer.

Article 3.

Meditation, & Contemplation is the best priuate prayer.

Art. 4.

Vocal prayer is also necessarie. Especially publique prayer.

Art. 5.

Priuate prayer may be in any language: though not vnder-
stood.

Article 6.

Publique prayer must be in a sacred tongue: common to manie
nations, of diuers vulgar languages.

Article 7.

Faith, Hope, Humilitie, Repentance, and other vertues, are
required in prayer.

Article 8.

Reuerent, modest, and comelie disposition of the bodie, is
also required, as an helpe to deuotion.

Article 9.

Attention is so necessarie, that the more or lesse it is, the more
or lesse is the fruite of prayer.

Article 10.

Prayer with due conditions is meritorious. And is alwaies
granted by God.

Article 11.

Vo

We are bond to pray for the whole militant Church. And particularly for the spiritual Pastors thereof. *Article 12.*

We are also bond to pray for al Christian Princes, and Magistrates. Especially for those, vnder whom we liue. *Article 13.*

We are bond to pray for the soules in Purgatorie. Especially for our parentes, benefactors, and other nereest freindes. *Article 14.*

In the preface of our Lords prayer, we inuocate Almighty God: Pater Father of al men, by creation, conseruation & redemption. *Ar. 15.*

God is more peculiarly the Father of the faithful. And most Noster especially of the iust. *Article 16.*

God being euery where; Heauen as the most excellent place, Quies in ex- is called his Seate, and Kingdome. *Article 17. lis.*

In the first petition we pray, that Gods name may be honored by al, and dishonored by none. *Article 18. nomen tuum.*

We pray more particularly, that we which beleue in God, may euer haue grace to glorifie his name. *Article 19.*

Al true Christians doe also pray, that themselues, & al others may loue, honour, & inuocate the holie name, IESVS. *Art. 20.*

In the second petition we pray, that God wil accomplish his kingdom of al the elect. *Article 21. num tuum.*

We also pray that God wil propagate, and euer conserue his militant Church, to the end of this world. *Article 22.*

We likewise pray that God wil reigne in vs, by his sanctifying grace. *Article 23.*

In the third petition we pray that Gods wil, not our owne pro- per wil, be so fulfilled in earth, as it is in heauen. *Article 24. Fiat voluntas tua: sicut in*

Gods absolute wil, called his good pleasure, is euermore fulfilled. *Article 25. celo & in ter- ra.*

Gods conditional wil, which is knowne by signes, is often not fulfilled. *Article 26.*

In the fourth petition we pray our heauenlie Father, to geue vs al necessarie spiritual and corporal foodes. *Article 27. Panem nostrum*

We pray in particular that we may frutesfully participate of the B. Sacrifice, and Sacrament of the Altar. *Article 28. (super substantialem) quotidianum da nobis hodie.*

We pray also for al thinges necessarie in this temporal life. *Article 29.*

In the fifth petition we pray God, to forgeue vs our sinnes: & the debtes therof. *Article 30. Et dimitte nobis debita nostra:*

For

Sicut & nos
dimittimus
debitores
nostris.

For obtrayning remission of finnes, we must forgeue in our hartes, al iniuries done vnto vs.

Article 31.

It is also necessarie to loue our enimies, doing good to them for euil.

Article 32.

Et ne nos in-
ducas in tenta-
tionem.

In the sixth petition, we pray for strength of grace, to resist al tentations of sinne.

Article 33.

We also pray God, that he wil not suffer vs to be assaulted, with ouer great tentations.

Article 34.

We likewise pray for grace, to repel first motions tending to sinne.

Article 35.

Sed libera nos
à malo.

In the seueneth petition, we pray our heauenlie Father, to deliuer vs from temporal euils. Especially from al the diuels power.

Article 36.

We pray also to be deliuered from euil habites, gotten by sinne: and from imperfections.

Article 37.

Likewise we pray to be deliuered from dangerous afflictions, which may hurt the soule.

Article 38.

Amen.

The Conclusion, *Amen*: is a confirmation of our part, that we truly desire, that which we aske in wordes.

Article 39.

This word *Amen*, is also a confirmation on Gods part, that he granteth whatsoever is duly asked in prayer.

Article 40.

Aue Maria &c.

The Angelical Salutation of the B. Vergine, Mother of God, is lawfully, and profitably recited by good Christians.

Art. 41.

Sancta Maria,
Mater Dei ora
pro nobis.

The second part of the *Aue Maria*: Holie Marie, Mother of God &c. is a godlie prayer, agreeable to holie Scriptures.

Article 42.

Holie Angels doe offer mens prayers to God: doe pray for men: and are profitably inuocated.

Article 43.

Æquales An-
gelis sunt.

Other glorious Saintes vnderstand the affaires of mortal men: and doe pray for them.

Article 44.

It is lawful, and profitable to pray the glorious Saintes, that they wil pray for vs to God.

Article 45.

Orate pro ini-
uicem vt sal-
uemini.

It is no derogation to Christ, & is very profitable to mortal persons, that one pray for an other.

Art. 46.

THE SECOND PART OF
THE ANKER
OF CHRISTIAN DOCTRINE:

THE FIRST ARTICLE.

*God geueth his grace to men , not only by inui-
sible meanes : but also by external signes.*

LIKE as it pleased the Diuine Omnipotent Goodnes, so to dispose his creatures, that inferior bodies of this lower world, should receiue certaine natural influence, of the higher cœlestiall planetes, & other starres; & that amongst other corporall liuing thinges, mans temporal life should be sustained by the helpe of diuers elements; as by vse of the ayer, through which we breath; of food, wherewith we are fedde; of clothing, wherewith we are couered; of fire, of water, & of manie other thinges, without which we could not subsist: euen so it also hath pleased the same Diuine fountaine of al goodnes, that his seruantes in this transitorie life should receiue supernatural grace, not only by his immediate infusion thereof into their soules, as he first imparted his spiritual giftes, in the state of mans innocencie, but also by instrumentall secundarie causes, which his Diuine wisdom hath ordayned as visible signes, of his inuissible operation. Which spiritual vertue, because Protestants denie to be in the holie Sacrifice, Sacraments, or anie other external holie Rites, we shal here through Gods speciall grace (whereof we now treat) manifestly shew, according to the Catholique doctrine in this behalf: first

As God ordained in nature that one creature receiueth profite by another: so it agreeth to his diuine wisdom, that mā (especially after his fall) should receiue spiritual grace by sensible meanes.

• Artic. I. in general • that God imparteth his manifold spiri-
tual

What pointes
of doctrine
are to be pro-
ued in this se-
cond part.

Alas clearly
proued by the
Scriptures as
those Sacra-
ments, and
Rites, which
Protestants
acknowledge.

Exāples of su-
pernatural ef-
fects wrought
by sensible
creatures.

The tree of
life in Para-
dise.

tual giftes, & graces, by diuers ^b visible meanes; & ^b Artic. 2. also requireth, & accepteth mans seruice by exter- 3.
nal actes, & Ceremonies, ^c especially by those most ^c Artic. 4.
diuine Mysteries, which Chrtist our Redemer hath ^d 5. 6. 7.
ordained, ^d as sacred instruments ^e to be admini- ^d Artic. 8.
stred by men, to Gods special honour, & mans spi- ^e Artic. 9.
ritual good. ^f And so we shal procede to proue & ^f Artic. 10
declare in particular, the seuen holie Sacraments, ^g 11. &c.
^g with the one most dread Sacrifice of the Christian ^g Artic. 22.
Catholique Church. The necessitie, profite, and ^h 23. 24.
proper effectes of euerie one in their due place, &
order. And this we shal doe for most part, by the
expreffe written word of God, in cleare & manifest
termes; the rest also, no lesse assuredly by other ho-
lie Scriptures: not only according to the vnderstan-
ding and iugement of the pillar of truth, the only
known Church for manie ages (which we doe
not so much vrge in this present trial) but also, we
shal verifie our beleefe herein, by the most apparent
sense, & conference of other places, against al, that
our Aduersaries can alieage of the sacred text, to the
contrarie. And alwayes as directly & inuincibly, as
they can proue those Rites, Ceremonies, or Sacra-
ments, which they hold, & confesse for lawful be-
fore God: & profitable to Christian soules.

2. Touching therefore the first poin^t, it is euident
in the holie text, that also in the state of mans inno-
cencie, God gaue such vertue to a special tree in
paradise, that whosoever should eate of the fruite
therof, should become immortal, & liue for euer.
Neither was that tree depriued of the same vertue
after the fal of man, but lest man by eating thereof,
after his sinne, should haue liued for euer in this
world, God remoued him out of Paradise, saying:
[lest perhaps he reach forth his hand, & take also of ^{Gen. 3.}
the tree of life, & eate, & liue for euer.] Seing ther- ^{v.} 22.
fore man, though he had not sinned, was to receiue
so gra-

- so gracious a gift, as immortalitie, by eating the fruite of a tree, it is not to be marueled, that sinners are in some sorte made subiect to sensible creatures, for recouerie, and increase of grace. In confirmation wherof we haue cleare testimonies in holie Scriptures, of Gods benefites & blessings bestowed by the vse of sundrie creatures, designed by him for such purposes. So when the children of Israel, had no other water to drinke in the deserte, but that
- Exod. 15.* which was bitter; [Moyses cried to our Lord (for
v. 23. 24. remedie) & he shewed him a peece of wood, which A peece of
25. when he had cast into the waters, they were turned wood.
 into swetenesse] Againe God did the like to other vnprofitable water, by the vse of salt, which the Salt.
- 4. Reg. 2.* Prophete [Eliseus cast into it, & said: Thus saith our
v. 21. 22. Lord: I haue amended these waters, & death shal no more be in them, nor barrennesse. And the waters were amended, according to the word of Eliseus, which he spake.] And as God imperted benefites by wood, and salt, together with the faith and prayers of his Prophetes, so he gaue the like by the blessings of Parents, & Priestes. For according to
- Gen. 9. v.* Noes blessing, & curting of his children, & their pro- Fathers bless-
25. 26. 27. genie, it happened afterwards vnto them diuersly. It sing.
 appereth alio to haue bene a general custome with the Patriarches, to blesse their children, especially before their death, though it be not expresly recorded of al. For [Isaac waxing old, called Esau his
- Gen. 27.* elder sonne, & said to him: Thou seest, quoth he,
v. 1. 2. 3. that I am old, and know not the day of my death.
4. Take thyne instruments, thy quiuier & thy bow, &c. bring that I may eate, and my soule may blesse thee before I dye.] And when (by Gods secrete providence, for Mysterie sake) Iacob his younger sonne had gotte the principal blessing, Isaac perceiuing it
- v. 33. v.* to be done according to Gods wil [said: I haue
39. Ch. 48. blessed him, & he shal be blessed] & finally gaue Esau
v. 15. 19. B 2 an other

an other secondarie blessing. The same Patriarch Iacob, blessed the two sonnes of his sonne Ioseph; & that in special manner, crossing his armes, & laying his right hand vpon the younger brother his head, & his left hand vpon the head of the elder, signifying literally that Ephraim the younger of those bretheren should be preferred before Manasses the elder, & mystically signifying (which was likewise signified, by the blessing of Iacob before Esau) that the Gentiles should be preferred before the Iewes, in the Church of Christ: Insinuating also by crossing his armes the special vertue of the Crosse of Christ.

After this, Iacob also prophesied of al his owne *Ch. 49. v.* twelue sonnes, including therein manie great My- *3. 5. &c.* steries of Christ, & his Church; for as the text reporteth, [He blessed euerie one of them, with their *v. 29.* proper blessings.] Also Mathathias the zelous god- *1. Mach. 2.*

lie [Highpriest, a litle before his death, after most *v. 49. &* holic instruction, & exhortation to obserue & main- *69.*

Priestes blessing.

taine the law of God, blessed his five sonnes, & was laide to his fathers.] Concerning Priestes blessing of the people God prescribed a sette forme of wordes, with which they should doe it, saying to Moyse: [Speake to Aaron and to his sonnes; thus shal you *Num. 6.* bleſſe the children of Israel, & you shal say to them: *v. 23. 24.* Our Lord bleſſe thee, & kepe thee: Our Lord shew *25. 26.*

his face to thee; and haue mercie vpon thee: Our Lord turne his countenance vnto thee, & geue thee peace] Moyse did also bleſſe Iosue (when he was *Deut. 34.* ordained to succede him in the temporal gouerne- *v. 9.*

ment) with imposition of his handes, and he therewithal receiued special grace, the spirite of wiſdō, as it is recorded in the end of Deuteronomie, by these wordes [Iosue the sonne of Nun was replenished with the spirite of wiſdom, because Moyse did put his handes vpon him.]

3. Generally in the written law of Moyse, God signified

signified his spiritual benefites, by manie Ceremonial ordinances, & external Rites, which were instituted for three special causes: First to withdraw, & kepe the people from Idolatrie, wherto they were very prone. Secondly to induce them therby to internal vertues: for that by visible things, men enter into conceipts of inuisible. Thirdly to signifie, more excellent, and more effectual Mysteries of the new Testament. So when God had deliuered histenue moral precepts, he gaue also ceremonial, saying:

Exod. 20. [An Altar of earth you shal make to me, & you shal offer vpon it, your Holo caustes, & Pacifiques, your

v. 24.

v. 25.

sheepe, & oxen, in euerie place, where the memorie of my name shal be, I wil come to thee, & wil blesse thee. And if thou make an Altar of stone vnto me, thou shalt nor builde it of hewed stones: for if thou lift vp thy knife ouer it, it shal be polluted.] Where it is cleare that the vse of an Altar is to offer Sacrifice thereon, of diuers sortes: as here is mention of two kindes: Holocaustes in which the whole hoste was burned & consumed in the honour of God; & Pacifiques, which were either of thankesgeuing for benefites receiued; or petitorie for obtaining thinges needful. The third kind was Sacrifice for sinnes. Which being duly offered, was an external signe of Gods inuisible grace, remitting sinnes: as

Leuit. 17. God himself testifieth saying: [I haue geuen the

v. 11.

bloud to you, that vpon the Altar you may make expiation with it, for your soules, & the bloud may be for an expiation of the soule] which was the ceremonial reason, why the faithful seruants of God were so strictly prohibited; not to eate anie bloud, for so it foloweth in the next wordes, [therefore (said our Lord) haue I said to the children of Israel: No soule of you, shal eate bloud; nor of the strangers that sejourne with you] an other reason was (as it also foloweth in the sacred text) because the life of

External Rites were instituted to keepe the people from Idolatrie To induce the to internal vertues, & to signifie greater Mysteries in the new Testament.

It was forbid to eate bloud, because it was to be offered in sacrifice.

And to make more horrou of manslaught

al flesh is in the blood [whereupon I said to the children of Israel: the blood of no flesh shal you eate: 4. 5. because the life of the flesh is in the blood: & who-soeuer eateth it, shal dye.] Not for anie natural cause as though there were anie il in the blood, or natural power in the Sacrifice, for remission of sinnes, but that it pleased God by these signes to exercise his people in seruing him, to eleuate their mindes & cooperate with his grace, & to forsignifie the gracious effects of future Mysteries, which should be instituted by Christ our Sauour. And therefore God strictly forbade, to offer anie other Sacrifice, or in anie other maner, then according to his owne institution.

Onlie God appointed what should be offered in Sacrifice, and with what Rites.

Though before the written Law there was neither matter, nor maner of Sacrifice prescribed.

[What I command thee (said God to his chosen people) that only doe to the Lord: neither adde anie thing, nor diminish,] & therefore exactly described what thinges should be offered, of what qualities, in what place, what times, by what persons, to what end, & other circumstances. For example, in a certaine particular Sacrifice for sinne, it was appointed [to take a redde cow, of full age, without blemish, that had not caried yoke, to bring her forth without the campe, there to immolate her in the sight of al; that the Priest dipping his finger in her blood, should sprinkle it, against the doores of the Tabernacle seuen times: that he should burne her in the sight of al, committing as wel her skinne, and the flesh, as the blood, & her dung to the fire: wood also of the Cedar, & hyssope, & scarlet twise died, did the Priest cast into the flame, that wasted the cow.] Al which was necessarie to be done, and then the Priest, with others that assisted, washed their garmets, & bodies. And yet [were they for al that polluted, & vncleane vntil euen] signifying that not the Sacrifices, & Sacraments of the old Testament, but others of the new, should both signifie remission of sinnes, & as instrumental causes remitte them: but those of the old

Deut. 12.

v. 32.

Num. 19.

v. 2. 3. 4.

5. 6.

v. 8. 10.

old law should only signifie, and not worke the effect.

4. Manie other external signes of Gods benefites, were ordained in the Law of Moyfes ; In which God, who is, & worketh euerie where, did of his diuine wisdome and goodnes, appropriate certaine workes & effectes vnto special places, times, persons, & with special Rites. So he designed the inner part of the Tabernacle called *Sancta Sanctorū*, for the peculiar place of diuine oracle, where he would be consulted, & would geue answer. [Thou shalt frame

God designed a special place where he would speake to Moyfes & to other High-priests..

Exod. 25.

v. 10. 17.

18. 20.

an Arke of the wood setim (said God to Moyfes) thou shalt make a Propitiatorie of pure gold, wherewith the Arke is to be couered. Two Cherubins also thou shalt make of beaten gold, on both sides of the oracle. Let them couer both sides of the Propitiatorie, spreading their winges, & couering the Oracle.

Ch. 26. v.

34 Ch. 25.

v. 22.

Thou shalt sette the Propitiatorie vpon the Arke of testimonie, in the *Sancta Sanctorum*, thence wil I command, & wil speake to thee ouer the Propitiatorie, & from the middes of the two Cherubins, vvhich shal be vpon the Arke of testimonie, al thinges which I wil command the children of Israel by

Num. 7. v.

1. 2. &c.

thee.] Accordingly when the Tabernacle with all the appertinences, was made, & erected, in the Dedication therof the Princes of the twelue Tribes offered both ioyntly, and seuerally manie and great

v. 88. 89.

oblations [before the Altar, when it was annointed. And when Moyfes entred into the Tabernacle, to consult our Lord, he heard the voice of him, that spake to him, from the Propitiatorie, that was ouer the Arke, betwen the two Cherubs, from whence also Moyfes spake to our Lord.] By vse of the same holie Arke of couenant, diuers notable exploitcs were accomplished. To shew that God by his owne hand, not by the power, nor prudence of men, geueth victories, he said to Iosue. [Behold I haue

By vse of the Arke, & by processio God deliuered Iericho to his people.

geuen

geuen into thy handes, Ierecho (a strong fenced citie) & the King therof, & al the valiant men.] Not by battering & assaulding of the walles] which manner of warre God also prospereth for the benefite of his faithfull seruants, but in this special conquest by an extraordinarie meanes. [Goe round about *Ios. 6. v.* the citie (said our Lord) al you that be men of warre *2. &c.* once a day : so shal you doe six dayes, with the Arke of the couenant, & Iubilee trumpettes. Al the armed hoste went before, the rest of the common *v. 9.* people folowed the Arke, & the trumpettes sounded round about the citie, so did they six dayes euerie day once, but the seuenth day, seuen times. At last al *v. 15. 16.* making a great shoote, the walles fel downe, & they entred in, euerie man going vp by the place that was ouer against him, & killing the inhabitants possessed *20.* the citie.] And so proceeding conquered the land of Chanaam. In distresses like vville [the Arke was *1. Reg. 4.* their singular conforth, terrour to the Philistins, & *v. 3. 5.* other enemies, destruction to Dagon the Idol. For *Ch. 5. v. 3.* irreuerent vsage therof, both the Infidel nations, & *2. Reg. 6.* careles Bethsamites, were sore plagued. Oza for *v. 7. 11.* rashly touching it, was sudainly slaine. For their religious respect vnto it [our Lord blessed Obede- *Leuit. 8.* dom, & al his house] Priestes, Kinges, & sometimes *v. 12. 30.* Prophetes were annointed with holie oyle, and so *1. Reg. 10.* enabled to their seuerall functions. [A Seraphical *v. 1. Ch.* Angel, taking a hote cole from the Altar, touched *16. v. 13.* therwith the lippes of Isaiahs the Prophete, and his *3. Reg. 19.* iniquitie was taken away, & his sinne cleansed.] The *v. 15. 16.* Prophete Ieremie was commanded to vse a certaine *Isa. 6. v. 7.* linnen girdle for a while, then to hide it in a hole *Iere. 13. v.* of the rocke in Euphrates, afterwards to take it vp, *1. 4. 6. 7.* when it was rotten, to signifie therby that the peo- *10. 11. Ch.* ple vvhich vvas fast ioyned to God, should become *19. v. 1.* vnprofitable, & fitte for no vse, til God should recal *Ch. 27. v. 2* them againe. By an earthen bottel broken in peeces *Ch. 43. v. 9* he pro- *Ch. 24. v. 1.*

The Arke was
a comforth to
the faithfull:
& a terrour to
Infidels.

Religious re-
spect vnto it
was rewarded

Vse of holie
oyles, and a
hote cole.

Ieremie pro-
phicied by
signes.

he prophesied their captiuitie. The same he also prophesied by bādes, & chaines; & by stones, hidden in a wal. By good & bad figges he foresheued what should befall, to the penitent and impenitent. At an other time, & to an other Prophete, God reuealed in a vision, that true penitentes being marked in their foreheades with the letter T. (Tau) which is formed like a Crosse, shal be saued from the destruction, wherein al other perish, that are not so signed: which vision perteyned especially to the new testament. Where God also requireth visible signes, as is cleare in the examples following.

The signe of the Crosse,

Ezech. 9.

v. 4. 6.

Mat. 3. v.

1. 2. 11.

Mar. 6. v.

12. 13.

Mat. 9. v.

20. 22.

Mar. 7. v.

32. 33.

Mar. 8. v.

22. 23. 24.

25.

5. S. Iohn, Christs Precursor, together with his preaching of penance, did also baptize in water, forshewing that Christ, being now come into this world, would wash away sinnes, by Baptisme in water, & the Holie Ghost. Christ also commanded his Disciples to preach, that the kingdome of God is at hand. [And going forth (saith S. Marke) they preached, that they should doe penance, & they cast out manie diuels: and annointed with oyle manie sicke, and healed them.] Which annoiling of the sicke was not without warrant, as appeareth by the effect, for therby they healed those that were sicke. And our Lord himself both approued, the deuout vse of external signes: & vsed the like in manie cures, & other actions. He imparted health to a deuout [woman that touched the hemme of his garments.] He tooke one that was deafe & dumme, from the multitude apart, put his fingers into hss eares, and spitting touched his tongue, & looking vp into heauen, he groned, and said to him: *Ephpheta.* which is, *Be thou opened.* And immediatly his eares were opened, & the stinging of his tongue was loosed, and he spake right.] They brought an other to him that was blinde [desiring that he would touch him. And taking the hand of the blinde, he led him forth

S. Iohn Baptized in water

The Apostles annointed the sicke, and so cured them.

Other appro- ued external Rites.

out of the towne : & spitting into his eyes, imposing his handes, he asked him, if he saw anie thing? And looking vp he said : I see men as it were trees walking. After that againe, he imposed his handes vpon his eyes, & he begane to see, & was restored, so that he saw al thinges clearly.] So he that could doe al thinges, vvith a vvord, yea vvith a thought, vvould for our instruction vse external meanes, sometimes moe, sometimes fewer, sometimes more significant, sometimes lesse, yea sometimes such as might seme to mans iudgement rather hurtful, then healthful. As when he gaue sight to one that was borne blinde, [he spitte on the ground. & made clay (or mortar) *Ioan. 6. v.* of the spittle, & spred the clay vpon his eyes, & said *6. 7.* to him : Goe, wash in the poole of *Siloe* : which is interpreted, *Sent.* He went therfore, & vvashed; & he came seeing] Our Lord [imposed his handes *Luc. 13.* vpon a woman, that was crooked, neither could *v. 13.* she looke vpward at al, & forthwith she was made straight, and glorified God.] Such examples, not only of the power of Christs handes, but also of his seruants, by vse of other creatures, are innumerable. [Whosoever, entred first into the pond of Probatica, after the stirring of the water by an Angel, was made whole, of whatsoever infirmitie he was holden.] S. Petres shadow cured infirmities. And S. Pauls hand cherche, being laid vpon the sicke, cured *Ab. 5. v.* them. So God maketh his visible creatures, as wel *15. Ch. 14.* naturally, as supernaturally to serue men by his *1. 13.* owne power and ordinance, vvwhich otherwise they could not doe.

Power geuen
to creatures
to worke su-
pernatural
effectes.

Men

Men doe rightly serue God, both by internal, & external sensible meanes.

ARTICLE. 2.

BEing sufficiently shewed that God in bestowing benefites on men, vseth oftentimes other creatures, & external signes, as his Instruments; it followeth consequently to be in like maner declared, that men are bound to acknowledge their grateful acceptance thereof, to render thanks, & to exhibite their seruice to his soueraine Diuine Maiestie, both by sincere deuotion of the hart, & by extecnal actes & signes, conformable to humane nature, consisting of a spiritual soule, & terrestial bodie.

God is honoured by external signes.

2. So holie Abel sincerely [offered giftes to God, of the first begotten of his flocke, & of their fatte: & our Lord had respect to Abel, & to his giftes.] And albeit Cain of peruerse minde offered not the first fruits of the earth, but of the worse sorte, yet by this external act, he acknowledged, that oblation was due to God, the Supreme Dominatour, & it had bene acceptable, if it had bene rightly sorted of the best fruites. [Enos did inuocate the name of our Lord] doubles by vocal prayer, & external Rites. [Noe built an Altar to our Lord, & taking of al cattel, and foules that were cleane, offered Holocaustes vpon the Altar, and our Lord smelled a swete sanour.]
- Ch. 12. v. Abraham erected Altars in sundrie places, wherfoeuer he pitched his tentes. [He planted an especial groue in Bersabee, & called therupon the name of our Lord God eternal.] He obserued the Ceremonies of our Lord, not only moral commandments, & lawes, but also Ceremonial Rites. [Iacob arising in the morning (after that he had seene the ladder, which reached from the earth to heauen) tooke the stone, which he had laid vnder his head, and

Sacrifice is grateful to God.

Oyle poured
on the Altar.

erected it for a title, pouring oyle vpon the toppe: & he called the name of the Citie *Beihel* (that is, the house of God) which before was called *Luza*.] *Exod. 3. v.*
Moyſes ſeing the buſh on fire, not burnt; and going 4. 5.
nerer to view it, was commanded to looſe of his
ſhoes, from his feete [for the place (ſaid our Lord
vnto him) wherein thou ſtandeſt, is holie ground.]

Moyſes put of
his ſhoes in a
holie place.

The ſame Moyſes, with al the childre of Iſrael, after *Ch. 15. v.*
their paſſage through the red ſea [ſang a Canticle *1. 20.*
to our Lord: & Marie (his ſiſter) a Prophetesse tooke
a timbrel in her hand, & al the wemen went forth
after her, with timbrels, & dances To whom *11.*

he began the ſong, ſaying: Let vs ſing to our Lord, for *v. 1. & 6.*
he is gloriously magnified, the horſe, & the rider he
hath caſt into the ſea.] Whileſt Iofue fought againſt

Lifted vp his
handes in
prayer.

Amelech, Moyſes praying [lifted vp his handes, & *Ch. 17. v.*
Iofue with his armie ouercame: but if he did let *11.*
them downe a litle, Amelech ouercame. And the
handes of Moyſes were heauie: therfore they tooke *12.*

a ſtone, & put vnder him, wherupon he ſate. And
Aaron & Hur ſtayed vp his handes on both ſides.
And it came to paſſe, that his handes were not wea-
rie vntil ſunne ſette. And Iofue put Amelech to flight *13.*
& his people, by the edge of the ſword.] So effectual
was the ceremonie of liſting vp of Moyſes his han-
des, that otherwiſe his prayer auailed not againſt
their eminie in the battle.

3. Likewiſe it was to the ſingular honour of God, *Ch. 25. v.*
that the Princes & people of Iſrael, offered ſo great *2. 3. & 6.*
ſtore of gold, ſiluer, & precious giſtes, to the making
and furniſhing of the Tabernacle, with al thinges
thereto belonging: which were excellent & coſtly.

Great & pre-
cious giſtes
beſtowed in
making the
Tabernacle, &
thinges per-
teyning ther
to.

For manie thinges were of pure gold, others of ſil- *Ch. 28. v.*
uer, purple cloth, ſcarlete, hyacinth, precious ſtones *9. 17. 18.*
of ſundrie kindes. Which oblations were offered in *Ch. 35. v.*
ſuch abundance, that the ouerſeers of the worke & *5. 6. & 6.*
the artificers, were coſtrained to tel Moyſes, that the
people

people offered more then was necessarie. Whereupon [he commanded proclamation to be made, by the criers voice, saying: Let neither man nor woman offer anie more, in the worke of the Sanctuarie. And so they ceassed from offering giftes: because the thinges that were offered, did fuffice, & were ouer much.]

Ch. 39. v. 4. Amongst the rest of the Highpriests ornaments, one was called [The plate of sacred veneration, made of most pure gold, wherein was written, with the worke of a lapidarie: *The Holie of our Lord*. And was tied to his Miter, with a lace of hyacinth, as our Lord had commanded Moyfes.] Other ornaments

Ornaments of the Highpriest were most precious. The plate of sacred veneration.

Ch. 28. v. 9. 10. were the Ephod, & Rationale. [In the Ephod were two Onyx stones, in which were engrauen the names of the children of Israel, six names in one stone, & the other six in the other: according to the order of their natiuitie. After the worke of a grauer, and the grauing of a lapidarie, thou shalt graue them with the names of the children of Israel, sette in gold, & compassed about: & thou shalt put them on both sides of the Ephod, a memorial for the childre of Israel. And Aaron shal beare their names before the Lord vpon both shoulders, for a remembrance. Thou shalt make also hookes of gold, & two little cheynes of most pure gold, lincked one to an other, which thou shalt put into the hookes.] In the Rationale (which the Highpriest caried on his breast, lincked to the Ephod with golden cheynes aboue, & with hyacinth lace beneath) were sette [foure rewes of precious stones: In the first were the sardius, the topazius & the emeraud: in the second the carbuncle, the sapphirc, & the Iasper: In the third a ligurius an achates, & an amethyst: In the fourth a chrysolith an onyx, and a beryllus. Al sette in gold by their rewes. And in them likewise were grauen the twelue names of the sonnes of Israel, in euerie stone

The Ephod.

v. 17. 18. &c.

The Rationale

The tunike
with pome-
granetes, &
belles.

A linnen gar-
ment, a filke
gyrdle, mitre,
& plate of
veneration.

Particular pla-
ces designed
for diuine
seruice.

Silo.

one name, according to the twelue Tribes.] An other Priestlie ornament was a Tunike, made of hyacinth; at the edge wherof beneth, were hung the formes of pomegranetes, & litle belles of gold round about: so interposed, that there was a bel of gold, & a pomegranete, & agane a bel & a pomegranete. And so the sound of the belles was heard, when the Highpriest went into the Sanctuarie, & came forth. The Highpriest had also a strait linnen garment, next to his ordinarie apparel, vnder the Tunike, then a girdle of filke, a mitre on his head, & the plate of sacred veneration tyed therunto, which hang downe ouer his forehead. Al very precious to the more honour of God: and withal signifying mystically the like ornaments to be vsed in the Church of Christ. And both then, & now morally signifying the vertues, which are especially required in Bishoppes, & other spiritual Pastors. As puritie of life, sincere intention, discretion, contemplation of God, & of diuine Mysteries, supportation of the peoples infirmities, sollicitude of their spiritual good, sound doctrine, the studie of vnion, & alwayes exemplar life.

5. It pleased God also to choosse particular places, where he would be more solemnely inuocated, & more especially honored: & the faithful people were accordingly commanded to resorte therunto, by these expresse wordes of the law: [To the place, which the Lord your God hath chosen of al your tribes, to put his name there, & to dwell in it, shal you come: & shal offer in that place, your holocaustes, and victimes, the tithes, and first frutes of your handes, & your vowes, & donaries, the first borne of your oxen, & sheepe.] The first solemne designed place, after the peoples entrance into the land of Chanaan, was the citie of Silo, as appeareth in the booke of Iosue, where it is recorded, that [al the children

v. 31.

v. 39. Ch.

39. v. 2.

ad 31.

See S. Tho-

mas. p. 1.

q. 100.

S. Ierome

de vestitu.

Sacerdotu.

10. 3.

Deut. 12.

v. 5. 6.

Ios. 18. v. 1

children of Israel were assembled in Silo, & there they pitched the Tabernacle of the testimonie.] From which time therefore Silo was the proper chosen place of Sacrifice, and other solemne Rites. And there the Sanctuarie remained, til the time of Heli the Highpriest, and Samuel the Prophete (the space of three hundred & fiftie yeares) as is euident in the first booke of Kinges, where it is written, that when the Philistims had preuailed in battle

1. Reg. 4. against the Israelites [The Ancients of Israel said :
v. 3, Let vs fetch vnto vs, the Arke of the couenant of
1. Reg. 7. our Lord from Silo.] Afterwards the Sanctuarie
v. 5. 6. remained some while in Masphath, where Samuel *Masphath.*

v. 10. 11. them, and offered Sacrifice; where the people also fasted, and confessed their sinnes, and had victorie

2. Reg. 6. against the Philistines. Finally [the Arke of our
v. 12. 14. Lord, & the whole Sanctuarie, was with great so- *Mount Sion,*
in Ierusalem. lemnitie brought into Ierusalem, King Dauid, amongst other deuoutest persons, dancing before it; & so it was placed in the middes of the Tabernacle in mount Sion.] Where the Temple was shortly

Gen. 23. v. after built by Salomon. The onlie ordinarie place
4. Ch. 49. of Sacrifice during the rest of the Old Testament.

v. 29. Ch. There were moreouer manie Synagogues in sundrie
50. v. 24. places, whither the people assembled together to
Ios. 24. v. pray, & to heare the word of God. Sichem was one
32. special holie place, by occasion of the burial of
principal Patriarches. where the famous sepulchre
of Ioseph, remained venerable, not only to the Ie-
wes, but also to Christians. By reason also of Gods
special benefites & apparitions of Angels, places be-
came holie, and required external reuerence: for

Exo. 3. v. which cause [Moyles & Iosue were commanded
Ios. 5. v. to put of their shoes.]
16,

6. In Like manner special times were sanctified,
& solemnly obserued to Gods more honour: first
of al

Ch.

2.

Tho-

p. 1.

00.

rome

stuu.

doru.

p. 13.

6.

18. v. 1

Special times
sanctified and
made feastes
by the Law of
Moyſes.

Two others
added vpon
ſpecial occa-
ſions.

Great coſtes
in making &
furniſhing of
the Temple,

of al the Sabbath, or ſeuenth day of the weke, was kept holie, from the beginning of the world, til Chriſt, who being Lord of the Sabbath, hath now taken it away: & made Sunday holie, which is there called our Lords day. In the Law of Moyſes were alſo obſerued the feaſtes of *Neomania*, the firſt of euerie moneth: the Phaſe or Paſch, the fifteenth day of the firſt moneth in the ſpring: alſo other fix dayes folowing were obſerued, with oblation of ſpecial Sacrifices: the firſt & ſeuenth with reſt from ſeruite worke: & al the ſeuen with abſtinence from leauen bread, eating only Azimes, or ſwete bread. The fourth ordinarie feaſt was Pentecoſte, ſeuen weekes after Paſch. The fifth was the feaſt of Trum- petts. The ſixt the feaſt of Tabernacles. The ſeuenth the feaſt of Aſſemblic. And the eight was the feaſt of Expiation, with ſtrict faſt from euening to euening. To which [Mardocheus added an other feaſt, in memorie of the whole peoples deliuerie from danger of vtter deſtruction.] By the good meanes of Queene Eſter. Likenſe [Iudas Machabeus inſtituted another feaſt of the Dedication of a new Altar] after the perſecution of Antiochus.

7. As there were great coſtes beſtovd in making, & adorning the Tabernacle, with al thinges thereto apperteyning: ſo was there much more employed in making the Temple, & in prouiſion for Diuine Seruice, to be performed therein. King David being moſt deſirous, but for Myſterie ſake, not ſuffered to build that glorious houſe to God, neuertheles prepared al thinges neceſſarie, for the building thereof. Prouiding alſo perpetual maintenance, for a great multitude of Prieſtes, Leuites, Muſicians, & of other men to ſerue in & about the Temple. Alſo for muſical Inſtruments of diuers ſortes, & for whatſoever might be requiſite for greateſt ſolemnitie. And before his death gaue charge to Salomon his ſonne, & other

Gen. 2. 7.

3. Exo. 20.

v. 8. 9.

Leuit. 23.

v. 3. 12.

16. 24. 28.

35. 36.

Nu. 28. v.

9. 11. 16.

20. Ch. 29.

v. 1. 7. 12.

35.

Eſt. 16. v.

22.

1. Mach. 4.

v. 56.

2. Mach.

10. v. 8.

10. 10. v.

22.

2. Reg. 7.

v. 2. 5. 14.

- other principal men, that al should be accordingly accomplished: saying in presence of them al; [Salomon my sonne is yet a litle childe, & delicate, & the house which I would haue to be builded to our Lord, must be such, as may be renowned in al countries. I therfore wil prepare him necessaries, & al the expenses. And he called Salomon his sonne, & said to him: My sonne it was my wil to haue built a house to the name of our Lord my God. But the word of our Lord was made to me saying: Thou hast shed much blood, & fought very manie battles, thou canst not build a house to my name, so much blood being shed before me. The sonne which shal be borne to thee, shal be a most quiet man. For I wil make him rest from al his enimies round about: & for this cause he shal be called *Peaceable*. He shal build a house to my name. Now therfore my sonne: Our Lord be with thee, & doe thou prosper, & build the house to our Lord thy God, as he hath spoken of thee. Behold I in my pouertie haue prepared the charges, of the house of our Lord: of gold an hundred thousand talents: & of siluer, a thousand thousand talents: but of brasse, and of yron, there is no weight, for the number is surpassed with the greatnes: timber, and stones, I haue prepared to al the charges. Thou hast also very manie Artificers: Hewers of stones, & Masons, & Carpenters, & of al occupations most skilful, to make worke in gold, & siluer, & brasse, & yron, wherof there is no number. Rise therfore & doe it, & our Lord wil be with thee. Dauid also commanded al the Princes of Israel, that they should helpe Salomon his sonne. You see (quoth he) that our Lord your God is with you, and hath geuen you rest round about; and hath deliuered al your enimies into your handes: & the land is subdued before our Lord, & before his people. Geue therfore your hart, & your soules to serue our Lord

your God: & arise, and builde a Sanctuary to our Lord God. That the Arke of the couenant of our Lord, & the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.] Thus farre holie King Dauid his most godlie oration to his sonne, and the Princes of his Kingdom. Touching the renoumed Temple, which was to be builded, for the seruice of God. To the same purpose for the deuout performance of diuine Seruice, with al possible solemnitie, he also ordayned meanes, for foure & twintie whole families of Priests, to doe Priestlie functions; also for an other great multitude of Leuites, to serue in seueral offices: and for foure and twentie companies of Musicians, in euerie companie twelue: in al two hundred eightie eight, to sing, & play on diuers sortes of Instrumēt: as Psalter, Harpe, Timbrel, Nable, Cymbal, Organ, Pipe, Vial, Symphonie, Shalme, & Trumpete. Moreouer he prouided for trefurers, watchmen, & porters of the Temple, in ful numbers to discharge euerie office.

Multitudes of
Priestes, Le-
uites, Musi-
tians, & musi-
cal Instrumēt
for Diuine
Seruice in the
Temple.

The Booke of
Psalmes com-
posed for
Gods daylie
seruice in the
Temple, and
Synagoges,
& especially
in the Church
of Christ.

8. And aboue al other prouisions, this admirable deuout King, & excellent Prophete, being singularly inspired by the Holie Ghost, composed the Diuine Psalmodie, of an hundred and fiserie Psalmes, conteyning the Summarie of al Diuine Scriptures: with very manie particular praises of God, to be sounge, not only in the Temple, & Synagoges of the Iewes, but also much more in Christian Temples & Churches. In which holie Booke therefore this Royal Psalmist often inuiteth, & earnestly exhorteth, as wel Gods people of the old Testament, as also more especially al faithfull Christians, to sing and declare Gods most high praises: prophecying withal, that so it should be duly performed, in the Church of Christ. As these cleare textes amongst others, doe abundantly testifie. [Reioyce ye iust (saith he to al
Gods

1. Par. 24.

v. 4. 5.

Ch. 25.

Ch. 26.

- Psal. 32.** Godstrue seruantes) in our Lord; praising becometh the righteous. Confesse to our Lord *on the Harpe*, *on the Psalter* of tenne stringes, sing to him. Sing ye to him a new song: sing wel to him in *inubilation*. Because the word of our Lord is right: & al his workes are in faith (performing al his promises)
- Psal. 46.** Al ye nationes *clappe handes*, *make iubilation* to God in the voice of exultation. Because our Lord is high, terrible, a great King ouer al the earth. *Make ye iubilation* to God, al the earth: say a Psalme to his name, geue glorie to his praise. Before him shal the *Aethiopians* *sal downe*, & his enimies shal *licke the earth*.
- Pf. 71. v.** The Kinges of Tharsis and the Ilandes shal offer presentes, the Kinges of the Arabians, & of Saba shal bring gistes. Reioice to God our helper: *Make iubilation* to the God of Iacob. Take ye *Psalme*, & geue *Timbrel*: pleasant *Psalter* with the *Harpe*. Sound ye with *Trumpete* in the *New moone*, in the notable daye of your solemnitie. In the Instrument of tenne stringes, in *Psalter*, with *Canticle* on the *Harpe*. Come let vs reioice to our Lord, let vs *make iubilation* to God our Sauour. Let vs preuent his face in confession (of praise) in *Psalmes*: let vs *make iubilation* to him. *Make ye iubilation* to God al the earth. Chaunt, & reioice, & sing. Come let vs adore, & *sal downe*, & *weepe* before our Lord that made vs. *Make ye iubilation* to God al the earth: chaunt, and reioice, and sing. Sing to our Lord on *Harpe*: on *Harpe* & voice of *Psalme*. On long *drowne trumpets*, & voice of *cornete of borne*. *Make iubilation*, in the sight of the King, our lord, Exalt ye the Lord our God, & *adoore his sooreestoole*, because it is *holie*. We wil entre into his Tabernacle: we wil adore in the place, where his feete stood. In the nightes lift vp your handes vnto the *holie places*: I wil adore toward the *holie Temple*. Let my prayer be directed as *incense*: in thy sight: the *elevation of my hyndes*, as evening sacrifice. I haue stretched forth my handes to thee.

King Davids
frequent inu-
tation. & most
godlic exam-
ple, to prayse
God by al
possible mea-
nes.

In the *Psalter of tenne stringes*, I wil sing to thee. Let the *Psal.* 143.
 children of Sion praise his name in the quire : on v. 9.
Timbrel, & *Psaltir* let them sing to him. Praise ye our *Psal.* 149.
 Lord in the sound of *Trumpete*, praise ye him on v. 3.
Psalter, & harpe; praise ye him on *Timbrel* & quire: *Psal.* 150.
 praise ye him on stringes, & *Organ*. Praise ye him on v. 3. 4. 5.
 wel sounding *Cymbals*: praise ye him on *Cymbals* of 6.
Inbilation. Let euerie spirite praise our Lord. *Alleluia*,
 In al which inuitation, & feruent desire to praise
 God, you see the Royal Prophete doubted not, but
 that God is much honoured, & praised by singing,
 by vse of Musical Instruments, & other external sig-
 nes; by stretching forth, and by lifting vp handes,
 towards holie places, towards the place, where
 the Temple was afterwards to be built: by falling
 downe prostrate; by weeping; by kissing or licking
 the earth; by offering giftes, by adoring Gods foote
 stoole, & steppes of his feete; by saying, or singing
Alleluia; That is, by honouring God, with spirite, hart,
 voice, gesture, instruments, & in al other possible
 maner. And that al this perteyneth to Christians, no
 lesse, but in deede more, then it did to the Iewes,
 manie of the textes here recited doe plainly couince
 expressly shewing that this holie Prophete, direc-
 ted his exhortation, to al peoples, al nations, al ge-
 nerations, of al future times, to the end of this world.

Alleluia, doth
 not only sig-
 nifie *Prayse* ye
 our Lord; but
 Praise our
 Lord by al
 possible mea-
 nes internal &
 external.

The grear so-
 lemnitie and
 multitude of
 victimes vsed
 in Dedication
 of the Tem-
 ple.

Likewise the notorious great solemnitie, with the 3. *Reg.* 8.
 multitude of hostes or victimes: two and twentie v. 1. 2. 10.
 thousand oxen, an hundred and twentie thousand 15. 22.
 sheepe, & other thinges sacrificid in the Dedication 63.
 of the Temple, when it was built by King Salomon,
 & the holie Arke, and Propiciatorie were brought
 into it. Al which, as also King Salomons long and v. 65.
 deuout prayer, with the Priestes, Leuites, & people,
 & al other religious Actes, doe clearly testifie that
 God is rightly honoured by such visible thinges, &
 withal doe instruct Christians, how to imitate the
 same,

same : & condemne those of groffe error , which imagine that Gods honour in spirite , & veritie , is diminished by honoring him also in such maner , as this holie Prophete exhorteth.

9. In like maner other Prophetes signifie , that God is honored by such external meanes. Isaia so assuredly supposed this kinde of diuine worships to be good , that he expostulated with carnal carelesse people , vsing musical instruments for their owne delectation , and not to the honour of God , saying:

Other prophetes also commend the vse of musical instruments in Diuine seruice.

Isa. 5. 7. [Harpe , & Vial , & Timbrel , & Shalme , & Wine , in
12. your feastes : and the worke of our Lord you regard not , nor consider the workes of his handes :] shewing that these instruments vainely vsed , in drunken feastes , haue a religious vse in Gods seruice. God also saith by his Prophete Ieremie , [I wil build thee againe , & thou shalt be builded , o virgin Israel : thou shalt yet *be adorned with thy timbrels* , & shalt goe forth in the quire of them that play .] But we come now to the time of Christs appearing , and conuerfing in this world.

10. The very same night , in which our Lord was borne , [the Shepheardes nere to Bethlem , came with
Luc. 2. v. speede *to see the Infant* : & when they had found him ,
8. 16. 20. returned glorifying & praising God , in al thinges , that they had heard , & sene , as it was said to them by an Angel .] The three Sages (commonly called Kinges) held it for a religious act , and for such an one , the Euangelist hath written it in the holie Gospel , that [they came a long voyage , with great spede , to visite , and adore the new borne child , in the land of Iurie .] Which homage they exhibited , both with internal deuotion , & external declaration therof . For when they found the childe [they falling downe adored him : & opening their treasures , offered to him (mystical) giftes , gold , frankencense , and myrrh .] When our Lord was pre-

In the new Testamēt God is also honored by external signes , & Rites. The Shepheardes visited Christ in the manger. The Sages came to Ierusalem , and to Bethleem , to adore Christ.

Simeon took
Christ into
his armes.

Others sought
to see him:
to touch his
garment.

To wash, and
kisse his feete.

To bestow
oyle on him.

Clothes, and
boughes spread
in his way.
Procession
with palmes
in their handes.

sented in the Temple, the fourth day from his birth, holie old Simeon [*tooke him into his armes*, and *Luc. 2. 7.* blessed God] with a diuine Canticle. In the pro-28, gresse of the Euangelical historie, manie examples are recited, of sincere faith & deuotion, declared by external factes, of such as sought to see our Lord Iesus: some to touch him, or his garment: others to aproch so nere as they could vnto him. [*Zacheus Luc. 19.* did climbe into a tree to see him. A woman which *v. 4.* had bene twelue yeares troubled, with an issue of blood, comming behind him, touched the hemme *Mat. 15.* of his garment. For she said within her self: If I *v. 20. 21.* shal touch only his garment, I shal be safe: and she became whole, from that houre.] Marie Magdalen declared her penitent hart: & did frute worthie of penance, [by falling downe at Christs feete; by washing them with teares; by wiping them with *Luc. 7. 7.* the heares of her head; by kissing them; & by anoint-38 44. ing them with ointment.] Againe she shewed her *Mat. 26.* singular deuotion, [bringing a box of precious oint-*v. 7. 8. 9.* ment, & powring it vpon his head, as he sate at the table.] For which [some hauing indignatiō against *Mar. 14.* her, said: wherto is this waist? this might haue bene *v. 3. 4. 5.* sold, for more then three hundred pence, & geuen to the poore: and they murmured against her. But Iesus knowing it, said to them: Why doe you molest this woman: for she hath wrought a good worke vpon me. Amen I say to you, whersoeuer this Gos-*v. 9.* pel shal be preached, in the whole world, this also which she hath done, shal be reported for a memorie of her.] A litle before this, when our Lord came riding into Ierusalem [His Disciples, & the people. *Mat. 21.* spread their garments in the way: & other did cutte *v. 8. 9.* boughes from the trees, & strowed them in the way: *Mar. 11.* & a great multitude toke the boughes of palmes, and *v. 8. 9.* went forth to meete him: & the multitude that went *Luc. 19.* before, & that folowed, cried, saying: Hosanna to *v. 36.* the

10. 12. v. the sonne of Dauid, blessed is he that cometh in the
 12. 13. name of our Lord, the King of Israel, Hofanna in
 Mat. 27. the highest.] When our Lord was dead on the
 v. 57. Crosse [Ioseph of Arimathea a noble Senatour, & Honorably
 104. 19. v. Nicodemus a Prince of the Pharisees, bringing a buried.
 38. 39. mixture of Myrrh & aloes, about an hundred poun-
 40. 41. des, tooke downe the bodie of Iesus, and bond it in
 sinne linnen clothes, with the spices: & so laid it in
 a new moniment, hewed in a rocke, wherin none

Mar. 16. had yet bene buried. Then also Marie Magdalen, &

v. 1. Luc. Marie of Iames, & Salome, brought spices, that com-

2. v. 56. ming, after the Sabbath were past, they might an-

Ch. 24. v. noint the bodie of Iesus. For on the Sabbath they

1. rested according to the commandment of the Law.

And in the first of the Sabbath (on Sunday) very
 early they came to the moniment, carying the spices,
 which they had prepared.] Al which, and the rest
 tended greatly to the seruice of Christ our Lord.

11. Neither only the external actes, of deuotion
 done to Christ himself, but things done to his holie
 & glorious seruantes, redound likewise to the ho-
 nour of God. The primitiue Christians, which were
 first conuerted, so respected the Apostles, that when
 they brought the price of their landes, & possessions,
 to the Apostles (to serue in common, as euery one
 had neede) they deliuered not the same, as vulgar
 almes into their handes, but as gooddes dedicated
 to God, with al humble and reuerent maner [Laid
 it downe at the Apostles feete] as S. Luke diligently ex-
 presseth, in his sacred historie. And in publike as-
 semblies, al others so reuerenced the Apostles, that
 none [of the rest (saith the same S. Luke) durst ioyn
 themselues vnto them: but the people magnified
 them.] And although it was most conuenient, &
 necessarie, that the Apostles should haue the cheefe
 power to dispose of the Churchs treasure, & to or-
 daine what was to be donne therin, yet because it

Christs Disci-
 ples were re-
 spected with
 great reue-
 rente.

Mat. 2. v. to God, with al humble and reuerent maner [Laid

44. 45. it downe at the Apostles feete] as S. Luke diligently ex-

Ch. 4. v. 35 presseth, in his sacred historie. And in publike as-

37. Ch. 5. semblies, al others so reuerenced the Apostles, that

v. 13. none [of the rest (saith the same S. Luke) durst ioyn
 themselues vnto them: but the people magnified
 them.] And although it was most conuenient, &
 necessarie, that the Apostles should haue the cheefe
 power to dispose of the Churchs treasure, & to or-
 daine what was to be donne therin, yet because it

was not meete, that they should be encombred with the particular distributions of such temporal goodes, that office was designed to an other order of Clergimen, namely to Deacons, together with their spiritual function of preaching, and baptizing. *Ab. 6. 7.* Amongst whom S. Steuens became the *Protomartyr*, that is, the first Martyr, after Christs Ascension. Who hauing gayned that glorious crowne, to his soule in heauen, his holie bodie also was specially regarded by the faithfull. For notwithstanding the furious persecution, & general dispersion of the new gathered flock of Christ, yet [deuout men had special care, *Ch. 8. 7.* & toke order, for S. Steuens funeral, & made great mourning vpon him.]

3. Steuens bodie carefully buried.

Christian Rites though in part borrowed of the Jewes, are very religious.

Holie places.

Observation of houres for prayer.

12. Breefly touching special places, sette times, & al ceremonial Rites, instituted by the Catholique Christian Church, which our Aduersaries cōdemne as Iudaical (though themselues obserue some such, according to their owne particular liking) they are clearly iustified to be religious, & not superstitious, by these manifest examples of the Apostles, and expresse testimonies of holie Scriptures. [S. Peter & S. Iohn went vp into the Temple, at the ninth. *Ab. 3. v. 1.* ninth. *Ab. 3. v. 1.* hour of prayer,] according to the publique maner in the Temple. And S. Peter obserued at an other time, the accustomed hour of prayer, priuately out of the Temple, praying [about the sixth. *Ch. 10. 7.* hour.] According to which obseruations, the Apostles instituted the Canonical houres, of Matines Prime, Third, Sixth, & Ninth hour: Euen-song, & Compline, to be obserued as wel publicly in Churches, as priuately by Clergimen, and other deuout persons. [S. Paul and Silas did praise God, so praying at midnight in the prison, that the rest which were in the same prison heard them] *Ab. 16. 7.* S. Paul concluding his Epistles, to the Romanes; the First & second to the Corinthians, & the First to the Thessalonians, willed them

1. Cor. 16. them [to salute one another in a holie kisse:] The same doth S. Peter, in the end of his former Epistle, Kissing the paxe.
2. Cor. 13. wherof the whole Church useth the Ceremonie of the Paxe, towards the end of the Publique Sacrifice,
1. Thess. 5. especially when it is celebrated with solemnitie: which hath also warrant from Christs solemne salutation, saying to his Apostles [Peace be to you.] S. Paul testifying that he prayed for the Ephesians, Kneeling.
10. 20. v. signifieth it by these termes. [For this cause (saith he) I bow my knees to the Father of our Lord Iesus Christ] Describing the exaltation of the name of The name of Iesus honored
- Philip. 3. Iesus, he saith to the Philippians [That in the name of Iesus, euerie knee doth bow, of the celestials terrestrials & infernals.] Our Saviour himself [prayed kneeling.] S. Iohn beginning to write his Apocalypse, exactly noteth that the vision was shewed to him, on our Lords day, saying: [I was in spirite on the Dominical day.] The signe, wherwith he writeth that [the faithful seruants of God are signed in their foreheades] can not with probable reason be understood to be anie other signe then the signe of the Crosse, which Christians receiue in Baptisme. And manie other holie Rites haue bene instituted, by the Church, in vertue of Christs general commission: most of which are the same in the whole Christian world; some doe varie, according to the diuersitie of times, places, peoples, and other circumstances. Other Rites are ordained by general commission geuen to the Church.
- Al, as S. Paul writeth, are to the more honour of God, being ordained [to edification; done decently, & according to order] not by particular mens priuate spirites, but by the publique spirite of the Church. For other wise external signes, are Pharisaical: & [corporal exercise is profitable to litle: but pietie is profitable to al things.]

Of al external holie Rites, Sacrifice, & Sacraments are most principal.

ARTICLE. 3.

IN the former two Articles is shewed, by manie textes of holie Scriptures, that God imperteth his gracious benefites to men, not only immediatly by himself, but also by secondarie causes: and that he likewise requireth & accepteth mens seruice, both by internal operation of the minde, & by external sacred Ceremonies. It solo weith to be in like maner declared, that aboue al other external holie Rites, Sacrifice, and Sacraments are the most excellent. First therfore touching Sacrifice, which is an oblation of some external thing, offered to God, in acknowledgement of his supreme dominion ouer al creatures: al nations doe esteeme it, to be the most principal homage, that man can exhibite to God. For it is hard to finde anie people so barbarous, excepting some few heretikes, but they did this kind of seruice in some sorte, eicher to the true God omnipotent, or to some falsly imagined diuine powre.

2. More especially this truth is proued by holie Scriptures. Cain wel knew that Sacrifice was a principal dutie, which he owed to God. And *Gen. 4. 7.* therfore [offered it] though peruersly, not of the best, but of the worse frutes. Abel rightly [offered of the first begotten of his flocke, & of their fatte: & our Lord had respect to Abel, & to his giftes. But to Cain & to his giftes, he had not respect.] Noe, as a first dutie of thanksgenueing to God, after their deliuerie from the diluge [built an Altar to our Lord, *Ch. 8. 7.* & taking of al cattle, & foules, that were cleane, *20. 21.* offered Holocaustes vpon the Altar. And our Lord *Ch. 12. 7.* smelled a sweete sauour.] Abraham [built Altars in *7. 8. Ch.* sundrie

The definitiō
of Sacrifice.

Al nations
hold that
Sacrifice is
duo to God.

Proued by
examples of
Cain.

Abel.

Noe.

Abrahm,

13. v. 18. sundrie places] & offered grateful Sacrifices thereon.

Ch. 26. v. [Isaac also built an Altar in Bersabee, & called vpon

25. Ch. 35. the name of our Lord.] God said to Iacob [Arise, &

7. 1. 7. goe vp to Bethel, & dwel there, & make an Altar to

God, that appeared to thee, when thou diddest flee

from Esau thy brother] which he performed [and

called the name of that place, *The House of God.*] The

same Iacob consulted our Lord at the wel of oath in

Ch. 46. v. Bersabee, about his journey into Ægypt, [killing

1. 2. 3. there victims to the God of his father Isaac.] And

had answer by a vision to goe, & feare not. So God

most especially required Sacrifice, aboue al other

external seruice, that he commanded Moyses, and

Aaron to alleage that particular cause to Pharaoh

King of Ægypt, why he should dismisse the children

Exod. 5. of Israel. Who therupon [said to Pharaoh: Thus

7. 1. saith the Lord God of Israel: Dismisse my people,

That they may sacrifice to me in the desert.]

And at their departure from Ægypt [God instituted

Ch. 12. v. the perpetual Sacrifice of the Pascall lambe] to

6. 17. 18. be offered euerie yeare, in memorie of that singular

24. great benefite. And shortly after, amongst

other Ceremonial precepts, our Lord first of al pre-

Ch. 20. v. scribed, [how they should make an Altar, and offer

24. 25. therupon Holocaustes, & Pacifikes.] And afterwards

expressly declared the proper vse & end, for

4. 7. 5. which an Altar is made, saying to Moyses, & by him

Ch. 29. v. to Aaron, & to euerie Priest: [This is it which thou

38. 39. shalt doe vpon the Altar: Two lambes of a yeare

old, euerie day continually: one lambe in the morning,

& an other at euen] And besides this daylie

duble Sacrifice, our Lord also ordained manie other

sacrifices of diuers victims, with their libaments of

oyle, wine, & other liquors: as wel ordinarie at cer-

taine feastes, & for certaine purposes; as extraordinarie,

vpon occasions which might happen. In al

there were three kindes of Sacrifices. The first was

Isaac.

Iacob.

Moyses Aaron
& al the people
of Israel.

The proper
vse of Altars
is to sacrifice
thereon.

Three Kindes
of Sacrifices.
Holocaustus
Sacrifice for
sinne. Paci-
fique Sacrifice

Sacrifice of
the new Tes-
tament excel-
leth the old,
as the bodie
excellerh the
shadowe.

Sacraments
next after Sa-
crifices, excel
other ceremo-
nies.

The eminent
excellencie of
Sacrifice and
Sacraments is
proued by

Holocaust: wherein the hostes were wholly consu- *Leuit. 1.*
med to the honour of God. The second were Sa- *v. 3. 9. 13.*
crifices for sinne. Whereof part was burnt, & part *17. Ch. 4.*
alloted to the Priestes. The third were Pacificque *v. 2. 5.*
Sacrifices: either of thankesgeuing for benefites re- *Ch. 6. v.*
ceiued, or of obsecration, for obtayning thinges ne- *26.*
cessarie. In which one part was burnt, another
part perteyned to the Priestes, & the third part to the
persons, that provided the hoste. And al these were *Ch. 7. v.*
principally required, & were the most excellent of *31. 37.*
al ceremonial Rites, in the old Testament, And that
external Sacrifice is also the most excellent Diuine
Seruice in the new Testament, is not only proued by
the Law of nature, & iudgement of al nations; but
also is as necessarily confirmed by the holie Scrip-
tures, as it is certaine that the shadow importeth a
bodie, & the figure requireth the thing figured: yea
and no lesse assuredly by the prophecies of the old
Testament, & testimonies of the new. As we shal *Artie. 22;*
euidently shew in the proper place; where we are *23.*
to proue, and declare the Christian belcefe, and do-
ctrine, touching the most souereigne Sacrifice of
Christs bodie & bloud, in the blessed Eucharist.

3. Next to Sacrifice, are Sacraments, which are
visible signes of inuisible grace. In the old Testa- *Gen. 17.*
ment there were manie Sacraments. As Circumci- *v. 10.*
sion, Ordination of Priestes, & Leuites. Al hostes & *Leuit. 8.*
Sacrifices for sinnes: & diuers purifications of legal *Num. 8.*
vnclenanes were Sacraments, signifying either re- *Leuit. 4.*
mission of sinne, or increase of grace. It is probable *v. 3. 13.*
that the loaues of proposition: and the Pascall lambe *&c.*
were also Sacraments. At least they were figures *Ch. 14. 15.*
of the most blessed Sacrament of the Altar. *16. 17.*

4. The excellencie of Sacrifice, and Sacraments,
about al other external Ceremonies, consisteth in *Exod. 12.*
this, that Sacrifice is the proper external worshi- *Exod. 25.*
of God, which can not lawfully be done to anie *Gen. I. v. 1.*
creature:

- Exod. 3.* creature : because God is the onlie Creator of al
v. 14. other things , which are besides himselfe : and
 therefore hath the supreme dominion ouer al : is the
 first beginning of al, & the end, wherto al ought to
 be directed, in acknowledgement wherof Sacrifice
 is due to him onlie. And the next excellencie is of
 Gods Sacraments, because without them none can
 be admitted either to offer Sacrifice, or to participate
 the benefite therof. We speake of al times since Sa-
 craments were first instituted. For when Circum-
 cision was first comanded to Abraham, God withal
 ordained it as a Sacramental signe, to distinguish his
 peculiar people from others : & for an entrance of
Gen. 14. v. al that should be adioyned in spiritual felowshipe
to. 11. to the same visible Church. [This is my couenant (said
 God to Abraham) which you shal obserue, between
 me and you : and thy seede after thee. Al the male-
 kind of you shal be circuncised, & you shal circun-
v. 14. cise the flesh of your prepuce, that it may be for a
 signe of the couenant between me & you. The male
 whose flesh of his prepuce, shal not be circuncised
 that soule shal be destroyed out of his people.] And
Exod. 12. afterwards God said to Moyses, at the departure of
v. 48. 49. the Israelites from Ægypt. [If anie of the sojourners
 (strangers) be willing to dwel among you, & make
 the Phase of the Lord, first al the male that he hath,
 shal be circuncised, & then shal he celebrate it, accord-
 ing to the Rites : & he shal be as he that is borne in
 the land : but if there be anie man vncircuncised, he
 shal not eate therof. Alone Law shal be to him, that
 is borne in the land, & to the Profelyte, that sojour-
 neth with you.] Where it is to be vnderstood by
 the way, that the male sexe being circumfised, the
 female of the same kindred, were also adioyned,
 professing the same faith & religion. By other Sacra-
Leuit. 14. ments of the old Law, as washings, & Purifications
v. 4. & 6. impediments were removed, which hindered from

reason, dedu-
 ced from
 holie Scrip-
 tures.

And by ex-
 presse Scrip-
 tures.

Sacraments
 had relation
 to Sacrifices,

the seruice of God. By ordination, Priestes were *Leuit. 8.* made apt Ministers: to offer Sacrifice, to pray for *v. 1. &c.* the people, and to discerne, & iudge their spiritual *Ch. 9. v.* causes. And Leuites were addicted by an other special *22.* Consecration, to their feuerall functions, subordinate to the Priestes. Al directed to the offering of Sacrifice. Other holie thinges, pertheyning also to the Ceremonial Law, as the Tabernacle, & afterwards *Num. 8.* the Temple, the holie vessels, Priestlie attyre, and *v. 6.* ornaments, were thinges accessarie to the Sacrifices *Num. 3.* & Sacraments. Yea the holie Altar it self (as wel of *v. 6. 9. 10.* other oblations, as of Incense) were sanctified by *Mat. 23.* the Sacrifice, & by reason of the Sacrifice, it sancti- *v. 19.* fied the giftes, that were offered therupon. Also the ceremonial obseruances, of feastes at settetymes, as the Sabbath, the New mone, Pasch, Pentecost, and the rest, were specially solemnized with prescribed *Leuit. 23.* Sacrifices. And the continual abstinence from cer- *v. 2. 8.* taine meates legally vncleane, had particular rela- *Num. 28.* tion to the offering of Sacrifices, & receiuing of Sa- *v. 2. &c.* craments. For neither anie thing reputed by the *Ch. 29.* Law vncleane, could be offered in Sacrifice, nor *v. 1. &c.* anie persons being vncleane, could be partakers of *Leuit. 11.* Sacrifices, or Sacraments, til they were first cleansed. *Ch. 12. 13.* So by the vse of al other holie Ceremonies it is ma- *14. 15. 16.* nifest that Sacrifice is the cheefest external seruice, *17.* & worshiipe of God. And that next to them are Sacramentes.

So had other
holie thinges.

And al legal
obseruances.

Internal ver-
tues are pre-
ferred before
Sacrifice, as
before the
cheefest ex-
ternal seruice
of God.

5. Most true it is, that internal vertues, & spiritual Sacrifices, are much more required, then external, as both reason teacheth, and holie Scriptures doe often testifie, perfering them expressly before external Sacrifice it self; which also confirmeth our present purpose. For that, when God by his Prophetes, & by Christ our Lord, required true repentance of the hart, iustice in al actions, obedience, mercie, gratitude, with praises of God, & the like vertues, saying

saying he wil rather haue them, then Sacrifice; he plainly shewed, that Sacrifice is the principal of al external diuine Seruice, & rightly so esteemed of the faithful. As when King Saul pretending excuse of his disobedience, in that he reserved the better thinges taken in praye, that the same might be offered in Sacrifice, the Prophete Samuel reprehending him said: [Why, wil our Lord haue Holocaultes

2. Reg. 15.

7. 22.

Obedience,

& viſtimes, & not rather, that the voice of our Lord be obeyed? For better is obedience then viſtimes, & to hearken rather, then to offer the ſacte of rāmes]

In like manner God by his Prophete Oſee, admoniſhed ſuch people, as neglecting workes of mercie, thought to eſcape puniſhment, by offering

Oſee. 6.

7. 6.

Workes of
mercie, and
knowledge of
God.

Sacrifices, that it would not auail them: [Becauſe (ſaith our Lord) I would mercie, and not Sacrifice, and the knowledge of God, more then Holocaultes.]

Which doctrinal ſentence Chriſt our Sauour allea- geth, & applieth to this ſame purpoſe, ſaying to the Phariſees, when they calumniated him, for ſhewing mercie to ſinners. [Goe your wayes (ſaith hee) and learne, what it is: I wil mercie, & not Sacrifice.] By which

Mat. 9. v.

13.

& the like ſayings, external ſacrifice is not excluded, but other vertues are rather required, then the very beſt external ceremonies. It is cleare alſo that

ſpiritual Sacrifices are more neceſſarie, and better then onlie external. In compariſon whereof the Royal Prophete in his penitential Pſalme, ſaith to God. [with holocaultes thou wilt not be delighted.

Pſal. 50.

7. 18. 19.

Spiritual Sa-
crifices of
contrite hart
of iuſtice, &
of praiſe, doe
alſo excel ex-
ternal Sacri-
fice.

A Sacrifice to God is an afflicted ſpिरित: a contrite, & humbled hart, ô God thou wilt not deſpiſe] This ſpiritual Sacrifice of contrite & penitent ſpirit, is firſt in order of al ſpiritual Sacrifices, and prepareth the way to the ſecond; which is Sacrifice of iuſtice; whereof the ſame Pſalmiſt ſpeaketh, exhorting al faithful ſoules, to render vnto euerie one that which is due; ſaying: [Sacrifice ye the Sacrifice of iuſtice:

& hope

& hope in our Lord.] The third spiritual Sacrifice, *Psal.* 4. but not the least, is of praise, & grateful minde towards v. 6. God, the Author of al good, yelding thanks for al his benefites bestowed, & promised: which is more to Gods glorie, then the immolating of oxen, buckgotes, rammes & the like. [Immolate to God the *Psal.* 49. Sacrifice of praise; & pay thy vowes to the Highest. v. 9. 10. The Sacrifice of praise shal glorifie me] saith our *Eccl.* 7. 14. Lord: that is, shal most especially glorifie me: as 23. being the complement of al spiritual Sacrifices, & perfect fruite of both internal, & external seruice of God. By al which comparisons is sufficiently signified, that Sacrifice rightly offered, excelleth al other external Workes. And when there is no impediment, of their partes, for whom it is offered it *Gen.* 8. 7. is (as holie Scriptures often assure vs) a sweete *Leu.* 12. 1. v. 9. 13. saour to our Lord, & he therby becometh propitious, & merciful. [I wil not rebuke thee in thy Sacrifices (saith God to al his true seruants) and thy *Ch.* 4. v. 10. *Ch.* 23. v. 28. Holocaustes are in my sight alwayes.] *Psal.* 49: v. 8.

Al which comparisons presuppose that Sacrifice excelleth al other external ones.

In the Church of Christ are diuers Sacraments: Which here we presuppose, & in their several places, prone to be seuen.

ARTICLE 4.

THUS much touching al diuine Sacrifices, and Sacraments, especially of the old Testament. Now we are to declare others, of the new Testament, & Christian Church. And first in General, that Christ our Sauour hath instituted some holie Sacraments, al that wil seme to be Christians, doe confesse in wordes at least. But because certaine pretending to reforme supposed errors, doe vterly denie, that there is anie proper external Sacrifice, in the

The summe of the contro-
uersie between

in the Church of Christ: and not only denie five, of the seven Sacraments, which the whole Christian World, of more then a thousand yeares by our Adversaries confession, and the farre greater part of Christendom shal beleueth: but also denie, that those two which they hold for Sacraments, doe remitte sinne, or conferre grace; it wil be necessarie to shew how manie Sacraments there be, & which they are; likewise of what necessitie, and efficacie euerie one is. And withal in the proper place, that there is a proper propiciatorie, most excellent external Sacrifice in the Law of grace, the complement of al old, true, & lawful Sacrifices, that were from the beginning of the world, before Christ.

2. First therefore it is proved both by figures, and prophecies of the old Testament, & by testimonies of the new, that Christ instituted certaine holie Sacraments, that is to say, *Visible signes of invisible grace*. The definition of a Sacrament.
or as Protestants confesse, External Rites with special promise of spiritual grace, & remission of sinnes.

For as the Tabernacle prefigured the Church of Christ, being as S. Paul calleth it [a parable of the time present] euen to the thinges done therein, by the Priestes of the same old Law, and by other ceremonial obseruances [in meats, & in drinckes, and diuers baptimes, & iustices of the flesh] were figures of Christes, and his Priestes actions, and of Christian Rites: the same Apostle teaching in the same place, that these thinges [were laid on them (enjoynd to the Iewes) vntil the time of correction] not that al external Rites should be taken away, and al quite abolished, but changed, & bettered. For so the next wordes doe plainly testifie, that the Law of grace, is not without other religious external actions. [But Christ (saith this Apostle) assisting an Highpriest, of the good thinges to come, by a more ample, & more perfect Tabernacle, not made

F with

vs & Protestants, touching Sacrifice & Sacraments,

Christes Sacraments were prefigured by Sacraments & other Rites of the old Testament.

Exo. 25.

v. 8 &c.

Leuit. 1.

v. 1. 3 &c.

Heb. 9. v.

9.

v. 10.

v. 11.

Those only
are iustified,
to whom
Christs re-
demption is
applied.

with hand, that is, not of this creation: neither by v. 12.
the blood of goats, or of calves, but by his owne
blood entered in once, into the Holies: eternal re-
demption being found] to witte, by Christs death
on the Crosse, al mankinde being redemed: which
could not be done, by anie other Sacrifice. But as it
was prefigured by the former old Sacrifices, Sacra-
ments, & other Rites of the old Testament: so is it
represented by religious Rites, of the Christian
Church, & also applied in particular, to those faithful
soules, which are from time to time actually iusti-
fied, and sanctified by the onlie merite of Christ, 1. Io. 2.
dying in deede for al mankinde, and sufficiently re- v. 2.
deming al, yet effectually only iustifying those to
whom the same infinite price, and ranfome is really
applied. For vnles by applying, & not applying of
our Redemers ranfome, the iust were distinguished
from the wicked, and finally the elect from the re-
probate; you should say: that seing Christ died for
al, & redemed al, so al shal be iustified, & al saued.
which is most false. For the farre greater part of Mat. 7.
men are wicked, and the farre greater number wil v. 13.
be eternally damned. And as this application of
grace, was signified by Sacraments, & Sacrifices,
wherof the faithful in the old Testament, beleuing
in Christ then to come were participant: so now the
application of grace is also signified, by other greater
and better signes, [in a more ample, and more Heb. 9.
perfect tabernacle] in the present Church of Christ. v. 11.
The same may also be exemplified in the figure of Gen. 17.
Circumcision, the Paschal lambe, Manna, the Loaves Exo. 12.
of proposition, ordinatio of Priestes, & Leuites, diuers 16. 25. v.
sacrifices, with manie particular Rites, as the sprink- 30.
ling of blood vpon the vpper stransom, & cheekes Leuit. 8.
of the doore of the houses, where the Paschal lambe Nu. 8.
was first immolated, whilest the Israelites were Ex. 12. 7.
yet in Ægypt, the sprinkling of blood of the Testa- 22.
ment

Ex. 24. 7. ment vpon the booke, and people, sprinkling blood
 8. Heb. 9. seuen times, in cleansing a house infected with
 7. 19. leprosie, seuen times sprinckling blood towards the
 Leuit. 14. doore of the tabernacle, & the like; which did not
 7. 51. only signifie gracious benefites of God, in those
 Nu. 19. times; but also prefigured thinges to come, in the
 7. 4. time of grace [and were parables of greater myste-
 Heb. 9. ries] which can be no other then the external signes
 7. 9. of spiritual grace, the holie Sacraments of Christi,
 instituted by him in his Church.

3. The Royal Prophete very often in his Psalmes The same was
prophecied in
the Psalmes.
 Psal. 22. foreteweth the abundant grace to be imparted by
 7. 1. 2. 3. Christi Sacraments. Prophecying of Christi ordi-
 narie benefites, he saith in the person of euerie faith-
 ful soule. [Our Lord ruleth me, & nothing shal be
 wanting to me: in place of pasture there he hath
 placed me. Vpon the water of refection he hath
 brought me vp: he hath conuerted my soule] Di-
 7. 5. recting his speech to God, he addeth. [Thou hast
 prepared in my sight a table: against them that trum-
 ble me. Thou hast fattened my head with oyle: and
 my chalice inebriating, how goodlie is it:] Thou
 Psal. 64. hast visited the earth, & hast inebriated it, thou hast
 7. 10. multiplied to enrich it. The riuer of God is replen-
 shed with waters: thou hast prepared their meate;
 because so is the preparation therof. We haue passed
 Psal. 65. 7. through fire, and water, & thou hast brought vs into
 12. 13. 14. refreshing. I wil goe into thy house, with Holo-
 cautes, I wil render to thee my vowes: which my
 lippes haue distinguished, & my mouth hath spoken
 in my tribulation.] In which and other like places,
 though the Prophete alludeth to the Rites of Moyles
 Law, yet he foreteweth the blessings, which
 Christ hath bestowed vpon the Gentiles: succeeding
 after that the Iewes were reiectcd, for their
 7. 7. 8. reiecting of him. As is cleare by the wordes going
 before I God, who ruleth in his strength, for euer his

eyes looke vpon the Gentiles. They that exasperated him (the Iewes) let them not be exalted in them selues. Ye Gentiles blesse our God, and make the voice of his prayse heard.] More clearly where he reioyceth in Gods promise, that Christ should be borne of his seede, he foretelleth also that Christ wil blesse his Church with special grace. [Our Lord hath sworne truth to Dauid, and he wil not *Pf. 137.* disopoint it. Of the fruite of thy wombe, I wil set *v. 11.* vpon thy seate.] And a litle after, concerning the Christian Church [Because our Lord hath chosen *v. 13. 14.* Sion: he hath chosen it for an habitation to himself. This is my rest (saith our Lord) for euer and euer, *15. 16.* here wil I dwel, because I haue chosen it. Blessing *Pf. 147.* I wil blesse her widow, her poore I wil fil with *v. 3.* breades. Her Priestes I wil cloth with saluation, & her sainctes shal reioyce with ioyfulness.] In general also Salomon saith, that [Wisdom hath built *Prov. 9.* herself an house, she hath cut out seuen pillars.] that *v. 1.* is, strengthened, and furnished the same house, the Christian Church, with competent fortifications, & munition, necessarie for the inhabitants. Our Lord saith by his Prophete Isaias. [I wil powre out wa- *Isa. 44.* ters vpon the thirstie ground, & streames vpon the *v. 3. 4.* drie land. I wil powre out my spirite vpon thy seede, and my blessinges vpon thy flocke. And they shal spring the herbes as willowes, besyde the waters running by.]

Also in general by Salomon.

And by Isaias.

The same was insinuated by S Iohn.

4. It can not be without singular great Mysterie, which S. Iohn the Euangelist writeth, and so seriously testifieth, that [out of Christs side (being *Ioan. 19.* dead on the Crosse) incontinent came forth bloud *v. 34. 35.* & water. And he that saw it, hath geuen testimonie, and his testimonie is true.] This doubles signified the grace of Christ, as a riuer flowing into *Ioan. 7.* life euerlasting, deriued into faithful soules, by *v. 39.* visible Sacramental signes, as here it vvas visibly
 fore

foresignified. Finally that there are such visible Sacraments in the Church: S. Paul presupposed, as a thing vniuersally known, when he auouched himselfe & others, to be [the Ministers of Christ: and the dispensers of the Mysteries of God.] Which may here suffice for prooffe in general, that there are some holie Sacraments, & a proper Sacrifice in the Church of Christ. Which are to be further proued in particular, in their proper places.

And supposed
by S. Paul.

1. Cor. 4.

v. 1.

5. In the meane season, that there be seuen such holie Sacraments, in the Church of Christ, is made apparent, by the conuenient resemblance of mans

Resemblance
between mans
spiritual life
& temporal.

IOAN. 3. v.

3. 6.

temporal life to his spiritual. For as to our temporal life, it is first necessarie that we be borne into this world: so to liue spiritually, it is necessarie to be borne againe; that is, to be regenerate by the Sacrament of Baptisme. Secondly, as it is requisite for an

A Christian
is borne by
Baptisme,

ALF. 8. v.

15. 16.

infant, to grow in stature, & strength: so it is no lesse requisite, that the baptized be also confirmed by the Sacrament of Confirmation: without which the faithful, are but as infantes in Gods Church. Thirdly as it is impossible to liue anie while temporally in humane bodie, without corporal nutriment: so

Groweth by
Confirma-
tion.

IOAN. 6.

v. 51. 53.

it is as impossible for the soule of man, to liue anie long time spiritually, without the spiritual foode of grace; which is the bread of life, in the most blessed Sacrament of the Altar. Fourthly, as mans bodie being subiect to infirmitie, may sometimes fall into sickness, or happen to be wounded, & to nede phisike or surgerie: so the soule falling at anie time into sinne, by yelding to tentations, needeth in that case, spiritual cure, and medicine; which is ministred by the Sacrament of Penance: euen as necessarie for remission of actual mortal sinne, as Baptisme is for original. Fifthly, as after curing of the sicke bodie, for preserving the same from reciduation, former noysome humors are to be purged, and the vital

Is nourished
by the B. Sa-
crament of the
Altar.

Is cured by
Penance.

IOAN. 20.

v. 23.

spirit

More purged
& strengthened
by Extreme
Vnction.

The whole
Church is spi-
ritually gouern-
ed by the
Clergie.

And piously
propagated by
the Sacrament
of Matrimo-
nie.

spirite to be comforted: so after that the soule is cured by Penance, it behoueth to strengthen it, with more grace, against the spiritual assaults of the enemy; especially in the last conflict before death, which spiritual helpe is geuen by the Sacrament of Extreme Vnction. And these five Sacraments per-
1ac. 5. 7.
teyne to euerie Christian in particular. Besides 14. 15.
which there are other two, which belong to the whole Church in common. For as the temporal commonwealth necessarily requireth ciuil Magistrates to rule, & direct the whole bodie in temporal affaires: so the militant Church requireth spiritual Gouvernours & Pastors, which are provided, &
AB. 20. 7.
appointed ouer the flocke, by the Sacrament of 28.
Holie Orders. Moreouer as it is necessarie to the due propagation of new offspring, that men and women contract Mariage: so amongst Christians, where neither pluralitie of wiues, nor solution of the contract can be lawful, during life of both parties. Matrimonic is made a Sacrament, conferring
Ephes. 5.
special grace, for better discharge of the burdens v. 31. 32.
incident to that state, and for conseruing mutual concord, and loue betwixt man and wite, with holie education of their children.

*Christs Sacraments, & daylie Sacrifice, excel
al Sacrifices & Sacraments of the
old Testament.*

ARTICLE 5.

Five other
pointes con-
cerning the
Sacraments in
general.

YET before the declaration of euerie Sacrament in particular, these other pointes are to be breefly discussed, perteyning to them al in general. First the excellencie of Christs Sacraments, & Sacrifice, aboue al those of the old Testament. Secondly how
God

God himself; thirdly how Christ as man; fourthly how the Sacraments; and fifthly how the Ministers thereof, are in true, and peculiar sense, the efficient causes of Sacramental grace.

2. Touching the first point; the principal difference between the Sacraments of the old and new Testament is, that the former were only signes, at the presence and use wherof, God gaue his special grace, remitting sinnes, and sanctifying the soule: and these new Christian Sacraments are both signes and instrumental causes of iustifying and sanctifying grace. The reason of which difference is because

Sacraments of the old Testament did only signifie grace. Christ's Sacraments doe both signifie & geue grace,

al vertue of Sacraments procedeth from the merite of Christ, in whom the faithfull of the old Testament beleued, as being to come, and by his Passion to redeme mankinde, and to merite this grace; which merite being not extant, could not be applied by anie instrumental cause, but only be a signe without cooperation to the effect: but now Christ being come, & hauing redemed man, and merited mans iustification, his merite being really extant, worketh the effect by such instruments, as he hath instituted for signes thereof, and so they are instrumental causes, & not only signes, of grace; as shal be further shewed in due place. An other difference is, that the old Sacraments of the Law of nature, & of Moyses, were figures of greater Sacraments, to be instituted by Christ, & so Christ's Sacraments doe excel the others, as the thing prefigured surpasseth the figure; & as grace geuing strength to kepe the commandments, excelleth the Law, which only gaue notice of the commandments, but not abilitie to obserue them: according to the doctrine of the Euangelist,

The old were figures, the new are the thinges prefigured.

saying: [The Law was geuen by Moyses: grace and veritie was made by Iesus Christ.] Our Sauour himself signifying this good change of the shadowes and figures, into the true thinges prefigured; said:

The old Sacraments and Law are ceased, and new succede which are better.

[The

Psal. 39.

v. 7. 8.

Heb. 10.

v. 6. 7. 9.

Artic. 8.

Iohn. 1.

v. 17.

[The houre cometh, and now it is, when the true *Ioan. 4.* adorers shal adore the Father, in spirite & veritie] *v. 23.*
 For hauing said in the next wordes before, that shortly there should neither be adoration, (that is oblation of Sacrifice) in the schismatical temple of Garizim, nor in the true Temple of Ierusalem. And that in the meane time the schismatical Samaritans, *v. 21.* adored that they knew not; but the Iewes adored that which they knew, he signified, that the Iewes offered sacrifice, & adored lawfully, & the Samaritanes vnlawfully [for saluation (said he) is of the Iewes] he then added that there should be adoration (by offering Sacrifice) in other places; and in other maner; not in the flesh, and blood of lambes, calues, & other terrene creatures, nor hauing in them veritie, grace, spirite, & life; and therefore such sacrifices should be taken away, and an other Sacrifice should succede, which should be in it self, celestial & diuine, full of veritie, grace, spirite, & life; which Sacrifice therefore is the veritie it self, wherof the former were figures. And this is called [spirite & veritie, grace & veritie] in respect of the other sacrifices, which were indeede true sacrifices, yet but shadowes of Christs bodie and blood, sacrificed once on the Crosse, nere to Ierusalem, & dayly in al nations: *Mal. 1. 9.* as Malachias prophecied; and our Lord instituted, & *11.* commanded to be done, vntil he come againe in the *Luc. 22.* end of the world. Adoration also more largely *v. 19.* signifieth, al whorshipe of God, not only by Sacrifice, but by al Sacraments of the new Testament: *1. Cor. 11. v. 26.* and so they likewise are veritie, grace, and spirite, both signifying & geuing grace, which the old Sacraments did only signifie but not geue. And therefore Christian Baptisme is water and the Holie Ghost. Confirmation is holie Chrisme, & the Holie Ghost. The Eucharist is the formes of bread & wine, and Christs very bodie and blood: the true bread of life.

Adoration
 strictly taken
 signifieth
 oblation of
 Sacrifice.

Largely taken
 al Sacraments
 and al diuine
 Service are
 adoration.

Christian Sacraments are
 external signes
 & true internal
 grace.

life; And so the other Sacraments are external signes, & true sanctifying grace. Because Christ hath so merited, and so instituted, that they should worke effectually, that which they signifie [the wordes that I haue spoken to you be spirite & life] said he to his Disciples. And S. Peter in the name of them al said againe to him. [Thou hast the wordes of eternal life.] By reason of which power in Christ al the Apostles (except Iudas Iscariote) beleued the efficacie of his word, touching the B. Sacrament. And likewise in other Sacraments his wordes worke that grace which they signifie, and therein excel the old Sacraments.

3. Likewise S. Paul writing against certaine false Apostles, which endeouored to bring Christians to obserue the Law of Moyses, teacheth that the Ministerie of the new Testament, so farre excelleth the old, as the quickening spirite is better then the killing letter, saying [God hath made vs meete Ministers of the new Testament, not in the letter, but in the spirite, for the letter killeth, but the spirite quickeneth.] And prosecuting the same comparison, addeth [if the ministration of *death*, with letters figured in stones, was in glorie, so that the children of Israel, could not behold the face of Moyses, for the glorie of his countenance, that is made voide; how shal nor the ministration of *the Spirite* be more in glorie? For if the ministration of *damnation* be in glorie, much more the ministration of *justice* abunderh in glorie] where the Apostle manifestly ascribeth the effect of making iust, to the ministerie of the new Law, which could not be done by the old. And further sheweth that the old Law is ceased, & the new abideth. [If that which is made voide (saith he) is by glorie, that which abideth is in glorie.] Vpon the like occasion of false Apostles, he also sheweth the excellencie of Christian Sacra-

As the Law of
Christ excelleth
the Law
of Moyses :

So Christian
Sacraments
excel al the
Rites of the
old Testa-
ment.

Christs excel-
lencie is pro-
ued by the ex-
cellencie of
his sacra-
ments.

ments and other Rites about those of the old Law, calling the former [weake, & poore elements] ge- Gal. 4.
uing the Christians therby to vnderstand, that we v. 9.
haue now in place of them, others, which are strong
& rich, in sanctifying grace. Agane to the same pur- v. 21. 22.
pose he putte them in minde which pretended [to
know the Law, that the old Testament is resembled
by the bond woman Agar, and the new by the free-
woman Sara.] Where he cōcludeth that Christians
are borne of the quickning spirite, not of the dead
flesh : [not the children of the bondwoman, but of v. 29. 31.
the free; by the freedom, wherewith Christ hath
made vs free] by grace merited by his Passion, and
applied by his Sacraments.

4. Where as also the same Apostle in his Epistle to
the Hebrewes, auoucheth that Christ farre excel-
leth the Angels, and Moyses, and al the Prophetes,
amongst diuers other proofes, he declareth this
assured truth, for that the new Law & Testament,
wherof Christ is Mediator, excelleth the old, in re-
spect of Sacrifice, & Sacraments, saying that [Christ Heb. 8. v.
hath obtained a better ministerie, by so much as he 6. 7. 8.
is Mediator of a better Testament, which is establi-
shed in better promisses. For (saith he) if that for-
mer had bene void of fault (that is, of defect,) there
should not certēs a place of a secōd haue bene sought
For blaming them saith our Lord (by his Prophete
Ieremie) I wil consummate a new Testament, not Iere. 31.
according to the testament, which I made to their v. 31.
fathers. And in saying *a new*, he hath made the for- v. 13.
mer *old*, & that which groweth ancient, & waxeth
old, is nigh to vtter decay.] Of which old he like-
wise saith that [Giftes & hostes offered in the Ta- Heb. 9. v.
bernacle could not make perfect, concerning the 9. Ch. 10.
conscience, him that serueth. For the Law hauing v. 1.
a shadow of good thinges to come, not the very
image of the thinges, it was impossible that with v. 4.
the

the blood of oxen & goates, sinnes should be taken away.] But Christ hauing offered his owne bodie and blood once, on the crosse, the same Sacrifice is dayly offered in an other maner, but the samething: then bloudie, now vnbloudie [vnto remission of sinnes] wherupon S. Paul saith [we haue an Altar, wherof they haue not power to eate, which serue the Tabernacle] & concludeth [By him therefore let vs offer the hoste of praise, alwayes to God] especially the holie Eucharist, which is the principal hoste of praise, & thankesgeuing.

God is the principal efficient cause of grace, in al the Sacraments.

ARTICLE 6.

WHen the ancient Fathers, & Schoole Doctors teach, that the Sacraments, and Ministers of Sacraments, doe forgeue sinnes, it is farre from their cogitations, to thinke, that God, or Christ doe not more especially worke that effect. But because our Aduersaries, not distinguishing the diuers maners of operations, vse to inferre of one assertion the denial of an other, and by one truth to impugne an other, as when they charge Catholiques, to detract from God, & from Christ, & to denie their power to forgeue sinnes, by saying that the holie Sacraments & Priestes doe remitte sinnes; to take away this calumnation, it is necessarie to declare, by the holie Scriptures, that according to the Catholique faith, & doctrine, in remission of sinnes, and collation of grace, yea in al natural, and supernatural workes, God is alwayes the principal cause efficient.

There may be many causes of the same effectes, in diuers maners,

2. Which is euident in examples of al actions, wherein it pleaseth God to vse either Ministers, or

God is euer the principal

cause of al
effectes natu-
ral and super-
natural.

Instruments. One may serue for manie. In the deliuerie of the children of Israel from Ægypt, God commanded that blood of the Paschal lambe should be sprinkled on the doores, where the Israelites remained, & commanded an Angel to kil the first borne in euerie house of Ægypt, where the blood was not sprinkled; passing ouer the houses, where he should see the blood. This being done: It is truly said, that the sprinkled blood, saued the Israelites from death that night, as the instrumental signe of their safetie: it is also traly said: that the Angel killed the first borne of the Ægyptians, and spared the Israelites: It is neuer the lesse most true: that [our Lord stroke euerie first begotten in the land of Ægypt.] Againie, when the children of Israel were al passed through the read sea, by the drie channel, Moyses by Gods commandment [stretched forth his hand against the sea, & it returned to the former place, and the Ægyptians fleing, the waters came vpon them, & our Lord enwrapt them in the middes of the waters.] Where it is most cleare that in this action, Moyses was Gods minister, the hand & rodde of Moyses an instrument, vsed to this purpose, the waters first supernaturally stayed; then (being permitted to their natural courses) ouerwhelmed the Ægyptians: and stil God himself in the whole action, & in euerie parcel, was the principal cause & actor. And so in miracles, which are Gods onely workes, as the principal Agent, yet Moyses, and other Prophetes, also the Apostles, and other holie men, were his Ministers. And Moyses his rodde, the brasen serpent, the Arke of couenant, the water of the poole called probatica, & the like, were instruments, & instrumental causes. Neuertheles, God is euer the principal Agent in al actions. And so it is most true that God onlie can forgeue sinnes, As al Christians assuredly know, & acknowledge. Which is yet

is yet further confirmed by these and the like holie Scriptures.

- Iob. 14. 3. Who [can make him cleane, that is conceived
 v. 4. of vncleane seede, (said holie Iob) is it not thou (ô
 Exo. 34. God) which onlie art? It is God the Dominatour of
 v. 7. al, which taketh away iniquitie, & wicked factes,
 & sinnes, and no man of himself is innocent before
 Iſa. 43. him] God himself by his Prophete Iſaias saith [I am,
 v. 25. I am he, that take cleane away thine iniquities, for
 myne owne sake.] For this cause, Dauid (& euerie
 true penitent) crieth to God [Haue mercie on me ô
 Psal. 50. God: according to thy great mercie. And accord-
 v. 3. ing to the multitude of thy commiserations, take
 away myne iniquitie.] Men, as Gods ministers
 preach, instruct, perswade, baptize, impose handes,
 annoint, & doe manie spiritual functions (as shal be
 particularly shewed in the Articles folowing) but
 God is alwayes the principal Agent, the onlie foun-
 taine of grace, & Auctor of al good giftes, for [they
 al descend from the Father of lightes.] And S. Paul
 saith of himself & other Ministers of Christ. [I plan-
 ted, Apollo watered, but God gaue the increase.
 1. Cor. 3. Therefore neither he that planted is anie thing, nor
 v. 6. he that watered, but he that geueth the increase,
 2. Cor. 5. God. Behold al things are made new, but al of
 v. 17. 18. God.]

That only
 God remitteth
 sinnes, is pro-
 ued by other
 holie Scrip-
 tures.

*Christ as man, is the meritorious cause of grace,
 by the Sacraments.*

ARTICLE. 7.

NEXT after God, he that is next vnto God, Christ
 as man, is the cause of grace, in al other men,
 that euer were, or shal be sanctified. For he onlie
 being of himself, by reason of his Personal vnion to
 God, innocent, and endued with al fulnes of grace,

Onlie Christ
 could merite
 grace for al
 mankind.

Christs death
for mans re-
demption was
prefigured in
the old Testa-
ment.

was able, & hath merited grace, for al mankinde by his Passion. As the holie Scriptures doe abundantly witnesse, both in the old, and new Testament. Amongst other figures of this veritie, the blood of the Paschal lambe, sprinkled vpon the doores of those houses, where it was immolated, & eaten, did fore-*Exod. 12.* signifye that Christs blood should redeme, and saue his faithful true seruants: as the Apostle expoundeth it, saying [our Pasch is immolated, Christ.] So did *1. Cor. 5.* the daylie Sacrifice, & generally al other Sacrifices *v. 7.* of the old Testament, prefigure the same Redemp- *Exo. 24.* tion of mankinde, in that the blood therof was ordi- *v. 8.* narily poured out about the Altar, and part therof *Leuit. 1.* sprinkled vpon the people, as is expressed in manie *v. 3. 15.* places, not needful to be often repeted. Al forshew- *Nu. 19.* ing the remission of sinnes, and iustification by his *v. 4.* death, whom S. Iohn Baptist declared to be present in sight of manie, when pointing with his finger, he *Ioa. 1. v.* said [Behold the lambe of God: behold him that *29. 33.* taketh away the sinne of the world. This is he, that baptizeth in the holie Ghost.] In comparison therfore of Christs death, and oblation, al the former Sacrifices of the old Testament, were refused, as of no valew [Sacrifice, and oblation (saith Christ to *Psal. 39.* God) thou wouldest not, but eares (of obedience to *v. 7. 8.* dye for mans redemption) thou hast persfited to me. *Heb. 10.* Holocaust, & (sacrifice) for sinne, thou didst not *v. 5. 6. 7.* require: then said I: Behold I come] wheras therfore, those old sacrifices did not suffice, Christ hath ordained that which is sufficient; by his passion meriting grace, which he applieth to his seruants, by such meanes, as pleased him to ordaine, in his Church.

The offence,
of Gods infi-
nitie Maiestie
required infi-

2. The necessitie of this merite arose, both for that Gods iustice required a competent ransome, for mans sinne, which iustly deserued eternal punishment, for offending Gods infinite Maiestie; and for that

E
v
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1/
1.
v.

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48

that no other man, nor anie mere creature, was able to pay this ransom, but onlie Christ, who is both God & Man; al others being by corrupted nature sinners, and needing an other to redeme them. But Christ being of himself (as no other was) wholly innocent, saith to God [me thou hast receiued, because of innocencie, and thou hast confirmed me in thy sight for euer.] By whose iust ransom therefore, both Gods iustice is fully satisfied, ann his mercie abundantly shewed, & al those his faithfull seruants are effectually iustified, and sanctified, to whom Christs merite is actually & particularly applied. In

nite satisfacti-
on, which
none but
Christ could
make.

Exod. 34.

v. 7.

Psal. 40.

v. 13.

Psal. 84.

v. 11. 12.

Isa. 42. v.

1. Ch. 59.

v. 16. 17.

them Gods [mercie & truth haue mette each other : justice & peace haue kissed. Truth is risen out of the earth, & iustice hath looked downe from Heauen] Which merite of Christ, for others, God also witnesseth by his Prophete Isaias, saying [Behold my seruant (Christ in his humanitie) I wil receiue him,

Gods wisdom
ordained that
his mercie &
iustice should
concurr in
mans redemp-
tion.

myne elect, my soule hath pleased it self in him. He is clothed with iustice, as with a breast plate, and there is an helmet of saluation, on his head : he is clothed with garments of reuenge (against the diuel and sinne) and is covered with a mantel of zeale] to redeme, & saue mens soules.

3. Vpon this onlie merite of Christ, is iustly therefore grounded his singular power to remitte sinnes which power he signified himself to haue, when he said to the sicke man, that souhgt his helpe [Haue

Mat. 9. v.

2. *Mar.* 2.

v. 4.

a good hart sonne, thy sinnes ar forgiven thee.] And he proued the same auctoritie, by a present miracle. [That you may know (said he to the Scribes) that the Sonne of man hath power in earth, to forgeue sinnes (then said he to the sicke of the palsey) Arise, take vp thy bedde, and goe into thy house. And he arose, and went into his house.] The same wordes did our Sauour also speake to Marie Magdalen [Thy sinnes are forgiven thee.] And intired al sinners to

Christ proued
by a miracle
that he had
power to for-
geue sinnes.

Luc. 7. v.

48.

parti-

participate of the same benefite, saying [Come ye to *Mat. 11.* me, al that labour, & are burdened, & I wil refresh *v. 28.* you.] Further also promising what grace soeuer is needfull; saying [If you aske the Father anie thing *Ioan. 16.* in my name, he wil geue it you.] Distinctly tea- *v. 27.* ching, both that God is the principal geuer of al grace, & that he geueth the same, for the merite of his Sonne: for his sake, & in his name therfore, the Church alwayes asketh, concluding generally al her petition, *Per Christum Dominum Nostrum.* Through *Christ our Lord.* Which S. Peter accordingly auouched euen to them, that persecuted him, and al the Apostles, for preaching Iesus Christ, saying plainly to the Princes of the people, and the Ancients: that [There is not saluation in anie other: for neither is *Act. 4. 7.* there anie other name vnder heauen, geuen to men, *8. 12.* wherein we must be saued.]

S. Peter preached that mans saluation is only by Christs merite.

S. Paul taught the same in al his Epistles.

4. In S. Pauls doctrine, nothing is more frequent, then that al iustification and sanctification, is only by Gods mere grace, & Christs merite. [For al haue *Rom. 3. 9.* sinned (saith the Apostle) & doe neede the glorie of *23. 24. 25.* God. Iustified *gratis*, by his grace: by the redemption, that is in Christ Iesus, in whom God hath proposed a propiciation, by faith, in his blood, to the *15. 1. Cor.* shewing of his iustice, for the remission of former *7. v. 10.* sinnes.] And that none other, nor manie others, ioyning their vertues together, could make redemption for sine, he proueth by the promise which God made, vrging the forme of Gods wordes, saying: [To Abraham were the promises said, & to his seede. *Gal. 3.* He saith not: *And to seedes*, as in manie: but as in one, *v. 16.* *And to thy seede*: which is Christ.] The same he iterateth in manie places. [In Christ (saith he) we *v. 18.* haue redemption by his blood (the remission of *Ephes. 1.* sinnes) according to the riches of his grace. We *v. 7. Ch.* were by nature the children of wrath, as also the *2. v. 3. 4.* rest, but God (who is rich in mercie) for his exceeding

ding

ding charitie, wherwith he loued vs, euen when we were dead by sinnes, quickned vs together in Christ, by whose grace you are saued, and raised vp with him; and hath made vs sitte with him in the celestials, in Christ Iesus. By him we haue accessse, both (Iewes & Gentiles) in one Spirite, to the Father. For as there is one God: so one also Mediator

1. Tim. 2. of God & men, man Christ Iesus: who gaue himself a redemption for al. Euen the same, [that was

7. 5. 6. a litle lessened vnder the Angels, because of the passion of death, we see is crowned with glorie and

9. 17. honour, that through the grace of God he might taste death for al. That he might repropiciate the sinnes of the people.] That is, make a reconciliation

Ch. 5. 7. 9. for their sinnes: [who being cōsummate was made, to al that obey him, cause of eternal saluation.] This smal Abstract, out of much more, which may be collected in S. Pauls Epistles, doth sufficiently shew, that Christ by his death & passion merited the grace, wherby mankinde is redeemed, and wherby al the elect are, and shal be eternally saued.

1. Cor. 1. 7. 5. The other Apostles teach the same. [Voluntarily hath God begotten vs (saith S. Iames) by the word of truth] by Christ, the *Eternal word*, and *Truth* it self.

1. Pet. 1. [God according to his great mercie (saith S. Peter) hath regenerated vs vnto a liuelie hope, by the Resurrection of Iesus Christ from the dead. Who also

1. Io. 1. 7. suffered for vs.] S. Iohn saith [The blood of Iesus Christ cleanseth vs from al sinne. He is the propi-

7. Ch. 2. ciation for our sinnes, & not for ours only, but for the whole worlds] sinnes. In the Apocalypse he

Apoc. 2. 7. testifieth that [Christ hath washed vs from our sinnes. And that the glorious Sainctes ouercame

5. Ch. 12. (the assautes of al enemies) by the blood of the lambe] that is, of Iesus Christ. S. Iude, though not

7. II. expressly, yet as supposing that al Christians know, that Christ is our onlie Redemer, and meritorious

Christ merited the glorie of his owne bodie, & the remission of other mens sinnes, and their glorie in soule and bodie.

The other Apostles teach the same.

cause of our reconciliation to God [exhorteth al Iuda. 7. the iust, to kepe themselves in the loue of God , ex- 21. pecking the mercie of our Lord Iesus Christ, vnto life euerlasting] concluding his Epistle with eternal thanks, & praise [To the onlie God our Sauour, v. 25. by Iesus Christ our Lord.]

*Sacraments are the instrumental cause
of grace.*

ARTICLE 8.

Gods grace
is ordinarily
applied to
mens soules
by the vse of
Sacraments.

THese former two Articles, being without con-
trouersie confessed to be most certaine, by al
Christians: That God is the principal Auſtor of al
grace; & that he geueth it for the merite of Christ:
it foloweth to be declared, that the same is accom-
plished by ſecondarie cauſes; by ſpecial instruments,
& miniſters, appointed of God for this purpose, as
the ordinarie meanes, by which Gods grace, and
Christs merite, being ſufficient for al, are effectu-
ally applied to ſome, & not to al. For it is cleare, that
albeit [God would haue al to be ſaued] offering his 1. Tim. 2.
grace to al; & that Christ redeemed al, paying abun- v. 4.
dant ranſome for al, yet manie are eternally damned; 1. Ioa. 2.
either perſiſting ſtil in ſinne, or not perſeuering in v. 2.
iuſtice, to the end. The cauſe of which different
effectes, can be no other, then the vse, or not vse, of
the meanes, that God hath ordayned: which is or-
dinarily, by receiuing of his holie Sacraments.

The conueni-
encie of sa-
craments, is
proued by ex-

2. The conueniencie wherof is very maniſeſt, by
like examples, in the moſt part of Gods prouidence, See Ari-
in gonerning this whole world: eſpecially his pe- cle 1.
culiar people the Church. For ſo God multiplieth
al liuing corporal creatures, by generation in euerie
kind, which he could doe by his only word, as he
firſt

amples of
Gods prou-
dence in other
workes.

Gen. 1. v. first created only two of euerie sorte: and so he also
22. 28. conserueth them by foode, though he could make
29. 30. them liue, as wel without meate, as with it. Like-
Ch. 6. v. wise when God would destroy men, with beastes,
17. Ch. 7. & foule for mans sinnes, he did it by water, rayning
v. 1. fourie dayes, and nightes; and reserued those few,
which he pleased, by the meanes of an Arke, & by
the industrie of Noc. When he would deliuer his
Exod. 3. people from Ægypt, he sent Moyse; confirming his
v. 2. mission by miracles, & geuing him power to worke
Ch. 4. v. miracles, and thar with a rodde, which he caried in
17. v. 31. his hand; saying to him: [This rodde also take in
thy hand: wherewith thou shalt doe the signes.] And
Ch. 14. v. accordingly [Moyse wrought the signes before the
31. people, & they beleued God, & Moyse his seruant.]
Ch. 7. v. With the same rodde [he stroke the water before
17. 20. Pharao, and other Ægyptians, which was turned
Ch. 8. v. 7. into bloud.] By the same meanes [frogges were
multiplied, & sciniphes] & other plagues vpon the
Num. 21. Ægyptians. And contrariwise [the rockes (being
v. 9. strooken with the same rodde) yelded plentiful
fwete waters, to Gods people in the desert.] Those
4. Reg. 5. [which were stoong with serpents, were cured by
v. 14. looking vpon the brazen image of a serpent. Na-
man the Assirian was cleansed of leprosie, by
Tob. 6. v. washing himself seuen times in Iordan. The diuel
8. 19. Ch. was driuen away from young Tobias, and from his
8. v. 3. spoute Sara, by the smoke of a fishes hart, and liuer
broiled on the coales. And old Tobias being blind,
was cured by the gall of the same fish.] By which,
& by innumerable other examples it is euident, that
God both in natural, & supernatural workes vseth,
secondarie causes, and external signes. As is more
amply shewed in the former Articles of this se-
cond part: as also that Sacrifice, and Sacraments are
the most principal sacred signes, and holie Rites.
And withal, that the Sacraments and Sacrifice of

the new Law, farre excel those of the old Testament.

Christian Sacraments are proved by holie Scriptures to be instrumental causes of grace.

Sacraments of the old Testament could not be instruments of Christs grace, which was not then extant, as now it is, and so the Sacraments are instruments thereof.

Proved by S. Paul exemplifying in Baptisme.

3. Now therefore that Christian Sacraments, are not only signes, but also instrumental causes of iustification, and sanctification, is directly and clearly proved by holie Scriptures. First here in general, & breefly: afterwards particularly of euerie Sacrament, in their proper places. Touching them al in general, the Royal Prophete foreshewing the singular grace of the new Testament, describeth it, by the similitude of a riuer, which floweth from a perpetual botomles fountaine, saing: [The riuer of God *Psal. 64.* is replenished with waters. Thou o God, hast prepared their meate (spiritual nutriment of faithful soules) because so is the preparation therof] Euen by the diuine institution of Christ, geuing power of operation to what external signes, it pleased his infinite wisdom. For albeit the Sacraments of the old Testament were only signes, & scales, as S. Paul teacherh, saying: [Abraham receiued the signe of *Rom. 4.* Circumcision, the seale of the iustice of faith, that v. 11. is in prepuce] because Abraham beleued, & obeyed God, & so was iustified before he was circumcised, & then receiued circumcision: yet the Sacraments of the new Testament, doe both signifie, and geue the grace which they signifie, as is euident, by the Apostles comparison, calling the former [weake, and *Gal. 4. v.* poore elements, which could not bring to perfection] & ascribing life of the soule, & death of sinne, *9. Heb. 9.* to the vertue of Baptisme, saying: [We are buried *Rom. 6. v.* together with Christ, by Baptisme, into death (of 4. 5. 6. sinne) that as Christ is risen from the dead, by the glorie of the Father, so we may walke in newnesse of life. For if we be become complanted to the similitude of his death, we shal be also of his Resurrection. Knowing this, that our old man is crucified with him, that the bodie of sinne may be destroyed

7. 7. destroyed, to the end, that we may serue sinne no longer. For he that is dead (to sinne) is iustified from sinne.] Neither doth only faith iustifie, but the Sacraments together with faith in Christ, make vs aliuie to God, by the merite of Christs death and resurrection, applied to our soules. For as Christ once dead in bodie, and risen againe liueth to God. [So
 7. II. thinke you also (saith this Apostle) that you are dead to sinne. but aliuie to God, in Christ Iesus our Lord.] And so this change from the state of sinne, to the state of iustice, is wrought by faith and Baptisme, the first Sacrament; as is plaine by the Apostles doctrine in this place, And by faith and other Sacraments, soules are also iustified, and sanctified, after Baptisme. As shal be declared in the ensuing Articles, concerning euerie Sacrament in particular. Here it only resteth to shew in general: How Christs Ministers doe cooperate in his Sacraments.

Nor faith alone but with Baptisme, or other Sacrament, doth iustifie.

*Christs Ministers are the ministerial cause of
 grace, in the Sacraments.*

ARTICLE. 9.

SO doth euerie Deputie represent him, whose Office he executeth, that albeit the act which he doth, and sentence which he geueth, taketh force from the principal, that geueth commission, yet is not the Deputie a mere messenger to declare, or denounce, the wil of him, by whom he is deputed, but a true actor of the thing, which is done, by him in the name of an other: to witte, with this declaratiue distinction, that one is the principal, the other the ministerial Agent. And in ordinarie speech, the thing done hath denomination of both the actors. So the old Law is called the Law of God, A deputie is not a mere messenger, but an actor of the thing which he doth by commission of an other.

Examples.

and also the Law of Moyses. The Gospel is called Christs Gospel, and feuerally that is called S. Matthews Gospel, which he writte; & so to the other three Euangelistes are ascribed the Gospels which they writte, by this title [According to Mathew, to Marke, to Luke, and to Iohn.] And S. Paul calleth it his Gospel, which he preached, saying: [According to my Gospel] nothing derogating from Christ, 16. Ch. 16. who is the proper, & principal Author of the Gospel. And so al other holie Scriptures, are Gods word, and also (in this true & ordinarie sense) are the wordes of the Prophetes, of the Apostles, and of the Euangelists. And so in al other actions, God being euer the principal Agent, diuers thinges are his instruments, and Agents, and men are often his ministers: so that the effectes are truly ascribed to al those Agents, & they are al truly called the efficient causes, of the same effectes. For euen as properly, and truly as it is said; that a man writeth, his hand writeth; & his penne writeth; and that a Scribe, or Secretarie writeth the wil of an other, so no lesse true and proper is it to say: God geueth grace, and remission of sinnes, as the principal Agent; Christ as Man, doth the same, as Gods instrument vnited in Diuine Person. The Sacraments doe the same, as instruments prepared to such vse: & Christs Ministers doe also the same, as his deputies. Through his merite, and power, inuisibly working by the same instruments, & ministerie. Which is further declared, as wel concerning the conueniencie, as the assured certaintie therof, by these holie Scriptures.

A similitude.

This doctrine is proued both to be conuenient & certaine, by holie Scriptures,

3. God by the ministerie of Moyses deliuered his people from Ægypt (as is noted before) bringing them through the redde sea, making them drie passage, where Pharaos, & al his hoste were drowned; so that they saw & acknowledged [the mightie hand which our Lord had exercised.] Acknowledging also

Exo. 14.
v. 31.

Ch. 33. also [That Moyses had brought them out of the
7. 1. land of Ægypt; and beleued our Lord, & Moyses his
Ex. 20. &c seruant.] Likewise by the ministerie of Moyses God
Leuit. 1. gaue them the written Law, with Sacrifices, Sacra-
&c. ments, & other Rites, ordayning proper Ministers of
 al. Which we shal not nede here to recite. Also in
 temporal gouernment of the same people, God vsed
 Ministers: General Captaines, Iudges, and Kinges.
Iudic. 7. Amongst which, when Gedeon the Iudge fought
7. 18. 20. the battles of our Lord, against the enimies, the God is hono-
 faithful good people cried, victorie [To our Lord, & red for his
 to Gedeon. The sword of our Lord, & of Gedeon] power geuen
Rom. 13. So in the Law of Christ, temporal Princes, & other to his Mini-
7. 1. 2. Magistrates, are Gods ministers in temporal affaires; sters.
 & as Actors therof, if they be good, are renowned,
 though the principal glorie pertyneth to God, who
 is alwayes the principal Agent. But touching our
 present, and special purpose, it is no lesse euident
 that the Ministers of Christs Sacraments, whether
 themselues be in the state of grace, or no, so they be
 Christs true Ministers, are the ministerial cause, of
 that grace, which God geueth to them, that rightly
 receive the same Sacraments. For, that Christ nor
 only hath power in earth, as he is the Sonne of man,
 to foregeue sinnes, but also communicateth the same
 to other men, is cleare by the testimonie of the Eu-
Mat. 9. angelist S. Matthew, expresly saying that [the mul-
7. 8. titudes seing (the visible miracle, by which our
 Lord proued his inuisible power, to foregeue sinnes)
 glorified God, that gaue such power to men.] Not
 to one man, Christ; but also to other men, by his im-
 parting therof. If anie Aduersarie shal perhaps re-
 plic, that this was but the conceipt of the vulgar
 people, nor the true beleefe of the more prudent;
 let him know, that God is not glorified, by errone-
 ous mistaking, or wrong interpreting his factes, and
 sayinges; but by the certaine truth, & right beleefe.

Christ as Man
 not only hath
 power, but
 also geueth
 power to men
 to foregeue
 sinnes.

An obiection
 is preuenced.

Confirmed by
other Scrip-
tures, And
a friuolous
evasion cutte
of by the text.

Christs Mini-
sters are Gods
coadiutors,
helping to
saue soules.

The Apostles
in very deede
wrought mi-
racles, & for-
gaue sinnes by
power recei-
ued of God.

3. In further confirmation that Christs Ministers can by their ministerie forgeue sinnes, himself said *IOAN. 20. v. 22. 23.* plainly to his Apostles: [Receiue ye the Holie Ghost: whose sinnes you shal forgeue, they are forgiven them.] He saith not: whose sinnes you shal denounce, or declare to be forgiven: but [whose sinnes you shal forgeue] which necessarily importeth, that Christs Ministers doe in deede forgeue sinnes, and so are the ministerial cause of grace, and of the effects of his Sacraments, and of other diuine Rites [We are Gods coadiutors (saith S. Paul of him self, *1. Cor. 3. v. 9. Ch. 4. v. 1.* and other Apostolical men) you (Christian people) are Gods husbandrie, you are Gods building. So let a man esteeme vs, as the Ministers of Christ, and the dispensers of the Mysteries of God. God hath geuen vs the ministerie of reconciliation, *2. Cor. 5. v. 16. Ch. 6. v. 1.* *VVe helping,* doe exhor- te, that you receiue not the grace of God in vaine.] In al which, and the like textes of holie Scriptures it is manifest, that Christs Ministers are not only messengers, but real *Autors, Coadiutors,* doe *1ac. 5. v. 20.* *reconcile,* doe *forgeue sinnes,* doe *helpe,* to saue soules (as S. James speaketh) in the very same sense, as the Councel of the Iewes truly said, of S. Peters and S. Johns miracle, when they had healed a lame man. *Aff. 3. v. 16.* [A notorious signe, in deede *bath bene done by them.*] And as S. Luke also saith. [By the handes of the Apo- *Ch. 4. v. 16. Ch. 5. v. 13.* stles, were manie signes, and wonders done among the people] that is, by the powerable ministerie of the Apostles. And euen so the same, and other Apo- stles did forgeue sinnes, & other Priests doe in deede forgeue sinnes, by power & commission receiued of Christ, as they are the Ministers of his holie Sacra- ments. And thus much may here suffice, of Sacra- ments in general,

Bap-

*Baptisme, the first of Christs Sacraments,
is necessarie to saluation.*

ARTICLE 10.

TO enioy the vse of this life, it is necessarie to be borne into the world, for before a childe be borne, he is not accounted as one of this world: Euen so to enioy the glorie of heaven, it is necessarie to be made one of Gods faithful flocke

Men are ingrafted in the societie of God by special Rites.

1. 104. 1. a member of the Church, [That we haue societie
v. 3. with the heauenlie Father, & with his Sonne Iesus Christ.] As therefore some were ingrafted in the societie of the faithful, & made members of Gods Church in the old Testamene by Circuncision, and
Gen. 17. before that, by Sacrifices, or other Rites: So in the
v. 10. Church of Christi a farre more excellent meanes is
Gen. 4. ordained, that men be borne againe by spiritual re-
v. 4. 26. generation, by Baptisme in water, and the Holie
22. Ch. 6. Ghost. As we shal here declare by the holie
v. 8. Scriptures.

2. This Sacrament of Baptisme was first prefigured in the beginning of this world, by that which Moy- Diuers figures of Baptisme.

Gen. 1. ses writeth: that [the Spirite of God moued ouer
v. 2. 10. the waters.] For as the waters then receiued vital
The water springing fishes, and
vertue of the Holie Ghost, to produce fishes, and
birdes: so Baptisme in water receiueth spiritual ver-
Gen. 1. tue of the Holie Ghost, to procreate new men, as
15. Ch. 4. [new creatures] wherupon Christs children are
v. 19. called filhes: and [his Apostles fishers of men] for
Mat. 4. 1. that he sent them with auctoritie [to teach al na-
19. Ch. 28. tions] of this vast world, & to geue them spiritual
v. 19. life, by the quickning water of Baptisme. Another
Gen. 7. figure forelignifying Baptisme, was the vniuersal
v. 23. diluge [in which onlie Noe and they that were
The diluge; And manie other waters;]
with

wrath) & that which is borne of the Spirite (spiritually borne againe of water, & the Holie Ghost) is spirite] that is, liueth spiritually. And so he willing Nicodemus to learne this point of doctrine, said vnto him [Maruel not, that I said to thee: You must be borne againe.] Al one, as if he had said: You must be baptized in water and the Holie Ghost: els you cā neither see nor enter into the kingdome of God. Which is euidnt by the plaine wordes of the sacred text.

And commanded to baptize al nations.

6. Agreeable wherunto, our Sauour after his Passion, and Resurrection, gaue commandment to his Apostles, when he appeared to them in Galelee, saying: [Al power is geuen to me, in heauen and in earth: going therfore teach ye al nations: baptizing them in the name of the Father, and of the Sonne, and of the Holie Ghost.] Lattly to the same Apostles, and others, at the time of his Ascension, he said [He that beleueth, and is baptized, shal be saued] distinctly signifying that both Faith, & Baptisme are necessarie to saluation. And what els is necessarie, as Hope, Charitie, and other vertues, with perseuerance therin to the end, is to be declared in other places.

The Apostles did execute this commandment, as necessarie to saluation.

7. That the Apostles, and other faithful persons held Baptisme to be necessarie, together with faith, repentance, and other vertues, is further manifest by their diligent, & conformable practise to Christs doctrine. S. Peter hauing perswaded a great multitude, that Christ our Lord, whom they had denied, & caused to be crucified, was risen from death, and they being compunct in hart, and demanding what they should doe; [Doe penance (said he) and be euerie one of you baptized in the name of Iesus Christ, for remission of your sinnes.] S. Philippe the Deacon instructing the Eunuch (the Quenes Treasurer of Aethiopia) amongst other pointes of Christiā faith, taught him the necessitie of Baptisme,

as ap-

Act. 8. v. as appeareth by the Eunuches demanding to be
27.35.36. baptized; saying, when they came by the way to a
certaine water [Loe water, who doth let me , to be

v. 38. baptized? And they went downe into the water, &
Philippe baptized him.] S. Paul being miraculously
conuerted from a hore persecutor, to a faithful ser-

Act. 9. v. uant of our Lord Iesus Christ, was cured of blindness,

I. 6. 18. by Ananias a discipule of Christ: and by Baptisme ad-
ioyned to the Church. Cornelius a Gentil being

Ch. 10. v. wel disposed, & religiously affected [fearing God,

I. 2. 3. with al his house, doing manie almes deedes to the

v. 25. peple, and alwayes praying to God] was appoin-
ted by a vision , to send to S. Peter , and by him to be

v. 35. &c. further instructed , which S. Peter, by warrant of

an other like vision from God, performing, and find-

v. 44. 46. ing him, & diuers others with him , already indued

48. with Gods special grace [the Holie Ghost also com-

ing in visible signes vpon them, so that they spake

with tongues, & magnified God] yet S. Peter caused

them to be baptized. So necessarie it is by Christs

owne doctrine, & Apostolical practise, that *al must*

be borne againe: that is to say, be baptized, both for re-

mission of sinnes, & though some be iustified before,

yet they also, must (by this Sacrament) be associated

to the visible Church of Christ.

8. In case that anie sincerely desiring Baptisme,

happen without their owne fault, to be preuented

with death, before they be baptized, then their good

desire is to them, *Baptismus Fluminis*: Baptisme of the

Holie Ghost, inflaming their hartes, & supplying the

effect, to eternal saluation. Some also before Baptis-

me, haue yelded their liues; & others may yeld their

liues, for Christs sake, in testimonie of Christian Ca-

tholique Religion, & to them, Martyrdom is *Baptis-*

mus Sanguinis, Baptisme of blood. Because they are

baptized in their owne blood. But the ordinarie

Baptisme is *Baptismus Fluminis*, Baptisme of water.

Though some
be iustified
before Baptis-
me, yet it is
necessarie for
other effects.

Three sortes
of Baptisme.

Fluminis.

Sanguinis.

Fluminis.

Baptismus

dingly performed: but no word at al, of such waters issuing forth from the same Temple. Notwithstanding that the Prophete here describeth a very admirable water strangely issuing forth, & mightly increasing: first knee deepe, [euen to the knees] *Ezech. 47.* then [euen to the reynes] lastly it was such [a torrent, which (saith the Prophete) I could not passe ouer, because (saith he) the waters were risen of the deepe torrent, which can not be passed ouer.] He addeth of the fruitfulness of the ground, which was watered with the same torrent, that [he beheld in the banke therof exceeding manie trees, on both sides] & further touching the benefite of this water he saith, that [euerie living soule that creepeth, withersoeuer the torrent cometh, shal liue, & there shal be very manie fishes, after that these waters are come thither, and they shal be healed, and al thinges shal liue, to which the torrent shal come.] How al this, and the residue of this passage, may be interpreted of Baptisme the first of Christs Sacraments, and consequently of other Christian Mysteries, the studious may search, and al the faithfull may admire the profunditie of Gods word.

3. Iohn Baptist did both prefigure, and foretell the Sacrament of Baptisme.

4. A more cleare & certaine, both figure, & propheticie of Christian Baptisme, was the Baptisme of *Mat. 3. 7.* S. Iohn, & his preaching ioyned therewith. For [he *5. 6.* baptized in water, and manie came to him, from Ierusalem, & al Iewrie, and al the countrie about Iordan, & were baptized of him. And he preached the *Mar. 1. 7.* Baptisme of penance vnto remission of finnes.] He *4. Luc. 3.* that could not baptize, vnto remission of finnes, yet *v. 3.* preached the Baptisme of penance, to witte, the Baptisme, which Christ would geue vnto remission of finnes: expressly teaching that as Christ did farre excel him: so Christs Baptisme should haue much *Mar. 3.* greater vertue, and effect, then his Baptisme had. *v. 11.* And therby amongst other differences, declared his
owne

owne meannesse in respect of Christs excellencie.

Inc. 3. v. For [the people imagining (saith S. Luke) and al
15. 16. men thinking in their hartes of Iohn, lest perhaps he
Matt. 1. were Christ (the expected Messias) Iohn answered
v. 1. saying vnto al: I in deede baptize you with water,
10. 1. v. but there shal come a mightyer then I, whose latcher
33. of his shoes, I am not worthie to loose: he shal baptize you in the Holie Ghost, & fire] shewing plainly that his Baptisme was but a preparation, and presignification in water only, of Christs Baptisme, which should be both in water, & the Holie Ghost, sanctifying the baptized, and inflaming their soules with the fire of charitie. Againe that S. Iohns Baptisme was only a figure of Christs Baptisme, and not the same in vertue, and effect, is cleare: for that it sufficed not to saluation. As S. Paul, & others teach vs,

Act. 19. v. by their practise, causing them to be baptized with
4. 5. Christs Baptisme, that had bene already baptized with S. Iohns Baptisme, which had neither bene necessarie (as they iudged it to be) nor lawful (but sacrilegious rebaptization) if the two Baptismes had bene of equal vertue, & effect.

5. Further concerning the necessitie of Christian Baptisme, our Lord himself said expressly to Nicodemus. [Amen, amen I say to thee: Vnles a man be borne againe, he can not see the kingdome of God.] And Nicodemus not vnderstanding the Mysterie, & demanding, [How a man can be borne againe?] Jafter that he is once borne, from his mother wombe? our Saujour explicating his former speech [answered, & said: Amen, amen I say to thee: Vnles a man be borne againe of water, and the Spirit, he can not enter into the kingdom of God] The reason wherof our Lord explained, saying: [That which is borne of flesh (of natural parents, by ordinarie generation) is flesh (is in the state of humane nature, which is corrupted; and so he is borne the childe of

After S. Iohns Baptisme, Christs Baptisme was necessarie.

Christ expressly taught that Baptisme is necessarie.

with him in the Arke: eight soules, were saued by 1. Pet. 3. water, wherunto Baptisme (saith S. Peter) being of v. 20. 21. the like forme, now saueth vs also.] Manie other Ex. 14. v. waters; the Redde sea, through which the children 16. Ch. 15. of Israel passed from Ægypt; the water which was v. 25. Ch. made swete by Moyfes, casting into it, a peece of 17. v. 6. wood; the waters drawen out of rockes; the water Ios. 3. v. 13 of Iordane, through which Iosue with al the people 4. Reg. 5. passed; in which afterwards Naaman the Syrian v. 15. Ch. was washed, & cleansed from leprosie; the water 6. v. 6. on which Eliseus the Prophete made yron to swim: Exo. 3. v. and sundrie baptisimes in water, prescribed by the 18. Leuit. Law, did foreshew that Christ would institute this 22. v. 6.

Circumcision
is a most pro-
per figure of
Baptisme.

most necessarie holie Sacrament in water. Circun- Gen. 17. cision, though of an other forme, was in other v. 10 23. respects the most proper figure of our Baptisme: as by which, the faithful were incorporated in the Church of God, made capable of other Mysteries, Exo. 12. and distinguished from al other nations. For euen v. 48.

No Christian
Sacrament be-
fore Baptisme

so Baptisme is now *IANNA SACRAMENTOTUM*. The gate of al other Christian Sacraments. Before which there can not beanie other, & by which Christians are distinguished from al other people. Wherupon S. Paul saith, that Christians [are circuncised with Colos. 2. v. Circuncision not made by hand, in spoiling of the 11. 12. bodie of the flesh, in the Circuncision of Christ, buried with him in Baptisme.]

Baptisme is
proued also
by the Pro-
phetes
By Dauid.

3. Besides which propheticall figures, so expounded in the new Testament, Baptisme was also fore- Psal. 105. shewed by other Prophetes. The Royal Psalmist, v. 10. alluding to the historial deliuerie of the Israelites from Ægypt, saith that our Lord [redemed them 1. Tim. 3. out of the hand of their enemy] Which more pro- v. 6. perly pertyneith to Christians, deliuered from captiuitie of sinne, by vertue of Christs redemption, applied in Baptisme, then to the children of Israel, for whom no price, nor ranfome, was payed, at
their

their departure from Egypt; in regard wherof the Prophete should say that God [redemed them] when he in a mightie hand, without payment of ransome, brought them from captiuitie. But now in Baptisme soules are deliuered from captiuitie of sinne, by application of Christs death for our ransome. Be-

cause [he gaue himself a redemption for al. He tasted death for al, that he might repropiciate the

17.

sinne of the people] as the Apoitle speaketh, that is, reconcile them from sinne. Of Christian Baptisme

also are most properly vnderstood two Prophecies

By Ezechiel.

of Ezechiel, by whose penne in one place, God saith to such of his people, as shal be reduced from captiuitie. [I wil powre out vpon you cleane wa-

ter, and you shal be cleansed from al your conta-

Ezech 36.

minations: and from your idols wil I cleanse you,

v. 25, 26.

And I wil geue you a new hart, and vvil put a new

spirite in the middes of you: & vvil take avay the

stonie hart out of your flesh, and I vvil geue you a

fleshie (or soft tender) hart: and I wil put my spirite

in the middes of you.] What other vvater, but the

vvater of Baptisme vvorketh so excellent effectes, in

cleansing from al contaminations, and in *making a new*

spirite, in men soules, and tender harte? At another

time God shevved to the same Prophete a vision,

concerning diuers Mysteries: Amongst vvich he

Ch. 47. v.

saw vvaters, issuing from vnder the Temple. [Be-

1. ad 12.

hold (saith he) vvaters issued forth vnder the thre-

shold of the house toward the East.] Certaine it is,

that no historie maketh anie mention, of vvaters

issuing from anie part of the Temple, vvich vv as

build by Salomon, or renevved by Zorobabel and

others, after their captiuitie in Babylon. Moreouer

1. Esd. 1.

v. 5. &c.

at this time, vvhen Ezechiel prophecied, Salomons

2. Esd. 1.

2. &c.

Temple vv as destroyed, & this Prophete and others,

foretold that it should be reedified. And Eldras and

Nchemias vvrite after vvards, that it vv as accord-

Baptisme is more especially necessarie for Infants.

ARTICLE. II.

It is dinelish
malice to
omitte Baptis
me of Infants.

IF the inueterate malice, and enuie of the subtil serpent, were not known to be insauable, we might maruel, why the Pelagianes long since, and some Sectaries at this time, namely Anabaptistes, defraude Infants of Baptisme. Especially seeing, that although it were not necessarie, yet al Christians confessing at least, that it is not hurtful, and that Infants being baptized, & so parting from this life, before they committe anie actual sinne, are assuredly sau'd. But the cruel enemie of mankind, besides al those, whom through their actual consent, by yeelding to fallhood; or other mortal crimes, he bringeth to eternal perdition, laboreth also to depriue children of eternal glorie, by seducing their parents, to omitte their Baptisme, as not necessarie for their saluation. Which is the doctrine of Caluin, & practise of Anabaptistes, and of some English Puritancs. Against whom therefore we are to proue, that it is not only lawful to baptize Infants (which few or none dare denie) but also most necessarie for them: because they, not hauing the vse of reason, can not actually desire, & seeke it [nor otherwise enter into the kingdome of God] without it. *Ioan. 3.*

The necessitie
of childrens
Baptisme is
very probably
proued by the
precept of
Circumcision.

2. And first this Catholique doctrine, that Infants ought necessarily to be baptized, is more then probable, by the similitude of Circumcision: which God instituting, commanded expressly, to circumcise children in their infancie, saying: [An Infant of eight dayes, shall be circumcised among you: as wel the homeborne shal be circūcised, as the bought seruant] whether the parents were Hebrewes, or Gentiles. *Gen. 17. v. 12.*

- v. 14.** Gentiles; Abraham was commanded, to cause all that belonged to him, to be circumcised. [the male whose flesh of his prepuce shal not be circumcised, that soule shal be destroyed out of his people.] That this was a figure of Baptisme is noted in the precedent Article. S. Paul so expounding it. Comparing therefore the figure, & the thing prefigured together,
- Art. 10.** **na. 2.** **Colof. 2. v.** **11. 12.** you see, that by Circumcision the people of God were not only distinguished from the Heathen Infidels, but also that Infantes were to be circumcised; and punishment inflicted for omission therof, at least vpon them, by whose fault it was omitted. Euen so therefore by Baptisme, Christians are not only distinguished from Iewes, & Paganes, but this distinction also pertaineth to children: & they wanting Baptisme, lose the benefite therof, and all those offend, by whose default it is omitted.
- 3. 10.** But to passe from the figure to the thing it self. Our Saviours wordes are general without limitation of age, or sexe, without exception of Infants. **Proued by Christs wordes.**
- Ioan. 3.** [Vnles a man (*nisi quis*, man, woman, or childe) be borne agane of water, & the Spirit (water & the
- v. 5.** **Holie Ghost)** he can not enter into the kingdom of
- Mat. 3. v.** **11. Luc. 3.** **v. 16.** God: y^e Yea so farre doe they erre, from Christs wordes & practise, which would exclude Infants from Baptisme, that our Lord corrected his Disciples, for endeavoring to hinder children, from other grace; & spiritual benefite, imparted by external signes, saying to the in plaine termes [Suffer the litle children, & stay them not from coming to me: for the kingdom of heauen is for such. Let them come to me.] not only, be commended to me (by the faith of others) but be personally brought to my presence: shewing that by so coming to him, they should be made apt to enioy the kingdom of heauen, which is ordaind for such. And being so brought vnto him [he embracing them, & imposing handes vpon them,
- And by his fact, in a benefite of lesse necessitie.**
- Mat. 19.** **v. 14. 15.** **Luc. 18. v.** **15. 16.** **Marc. 10.** **v. 16.**

them, blessed them.] If Christs Actions be for our instruction (as doubles they are, for he began to doe, & then to teach) in that, he admitted infants; *Act. 1. 7. 1.* he did plainly teach vs, that they are as capable of his Baptisme, as of his blessing, by embracing, and imposition of handes. And are not his wordes general, that al must be baptized, not excluding Infants? Did he not yelde this reason why they should be brought vnto him, because the kingdome of heauen is for such. And consequently that they must come (or be brought) vnto him, to this end, that they may enioy the kingdome of heauen? *nowy first*

Al men are borne in original sinne, which can not be otherwise remitted in children then by Baptisme.

4. Againe that children are capable of Baptisme, and the grace therof, is proved, because our Saviours providence is sufficient to al, which are in sinne, & that children are borne in original sinne, S. Paul teacheth, saying [By one man sinne entred into this world, & by sinne death, & so vnto al men death did passe, in which al sinned] directly affirming that we al sinned in Adams transgression, and that in him al his future progenie was infected: his actual preuarication, originally perteyning to al his posteritie, because he represented al mankind. for though the diuels sinned first, and also Eue sinned before Adam, & manie doe imitate both them & Adam, in sinning actually, yet death, which is the punishment of sinne, came not vpon al men, for the sinnes of diuels, or of Eue, but [it entred by the sinne of one man (to witte of Adam) euen on them also (saith the Apostle) that sinned not, after the similitude of the preuarication of Adam] that is sinned nor actually, as it is certaine that Infantes doe not, who yet are iustly subiect to death, which were not iust, if humane nature were not generally subiect to sinne, & therefore it is cleare, that they are borne in original sinne. And so doe nede remission of sinne, because [Iudgement in deede is of one (saith the Apostle) to
con-

Rom. 5. 7.

12.

7. 14.

7. 16.

7. 17. condemnation: for in the offence of one, death reigned by one] Wherefore seeing Infantes neede remission of original sinne, & that Christ hath ordained Baptisme to be the regeneration, or new birth,
- Joan. 3. 7. without which [none can see God, nor enter into the kingdome of God] it foloweth by good consequence of Christs special care of al, & amongst the rest of Infants, that this special helpe by Baptisme, pertaineth also to them. And so much the rather, others ought to procure that they be baptized, because they can neither procure it to themselves, nor by actual desire supplie the effect, as those may doe in case of necessitie, which have vse of reason.
5. As for the euasion which some Caluinists make pretending, that Christians children, are holie an oblation.
1. Cor. 7. from their mothers wombe, & neede not Baptisme, because S. Paul saith [The man an infidel is sanctified by the faithful woman: & the woman an infidel, is sanctified by the faithful husband: otherwise (saith he) your children should be vncleane, but now they are holie] therfore, say our Aduersaries: Children are holie by the faith of their parents. Ob- Our aduersaries contra-
7. 14. serue here by the way diligent reader, first how egregiously the new masters contradict their owne most common doctrine, denying that anie can merite holines for them selues, much lesse for others, & yet say they: Christians children are holie for their parents faith. Secondly how sleightly they search the sense, and meaning of this holie Scripture, catching the wordes, & applying them to their owne imagination, contrarie to the Apostles doctrine in
- Ephes. 2. other places, where he saith that [we are borne the children of wrath: and by regeneration, become the children of God.] The true sense of the Apostles wordes is manifest by the scope of his discourse. He hauing taught how strict & indissoluble, the bond of Matrimonie is betwen two Christians, exhorteth
7. 3. 4. They doe not search the sense of holie Scriptures, but wrest them to their owne purpose.
- The true sense of the Apostles wordes

is gathered by
the scope of
his exhorta-
tion.

The faith of
one may be
occasion, but
not the cause
of an others
conuerſion.

And of the
ſanctification
of children.

also ſuch Chriſtians, as were formerly married to Infidels, rather to continue with them, then to be ſeparatead, if the infidel be alſo content to remaine. And for the better perſwading them in this caſe, he propoſeth the ſpiritual good, which may enſue, as wel to the married partie, not yer conuerted, as to their children, ſaying [If anie brother (that is, if anie Chriſtian) haue a wife, an infidel, and ſhe conſent to dwel with him, let him not put her away. And if anie woman haue a husband, an infidel, and he conſent to dwel with her, let her not put away her husband] his reaſon why he geueth this counſel ſoloweth [For (ſaith he) the man an infidel is ſanctified by the faithful wowan, and the woman an infidel is ſanctified by the faithful husband] which can no otherwiſe be vnderſtood, but that the good conuerſation of the faithful, may be occaſion of conuerring the infidel. And likewiſe that their children may be ſanctified. In confirmation of which probable good effect, he alleageth the example of their children, which by this ſame occaſion, were already, made cleane, cleaſed from ſinne, which [otherwiſe ſhould be vncleane. but *Ibid.* now they are holie] *now* (ſaith he) not ſo borne, but *now are holie*, which were borne the children of *Ephes. 3.* wrath. Neither doth the Apoſtle aſſure them, that *v. 3.* this effect ſhould ſolow, nor deliuereth his aduiſe *v. 15.* as a precept, but commending it to their conſideration, concludeth, ſaying: [How knoweſt thou woman, if thou ſhalt ſaue thy husband? or how knoweſt thou man, if thou ſhalt ſaue the woman?] ſignifying that there may be good hope, but no certaintie, of the patties conuerſion, that is yet an infidel, & of the childrens cleaſing from ſinne by this occaſion, to witte, by Baptiſme, as by the inſtrumental cauſe.

6. Finally when the ſacred Hiſtorie reporteth in
general

Art. 16. v. general, that whole families were baptized, [The whole families were baptized, without exception of children.]
 15. 31. 33. deuout woman Lidia, & her house: The keeper of a prison, & al his house] and the like, who can doubt but children are comprised, & were baptized, seeing no exception is made of children? Els let our Aduersaries shew by expresse Scriptures, that it is not lawful, or not necessarie to baptize Infantes. And so this being sufficient, touching the necessitie of Baptisme, let vs likewise declare the effectes therof.

*By Baptisme the soule is cleansed from sinne,
 & sanctified with grace.*

ARTICLE 12.

Like as in the former Articles, our Aduersaries denie the necessitie of Baptisme, especially to Infants: so they dissent from vs, rather more concerning the effectes of Baptisme, & other Christian Sacraments: holding them to be only signes, or seales of iustification: such as were Circumcision, and other Sacraments of the old Testament, & denying the Sacraments of Christ, to be instrumental causes of the remission of sinnes, & of sanctification through Christs grace, applied by them, to the soules of men, as the Catholique Church beleueth, and teacheth. Which beleefe & doctrine, besides the former proofes, touching al Christs Sacraments in general, is here further declared of Baptisme in particular.

The state of the contro-
uerfie.

Art 8.

2. A plaine figure, & prefiguration wherof, was that fauour of God which happened by his mightie power, to the children of Israel, passing through the reade sea: where Pharaos, and al his armie of the Egyptians being entred into the reade sea, were de-

As the Egyptians were drowned in the reade sea so al sinnes are destroyed in Baptisme,

Exo. 14. v. stroyed [neither did there so much as one of them
 28. 29. 30. remaine. But the children of Israel marched through

the middes of the drie sea, & the waters were vnto them, as in stede of a wal, on the right hand, and on the left: and our Lord deliuered Israel in that day, out of the hand of the Ægyptians.] Euen so Baptisme applying the merite of Christs blood, to the baptized, al their sinnes are destroyed, & washed away, not one remayning. For it is cleare by S. Pauls exposition, that this Mystical diuine worke, was a figure of Christian Baptisme, where he not only saith, that al the Israelites (in the time of Moyse's gouernmēt) [were vnder the cloud, & al passed through the sea, *I. Cor. 10.* & al in Moyse's were baptized, in the cloud, and in *v. 1. 2. 5.* the sea: and that in the more part of them, God was not wel pleased] but he also addeth, that [these things were done in a figure of vs: & chanced to them *v. 6.* in figure.] And so instructed the Corinthians, & in *v. 11.* them al Christians, that Mysteries of the old Testament, are figures of Christian Mysteries, namely the passage of the Israelites through the sea, to be a figure of Christian Baptisme; their eating of Manna, and drincking water of the rocke, a figure of the holie Eucharist; their safe deliuerie from the Ægyptians, & yet destruction of manie in the deserte, a figure of manie Christians, once deliuered from al sinnes in Baptisme, and nourished by the B. Sacrament, yet perishing through other sinnes, committed afterwards.

Things done
in the old Te-
stament were
figures of
Christian My-
series.

King Dauid
prophesied
this effect of
Baptisme, al-
luding to the
deliuerie of
Israel, and
destruction of
the Ægypti-
ans in the
red sea.

3. Further more, touching our present purpose, the Royal Psalmist reciting this benefite of the peoples deliuerie from Ægypt, by passage through the read sea, interposeth (as the maner of Prophetes is) something not conteyned in the historie, but apperteyning to the thing prefigured, saying [Our Lord *Psal. 105.* saued them, from the hand of those that hated them: *v. 10. 11.* & he redeemed the out of the hād of the enimie. And the water ouerwhelmed those, that afflicted them, there did not one of them remaine] where the Pro-
phete

phete foreseeing the Redemption of mankinde, to be made by Christ, & to be applied to Christians by Sacraments, as first by Baptisme, said [our Lord redeemed them] paying a great price, an abundant ransom, his owne blood, by which we are ransomed from bondage of sinne, & the diuel, & that also applied by Baptisme, signified not by euerie sea, but most aptly by the *readsea*; hauing vertue to wash away sinnes by Christs blood: yea al sinnes what soeuer contracted, or committed before: euen from al sinnes, that enter with them, into this readsea, as the historie conteyneth in the figure, & the Prophete expresseth in his prophecie: [The water ouerwhelmed those that afflicted them, there did not one of them remaine.]

v. 10.

v. 7. 8.

v. 11.

Art. 10.

Num. 3.

Ezech. 36.

v. 25.

v. 26.

Ioan. 13.

v. 10.

4. Agreeable wherto our Lord also saith by his Prophete Ezechiel, vnto future Christians (as we alleaged befoe) [I wil powre out vpon you cleane water, & you thal be cleansed from al your contaminations, and from al idols wil I cleanse you.] Further concerning sanctification, and holines, after the remission of sinnes, he addeth, saying [And I wil geue you a new hart, & wil put a new spirite in the middes of you: and wil take away the stonie hart out of your flesh, and wil geue you a fleshie hart] a tender hart, prone to mercie, flexible to Gods wil, and apt to embrace good inspirations.

5. Doubtles our Sauionr in his speech to S. Peter, vpon occasion of an other washing, alluded to Baptisme, signifying the effect therof, to be washing and cleansing from al sinnes: when he said [He that is washed (that is baptized) needeth not but to wash his feete (his affections or inclinations, which are not sinnes, for it foloweth [but is cleane wholly] being rightly washed by Baptisme: to witte, if the person baptized was sincerely disposed, to receive the grace, & effect of the Sacrament. For otherwise
if anie

An other prophecie of remission of sinnes, and sanctification by Baptisme,

The same is proved by Christs doctrine,

if anie be impenitent, forstering wickednes in his hart, though he be baptized, yet the Sacrament is hindered from producing the effect, either of sanctitie, or remission of sinnes. As it was in Iudas Iscariotte. In regard of whom our Sauour added [you are cleane (speaking to the college of his Apostles in general) but not al. For he knew (saith the Evangelist) who it was that would betray him: therefore he said: You are not cleane al.] By al which it is euident, that the proper effect of Baptisme is to remitte sinnes, and to make the soule cleane & holie. 7. 11.

By S. Peters
exhortation.

6. Most plainly did S. peter declare this effect of Baptisme saying to a great multitude of Iewes newly conuerted by his first Sermon [Be euerie one of you baptized, in the name of Iesus Christ, for remission 1st. 2. 7.

By Ananias
his speuch to
S. Paul,

of your sinnes. & you shal receiue the gift of the Holie Ghost.] The same did Ananias, the discipel of Christ signifie, when he said to Saul (in Damascus, before that he was called Paul) [Rise vp, and be baptized, and wash away thy sinnes.] 38. 1st. 28.

And by S.
Pauls Epi-
sles.

7. As clearly the same S. Paul explicateth this double effect of Baptisme, in remitting sinnes, & sanctifying the soule, writing thus to the Romanes. [Al we which are baptized in Christ Iesus, in his death we are baptizd. For we are buried together with him by Baptisme into death: that as Christ is risen from the dead, by the glorie of the Father; so we also may walke in newnes of life.] A litle after shewing the destruction of sinne by Baptisme. [Knowing this (saith he) that our old man is crucified with him; that the bodie of sinne may be destroyed, to the end, that we may serue sinne no longer. For he that is dead (mystically dead by Baptisme) is iustified from sinne.] And interposing a further effect of eternal glorie in the resurrection, concluding this point of iustification by Baptisme, saith [So thinke you also, that you are dead to sinne, but alieue to God in Christ Iesus 1st. 17. Rom. 6. 7. 3. 4. 7. 6. 7. 7. 7. 11.

Gal. 3.
v. 27. Iesus our Lord.] Likewise in other places he often
repeteth and confirmeth this point of doctrine. [As
manie of you (saith he to the Galatians) as are bap-
tized in Christ, haue put on Christ.] And to the
Ephes. 5.
v. 26. Ephesians speaking generally of the whole Church
[Christ (saith he) loued the Church, and deliuered
himself for it, that he might sanctifie it, cleansing it,
by the lauer of water in the word.] Elsewhere he
saith to other Christians [You are buried with
Colos. 2.
v. 12. Christ in Baptisme: in whom also you are risen
againie by the faith of the operation of God, who
Tir. 3.
v. 5. raised him vp from the dead. Christ saued vs by the
lauer of regeneration, and renouation of the Holie
Ghost, whom he hath poured vpon vs abundantly,
by Iesus Christ our Sauour.] In al which, and the
like sacred textes of diuine Scriptures, Iustification
Sanctification, and Saluation are ascribed to diuers
kindes of causes, in true and proper senses, to God,
to Christ our Redemer, to the lauer of water, that
is to Baptisme, & so to other Sacraments: as to the
principal, meritorious, and intrumental causes, of
the selfsame effectes.

The same
effect is ascri-
bed to diuers
causes in di-
uers senses.

*Concupiscence remayning after Baptisme,
is not sinne.*

ARTICLE 13.

Against this so confirmed truth, that al finnes
are remitted by Baptisme, our Aduersaries ob-
iect, that concupiscence stil remaineth, which (say
they) is sinne. We answer: It is true that concupiscen-
ce remaineth in the baptized: and did generally re-
maine in al mankind since Adams fall: also in those
which were iustified: but it is not sinne without
consent of the wil, yelding to il suggestion. As shal
here be shewed by those special places of holie Scri-

Concupiscen-
ce, without
consent of the
wil, is not sin-
ne.

L

pture,

ture, which our Aduerſaries commonly produce for their contrarie opinion, & by diuers other places, where ſpecial mention is made of concupiſcence: or of the luſt of ſinne, which is an other name of the ſame thing.

In the wicked it is a diſtinct thing from ſinne before conſent be yielded.

2. Firſt in the caſe of the wicked, in whom the queſtion may ſeeme to be more difficult, namely in Cain, ſinne, and the luſt thereof, are plainly diſtinguiſhed, to be two different things in themſelues. For touching ſinne, [our Lord ſaid to him: If thou *Gen. 4* doeſt it, ſhal not thy ſinne forthwith be preſent at *v. 7.* the doore.] where you ſee, that the act of doing it, bringeth forth ſinne, making it preſent, which was not at al, before the act of conſent. Touching concupiſcence, appetite, or luſt of ſinne, he ſaid: [The *Ibid.* luſt thereof ſhal be vnder thee, & thou ſhalt haue domination ouer it:] What more manifeſt difference can be required, then that a wicked perſon by doing it (to witte in thought, word, or deede) maketh ſinne to be preſent, wherby it is cleare, that he is now ſubiect to ſinne: and yet concupiſcence, or luſt of ſinne, is ſubiect to the ſinner, & vnder his domination, that he may further conſent, or not conſent vnto it.

Concupiſcence remained in Dauid being contrite, and confeſſedly iuſtified from his finnes.

3. Much more is concupiſcence ſubiect to the iuſt. Example in King Dauid, being hartely contrite for his finnes committed, & therby reſtored to iuſtice, and Gods fauour through grace; yet feeling the combate of concupiſcence ſtil in his fleſh, humbly acknowledging that infirmitie, & lamenting for the moleſtation which he therby ſuffered, prayed to God ſaying [I am become miſerable, & am made *Pſal. 37.* crooked, euen to the end: I went ſorrowful al the *v. 7. 8.* day, becauſe my loynes are filled with illuſions: & there is no health in my fleſh.] But this weaknes being in the fleſh, his mind not conſenting, he prayed for helpe & for more ſtrength [I am afflicted (ſaith *he*) &

7. 9. he) & am humbled exceeding: I rored for the gro-
 uing of my hart.] So great was the sorow of his
 hart, that from the abundance therof, his voice
 broke out into clamour, and as he calleth it, into ro-
 ring. And so persueuing in resistance, consented
 not in minde, to concupiscence alluring by illusions
 in his loynes, but desired to be freedde from tenta-
 tion. [Lord (said he) before thee is my desire, and
 my groining is not hid from thee. My hart is trub-
 led , my strength hath forsaken me: & the light of
 myne eyes, & the same is not with me.] Agane in
 an other penitential Psalme, where it is more cleare
 by the testimonie of Nathan the Prophete, that his
 sinne was remitted. he prayed, that God would
 Psal. 50. amply wash him, & cleanse him: saying, [wash me
 7. 4. O God, more amply from myne iniquitie, & cleanse
 me from my sinne] Which must nedes be vnder-
 stood of some other thing then of the guilt of sinne
 it selfe, which was already remitted, but as the
 temporal punishment, was not al taken away, so
 also there remained concupiscence, common to al
 men, contracted together with original sinne, and
 increased by actual, from which therefore he prayed
 to be more washed, & cleansed, [For behold (saith
 he) I was conceived in iniquities, and my mother
 conceived me in sinnes] But if concupiscence were
 a sinne, it were not true which the Prophete affir-
 med [our Lord hath taken away thy sinne] vnles
 2. Reg. 12. anie wil say (which is most false, and aburde) that
 7. 13. God forgueeth part of a penitents sinnes, and not al
 his sinnes, which separate him from God. But be-
 cause we speake here particularly of concupiscence
 after Baptisme, omitting the like examples of the
 old Testament, we come to the doctrine of Christ
 and his Apostles.
- IOAN. 13. 4. Our Sauour (as is noted in the precedent Ar-
 7. 10. ticle) testifying [that he which is washed (to witte
 by

Proued by
our Sauours
doctrine.

by Baptisme) is washed wholly] that is from al
kind of sinne: for els he were not wholly washed,
yet addeth [that the same person needeth to wash
his feete] that is, some euil inclinations, tempting
to sinnes. And therefore there is some euil in a iust
man, which is not sinne, but tempteth to sinne,
And this is properly concupiscence. For so sowne
as consent of mans wil is geuen to the tentation, as
when anie man wittingly applieth his minde, or
sense, desiring to committe the thing, or willingly *Mat. 5. 7.*
delighteth in the thought, he doth then sinne in *19.*
his hart, & it is more then concupiscence, for then
concupiscence reigneth & is sinne, which before
consent of the wil was not sinne.

More largely
by S Pauls
doctrine.

5. Wherof S. Paul treateth largely, laying first this *Rom. 6. 7.*
ground: that Baptisme resembling the Death, and *3. 4.*
Resurrection of Christ, so complainteth, or ingraf-
feth Christs seruants into him, that [the bodie of *v. 6.*
sinne is destroyed, to the end that we may serue
sinne no longer.] He then admonished to resist, and
ouercome tentations, and allurements of concu-
piscence, saying [Let not sinne therefore reigne in *v. 12.*
your mortal bodies, that you obey the concupiscen-
cestherof] signifying that concupiscence in deede
remaineth, but that it is in the power of the iust
(assisted by Gods grace) to resist it. Els his exhorta-
tion were in vaine, if it were vnpossible to resist
concupiscence. And so he further prosecuting his
admonition saith. [But neither doe ye exhibite your
members, instruments of iniquitie vnto sinne: but
exhibite your selues to God, as of dead men, aliue:
& your members instruments of iustice to God. For
sinne shal not haue dominion ouer you, for you are
not vnder the Law, but vnder grace] Which most
important difference between the Law of Moyse,
conteyning the commandments, and not geuing
grace to kepe them; and the Law of Christ, confir-
ming

ming the same commandments, & geuing grace to obserue them, the Apostle explaineth in the next chapter, by the similitude of a woman married first to one husband, and after his death, to another: that seing our former husband (sinne with the power which it had before) is dead, through Christs grace applied in Baptisme, & that now we are married to an other husband Christ, he therfore willeth vs to bring forth children, to God: that is, good workes.

Concupiscence had more force in the olde law then now it hath in the law of grace.

- ob. 7. 7. 2. [The woman (saith he) that is vnder a husband: her husband liuing, is bond to the Law, but if her husband be dead, she is loosed from the Law of her husband &c. Therefore my brethren you also are made dead to the Law, by the bodie of Christ, that you may be an other mans, who is risen againe from the dead, that we may fructifie to God] which before Baptisme we could not. [For when we were in the flesh, the passions of sinnes that were by the Law did vvorke in our members, to fructifie vnto death (because concupiscence then reigned) But now vve are loosed from the law of death, vvherein vve vv ere deteyned: in so much we serue in newnes, of spirite, & not in the oldnes of the letter] or vvritten law of Moyse. [Which Law not vvithstanding vv as in it selfe iust and holie. and the commandment holie, and iust and good] yet concupiscence then reigning, the Law not geuing grace, vvrought sinne, novv concupiscence remainyng, reigneth not in the iust, Christs grace geuing strength to resist. As the Apostle further confirmeth in the rest of this chapter, shewing the greuous assaultes, and molestations of concupiscence, and passions of the flesh, but the greater vertue and force of grace, vvheras therfore he saith [Not that vv hich I vv il the same doe I, but vv hich I hate, that I doe] he can not meane that he committeth sinne against his wil, neither doth he condemne the Law, for his wil vv as

Christians by Baptisme receiue domination ouer the passions of concupiscence.

That in deede
is an humane
act, and is ei-
ther sinne or
merite which
is done by co-
sens; of the wil.

Euel motions
of the flesh,
withont con-
sent, are not
humane acts.

to kepe the Law: and so both his wil, and the Law are good, as he explaineth in the next wordes [If that which wil not, the same I doe, I consent to the Law, that it is good] and where he repeteth the same. [Not the good which I wil, that doe I, but the euil which I wil not, that I doe] he also explicateth it, saying: [And if that which I wil not, the same I doe: now nor I worke it, but the sinne (the inclination of the flesh, concupiscence) that dwel- leth in me.] Again he saith [I am delighted with the Law of God according to the inward man: but I see an other law in my members repugning to the Law of my minde, and captiuing me in the law of sinne, that is in my members.] So that concupiscence how much soeuer struing, and alluring, so long as consent of the wil, and minde is not yelded, is not sinne. Which is yet further confirmed by the wordes folowing: where exemplifying in his owne persion, in behalfe of al the iuit, he saith [Therefore I myself with the minde serue the Law of God, but with the flesh, the Law of sinne.] As certaine therefore, as a man selfe with the minde is himselfe: and his flesh without his minde, is not himselfe: so certaine it is, that concupiscence without consent of the vvil, is not sinne.

S. Iames also
distinguisheth
concupiscence
from al sinne.

6 In plaine termes also S. Iames distinguisheth concupiscence from sinne, shewing the maner how sinne is produced, and whence man is tempted to euil saying [Let no man when he is tempted say, that he is tempted of God: for God is not a tempter of euils, and he tempteth no man. But euerie man is tempted of his owne concupiscence, abstracted & allured. Afterward concupiscence, when it hath conceived bringeth forth sinne] what can be said more directly, to signifie, that concupiscence tempting doth not at first bring forth sinne? so that the first motion to sinne is not sinne, but tentation on- ly: &

v. 18.

v. 19.

v. 20.

v. 22.

v. 25.

Iac. 1.

v. 13. 14

15.

7. 2

7.

Art.

Iohn.

7. 13.

14. v.

Mat. 2

7. 20

Iohn.

25.

ly: & as wel the occasion of good as of euil wher-
 y. 2. 3. upon the same Apostle said before [Esteeme it al
 ioy, my brethren, when ye fal into diuers tenta-
 tions: knowing that the temptation of your faith,
 worketh patience] But in case the person that is
 tempted, linger and resist not, then [Afterward
 v. 15. (saith the Apostle) concupiscence, when it hath
 conceiued bringeth forth sinne] by getting consent
 of the wil, bringeth forth sinne, but without con-
 sent can not bring furth, because alone without the
 wil it can not conceiue. Neither is euerie sinne mor-
 tal. But as it foloweth in the next wordes [Sinne
 when it is consummate, ingendereth death] Which
 Art. 28. point perteyneth to an other place. It resteth here
 to know an other effect of Baptisme.

And venial
 sinne fro mor-
 tal.

*Baptisme imprinteth a spiritual cha-
 racter in the soule.*

ARTICLE 14.

Some pointes of Christian doctrine, as is noted in
 the Preface of this worke, are not expressely, and
 immediately written in the holie Scriptures, but sup-
 plied in those thinges, which the Apostles lerned
 otherwise, either of Christ, or of the Holie Ghost.
 Iohn. 16. Who, as our Sauour promised, should teach them
 y. 13. ch. al truth, and remaine with his Church for euer.
 14. v. 16. Neither did the Apostles write al, which they ler-
 ned, and taught. For the greater part of them
 Ma. 28. write nothing at al, that is now extant. And S.
 y. 20. Iohn in the very last wordes of his Gospel (which
 was written last of al the holie Scriptures, yea after
 his Apocalypse) testifieth in these plaine wordes, that
 Iohn. 21. [There are manie other thinges also, which Iesus
 y. 25. (our Lord) did, which if they were written in par-
 ticular,

Al pointes of
 faith and Re-
 ligion are not
 expressely writte
 in holie Scrip-
 ture, yet pro-
 uet by expres-
 se Scripture,
 remitting is to
 Traditions.

Character of
Baptisme.

particular, neither the world it self I thinke were able to conteyne those bookes that should be written] So amongst other things not expressly written in particular, Tradition teacheth this beleefe and doctrine of the Church, that the Sacrament of Baptisme, besides the remission of sinnes, and sanctification of the soule, imprinteth a certaine spiritual signe or marke, called a *Character* in the soule of the baptized which can neuer be taken away, nor blotted out by heresie, apostasie nor other sinne, or meanes, but remaineth indelible in their soules, for a cognisance of their once entring into Christs fold: and for a distinction from those which neuer were christened. By which also they are made capable of other Sacraments, & Rites of the Church.

As Circumcision made a marke in the bodie, so Baptisme maketh a signe in the soule,

Other effectes of Baptisme may be lost: but the character can not.

2. Neuertheles this doctrine being not expressed in the holie Scripture, yet is it deduced from thence. For first the proper figure of Baptisme, the old Sacrament of Circumcision made a distinct marke in the flesh [You shal circumcise the flesh of your prepuce (saide God to Abraham) that it may be a signe of the couenât betwē me & you.] Therefore the figurative Sacramēt hauing so indeble a marke, distinguishing the circuncised from the vncircuncised; the spiritual Sacrament of Christ, being the thing prefigured, requieth also an indeble marke: & that in the soule which is spiritual. Which can be no other in al the baptized, but this spiritual Character. For the other effectes of Iustification, and Sanctification are deble in this life, and are lost in manie, by sinnes after Baptisme: but this signe and effect stil remayneth, also in most enormous sinners: by vvhich, so long as they are in this vworld, they haue powver, and possibilitie, by repentance, and other Sacraments, to recover grace with remission of sinnes, & sanctification. This Character also eternally remaineth to the greater glorie of the blessed, and greater torment of the damned.

3. Of this indeleble distinctive marke, and scale of the covenant between Christ and Christians, S. Paul semeth to speake in his Epistle to the Corinthians, saying [God also hath sealed vs, & geuen vs the pledge of the Spirit in our hartes.] For scale, pledge, marke, signe, or character is al one in sense, Except we shal contend about the word, or terme when the sacred text sufficiently proueth the thing it self. Againe the same Apostle admonishing the Christian Ephesians not to prouoke the Holie Ghost with new finnes, by whom they (& consequently al other Christians) were marked, to witte in Baptisme, putteth them in mind of some general indeleble signe, saying [Contriuate not the Holie Spirit of God: in which you are signed vnto the day of redemption.] calling the day of general Iudgement, the day of redemption: in which it shal appeare, what effect Christs Redemption shal haue in al, as wel the iust, as the wicked.
2. Cor. 1. y. 22. Proued by S. Pauls testimony, more probably then it can be impugned by any holie Scripture.
- Ephes. 4. y. 30.

Solemne Rites are requisite, and profitable in the administration of Baptisme: & of other Sacraments.

ARTICLE 15.

FOR due obseruation & most benefite of Lawes, & good Ordinances, it much auaieth to procede in practise & execution thereof with such order, and solemnitie, as may bring iust terrour to malefactors, edification to the wel disposed, & general good to the whole cōmonwealth. And no lesse it behoueth in administration of holie Sacraments, to remoue such impediments, as may hinder the fruite of Gods mercie, and to prepare the way to the participation of the ful effect of diuine grace. For both which

Solemnitie in execution of Lawes, and administration of Sacraments is profitable.

M

purposes,

purposes, in the Sacrament of Baptisme, are required certaine solemae significant Rites, as wel to repress the power of the malicious enimie, as to dispose the persons coming to the service of Christ, by renunciation of the spiritual aduersarie of mankinde, with al his pompe & wickednes, and by profession of the Christian faith: either by them selues, if they haue competent age, and vse of reason, or by others answering & promising for them, which are ordinarily annexed, as requisite and profitable: though in case of necessitie it sufficeth to saluation, to be baptized without other ceremonies, in natural elemental, water in the name of the Father, and of the Sonne, & of the Holie Ghost, which are the essential partes of Baptisme.

Exorcismes
expel diuels
by power of
their holie
Order.

Sorcerers
deale with
diuels by pact,
either expresse
or secrete.

2. Concerning therfore the accessarie Ceremonies of Baptisme, the first part is Christian Exorcisme, by which the diuel is dispossessed, & his powre restrained, which he hath in al that are in state of mortal sinne, whether it be original or actual: and so it is requisite for Infantes, borne in original sinne, that the diuel be expelled by diuine power, exercised by the Church, & the lawful Ministers. Which spiritual power differeth so farre from magical coniuration practised by Nicromancers, commonly called coniurers, as pact and couenant with the diuel, differeth from auctoritie, and dominion ouer him. For al that Magical coniurers can doe, is by consent and helpe of diuels, with whom they either make expresse pact, geuing them bloud, or other thing, which they require, as sorceres, & wiches doe practise, or els they please the diuel by superstitious ascribing spiritual vertue & holines to wordes, actes, or other thinges, wherto it belongeth not, which is a secrete pacte: wherupon he worketh to their contentment, nourishing their wicked errour. But Gods ministers command, & compel diuels by power receiued

receiued of God, to depart from persons, or places, which they infest, & to cease from that euil, which they would doe. So the Pharisees knew that euil men can do wonderful thinges, by the diuels power,

Mat. 12. v. When they calumniating our Sauour, said [that he
24. cast out diuels in the power of Beelzebub, the prince of the diuels.] But our Lord confuted their wicked calumination, shewing that some men cast out diuels by diuine power, in the Holie Ghost, the finger of

v. 21. God. And he gaue this power to his Apostles, yea also to the seuentie two disciples, who returned

Luc. 11. v. with ioy (after that they had preached some while,
20. and exercised their auctoritie ouer the vnclane

Mat. 10. spirites, saying [Lord, the diuels also are subiect to
v. 1. Luc. vs in thy name.] By this holie Exorcisme therfore

10. v. 17. the diuel is forced to geue place to Christ, & to depart from those, that are to be baptized. And this is the first Rite. The second is Catechisme, or Profession of faith in Christ.

3. For by our Lords commandment those that are
Mar. 16. to be baptized must first beleue, and professe their
v. 16. faith, which is done also for al children in the faith of the Church, others answering for them. For as

they contracted sinne by the act of Adam, so the new Adam Christ accepteth their beleefe, and profession therof by others : so that the Sacrament be admini-

Art. 11. stred. As is declared before. Other Rites and Ceremonies which the Church vseth, are also conformable to Christs owne actions, either the same, or the very like. As when he cured one that was borne

Ioan. 9. blinde, [he spitte on the ground, & made clay of the
v. 6. 7. spittle, & spread the clay vpon his eyes.] In imitation wherof Catechumes are touched with spittle, and anointed with holie oyle, & after they are baptized, that is, washed in Christ, Senr of God, signified by [the water of Siloe, which is interpreted, Sent.] Again when he cured an other man, that was deafe and

As Infantes contract original sinne by Adam so they beleue & professe the Catholique faith by others.

Other ceremonies are also by imitation of Christs actions.

dumme, he did not only touch him with his hand, which was only requested (and his least word, or thought alone had bene sufficient) but also he vsed al these Rites: First [taking the infirme man from the multitude apart (secondly) he put his fingers into his eares thirdly) spitting, touched his tongue with the spittle (fourthly) looking vp into heauen, (fifthly) he groined (sixtly) he said *Ephphē* *h4*, and this word (the Holie Ghost s^d directing him) The Euangelist would haue to remaine in the same language: which is: *Be thou opened*, (seuently) the same word had operation in two members at once, the eares & the tongue, for it foloweth: [And immediatly his eares were opened, and the string of his tongue was loosed, & he spake right] wherupon though our Lord (to teach his Ministers, not to desire vaine praise of men) forbade them to speake therof, yet the grateful people, glorified God [and so much the more a great deale, did they publish this fact, and so much the more did they wonder, saying: He hath done al things wel: he hath made both the deafe to heare, and the dumme to speake.] Holie Church therefore vseth these solempne holie Rites, to the glorie of Christ, edification of Christians, and great benefite of the faithful, when they are baptized. God open also the eares of our deafe Aduersaries, which neglect or contemne such sacred Rites, and loose their tongue to confesse the truth, and shame the diuel, who as yet stoppeth their eares, from hearkening to Catholique doctrine, tyeth their tongues from speaking that truth, which they can not but see: & holdeth them captiues in sinne. For Protestants acknowledge Baptisme to be a Sacrament, but erre and contradict them selues, in denying it to remitte sinne, which is the proper effect of al Christs Sacraments, as we haue already proued, both in general, & of this in particular. They are content to vse in ad-

Protestants
confessing
Baptisme to be
a Sacrament,
deuie the
effect therof,
and vse some

Art. 8.
Art. 12.

1. *Cor.* 14. admitteth also Godfather, & Godmothers, to answer
 y. 26. for children in Baptisme, & exact that the Baptized
 shal afterwards ratifie, professe, & performe all that
 was done in their behalfe, as if themselves had actu-
 ally desired Baptisme: & made the same professions,
 & promises by their owne willes & mouthes. Pu-
 ritanes also are content with all, but the Crosse,
 therein crossing their elder brethren, & superiour
 auctoritie, which comandeth them to vse it. Seing
 therefore our Aduersaries vse some accidental Cere-
 monies, for more decencie & order: it is very ma-
 nifest by that which hath bene here said, that all
 the Rites which are vsed by the Catholique Church,
 are as wel grounded in holie Scriptures, & iustified
 thereby, as either Protestants can defend the vse of
 the Crosse, against the Puritanes, or both (ioyntly
 together Protestantes and Puritanes) can proue the
 whole forme which they vse, besides the only wa-
 ter, & essentiall wordes.

ceremonies
 therein. As the
 signe of the
 Crosse which
 Puritanes
 contemne.

*Confirmation is a true, & proper Sacrament,
 geuing speciall grace.*

ARTICLE 16.

NExt after Baptisme, in order of Christian
 Sacraments, foloweth Confirmation. For as
 a childe temporally borne into this world,
 in smal stature, & weake in bodie, groweth bigger
 & stronger by course of nature: so a Christian soule
 spiritually borne into the Church of God, by Bap-
 tisme, as a new planted grasse, groweth in grace
 towards perfection, & is strongly fortified by Con-
 firmation, geuing speciall grace to hold fast, & con-
 stantly to confesse the Christian Catholique faith, &
 religion, notwithstanding whatsoever tribulations,
 reproches,

Confirmation
 should be re-
 ceived next
 after Baptis-
 me, before
 any other
 Sacrament.

reproches, feares, threates, & persecutions for the same. Which we shal here breefly shew, first by Protestants owne groundes, & practise, if they will hold conformable doctrine in their principles, and in conclusions necessarily deduced from the same. But especially by the holie Scriptures, we shal inuincibly proue, that Confirmation rightly administered is a true, & proper Sacrament of the New Testament of Iesus Christ.

It is proued
to be a Sacra-
ment, by al,
that Prote-
stants require
in a Sacramēt.

2. First therefore, Protestants require not more in anie Sacrament, but that it be a visible signe instituted by Christ, with some spiritual promise annexed. Which three things they also acknowledge to be in this solemne Ceremonie. First they hold that imposition of handes, & some forme of wordes, are here required, as an external holie signe. Secondly they confesse, that the Apostles did practise it, and that by Christs Institution, and commandment. And by the same, themselues pretend to practise it, not by euerie Minister, of lower degree, but only by their cheefe Elders, or Superintendents, called Bishopes. And thirdly they account it so necessarie, that they haue made an especial Decree, or Canon, to admitte none to receiue their Communion vntil they haue lerned their Catechisme, and *be confirmed*. which plainly sheweth that they thinke there is spiritual benefite annexed vnto it. Al which their estimation of this external Rite, expressly appeareth, in their Booke of *Protest.* common prayer, and of Administration of Sacra- *Ritual.* ments, & other Ecclesiastical Rites, where is particularly set forth a prescript forme, how, & by whom the faithfull being formerly baptized, must also be confirmed, before they may receiue the Communion. It is very strange therefore, & hard for them to yeeld anie good reason, why they voutsafe not to call it a Sacrament, seeing it hath al the conditions, partes, & proprieties, which they necessarily require in a Sacrament.

3. But

Psalm
7. 5.

Isa. 4.
7. 3.

3. But this prooffe made of the Aduersaries owne Proued by the
 confession, and pretended practise, being only of Prophetes.
 force against them that lay these insufficient groundes, & so is but *Argumentum ad hominem*, we shal further proue against them, by the holie Scriptures, that Confirmation being rightly ministred, is according to the true definition of a Sacrament, a visible signe of inuisible grace, both signifying, and to the worthie receiuers geuiing as the instrumental cause, the grace which it signifieth. Amongst other senses of the Psalmists wordes saying to God [Thou hast fattened my head with oyle] it seemeth most probable that he vttered them in the person of faithful Christians, rendering thanks to God, for benefites by this external signe in the forehead, receiued by the vse of diuers Sacraments, which are conduites of grace: more especially by that Sacrament, in which the forehead is signed, and annointed with holie Chrisme, made of oyle & balme. For albeit Sacred oyle is also vsed in the Rites of Baptisme, in the ordination of Priestes, and Bishopes: in Extreme vnction, & in the vnction of some Christian Kinges, likewise in cōsecration of holie Altares, & Chalices: Yet this particular mention [of fattening the head with oyle] may be most properly applied to the grace, geuen to euerie Christian after Baptisme, that he may not feare, nor be ashamed to confesse Christs true Religion. If our Aduersaries will say, this text is obscure, & proueth not our purpose, we grant that both this place, & innumerable others are hard, to be rightly vnderstood, which they cōmonly denie, let them therefore produce an other sense, and we wil ioyne issue of trial with them, that either it is not so proper, or excludeth not this, which we haue proposed. More clearly the Prophetes, Isaia and ioel, signifie the great effect of Confirmation. God speaking thus by them [I wil power out waters vpon

Isa. 22.

v. 5.

Isa. 44.

v. 3.

vpon the thirstie ground, and streames vpon the drie *Ioel. 2. v.*
 land: I wil poure out my Spiritie vpon thy seede, & 29.
 my blessing vpon thy stocke. I wil poure out my *Act. 2. v.*
 Spirite vpon al flesh] which S. Peter expoundeth to 16. 17.
 be in part verified & fulfilled, when the Holie Ghost
 coming in visible signes vpon the Apostles, & other
 faithfull, in Ierusalem on whit Sunday, they were al
 confirmed by increase of grace, then geuen extra-
 ordinarily, in miraculous maner, and to be geuen to
 others by impositiō of handes, after that they should
 be baptized, saying in the end of his sermon to the
 multitude that beleued [Be ye baptized in the name *v. 38.*
 of Iesus Christ, for remission of your sinnes, and
 you shal receue *the gift of the Holie Ghost*] expressly
 teaching that as the former disciples with the Apo-
 stles, had receiued the Holie Ghost, according to the
 prophecie of Ioel, so also others that would beleue,
 and be baptized, should by Baptisme receiue remissi-
 on of their sinnes, and also receiue this other grace
 of the Holie Ghost, which was & stil is performed by
 the Apostles, and their Successors vpon the baptized.
 As we shal further declare by and by, reciting first
 one other prediction, & then Christs owne promise
 of this great Sacrament, & performance ther. f.

Proued by S.
 Iohn Baptists
 prediction.

4. S. Iohn our Lords precursor, baptizing in water,
 and preaching the remission of sinnes, which he
 could not geue, declared that there was one among
 them (meaning our Sauour Christ) who should
 geue an other Baptisme, not only in water, but also
 in the Holie Ghost, with remission of sinnes, and
 sanctifying grace, yea should geue abundance of
 grace. [In deede I baptize you (said S. Iohn) in wa- *Mat. 3. v.*
 ter vnto penance, but he that shal come after me, is 11.
 stronger then I, he shal baptize you in the Holie *Luc. 3.*
 Ghost, & fire.] To haue shewed great difference *v. 16.*
 between his owne Baptisme, & Christs, it had bene
 sufficient to say: I baptize in water, and he shal
 baptize

Luc.

v. 49

Act. 2

Ioan.

37. 3

v.

Ioan.

v. 10.

Luc.

49.

baptize in the Holie Ghost, but adding more, he said [in the Holie Ghost, & fire] which importeth a further augmentation of grace, signified by fire.

5. Which doctrine is also confirmed by our Sauours owne wordes, saying [I came to cast fire on the earth (that is to say, zeale and fernour) and what wil I, but that it be kindled, and burne] and accordingly the Holie Ghost came vpon the multitude,

Proued by
our Sauours
doctrine, and
promise.

Act. 2. v. 3. in the signe [of parted tongues, as it were of fire, & it sate vpon euerie one of them.] Of this greater grace, no doubt our Sauour also spake, when promising to fulfil the prophecies (of Isaías and ioel)

Ioan. 7. v. 37-38. he cried saying [If anie man thirst, let him come to me, and drinke. He that beleueth in me, as the

v. 39. Scripture saith, out of his bellie shal flow riuers of liuing water. And this he said (saith the Euangelist) of the Spirite that they should receiue, which beleued in him. For as yet the Spirite was not geuen: because Iesus was not yet glorified] What better Interpreter may we require? Doth not the Euangelist tel vs, that by the flowing waters prophesied in former Scripture, & promised here by Christ, to those that beleue in him, is to be vnderstood [the Spirite, that they should receiue, which beleued in him?] Doth he not also explaine Christs promise, to be meant of an other gift, and increase of grace, greater then grace of Baptisme, which greater should not be geuen til after Christs Ascension. For the Apostles, to whom amongst the first, this promise was made, were baptized before Christs death. As is manifest by our Lords wordes vnto them, as to

Ioan. 13. v. 10. 11. men already washed, by Baptisme, saying [They that are vualshed, nede but to vwash their feete and are cleane wholly. And you are cleane] to witte by meanes of Baptisme. For obtaining therefore this

Luc. 24. v. 49. greater grace, Christ also commanded his Apostles immediatly before his Ascension [to tarie in the

citie til you be endued (saith he) vwith power from High.] Againe he layd to them [you shal be baptized *Act. 1.* with the Holie Ghost, after these few dayes] calling this gift, an other Baptisme, but improperly, as he called his Passion & Death baptisme: saying [I *Luc. 12.* haue to be baptized vwith a Baptisme.] And to t^{vo} of his Disciples [Can you be baptized, vwith the *Mar. 10.* Baptisme vwhere with I am baptized.] For speaking *v. 38.* properly [There is but one Baptisme.] *Eph. 4. v. 5.*

6. Moreouer as it is manifest, that the Apostles with others, receiued this promised special grace of the Holie Ghost, by other visible signes, of a vehement winde, & of parted tongues, as it were of fire, sitting vpon euerie one of them: which God then wrought extraordinarily without a Sacrament: so it is no lesse euident, that S. Peter affirmed to al, which would be baptized, for remission of their sinnes, that they should also receiue the gift of the Holie Ghost: & likewise that he, and other Apostles did impose their handes vpon the baptized, for this very purpose, & effect, that they might receiue the same gift of the Holie Ghost, a new grace, & distinct spiritual benefite after Baptisme. S. Peters wordes are theie, vnto such as were penitent for their offence against Christ [Be euerie one of you baptized, in *Act. 2. v.* the name of Iesus Christ, for remission of your *38.* sinnes. And you shal receiue the gift of the Holie Ghost.] So that they not only receiued the Holie Ghost by Baptisme, vnto remission of sinnes, but also were after Baptisme to receiue an other special gift of the Holie Ghost.

7. Which is yet more cleare by the practise of the Apostles. For [when manie in Samaria beleued *Ch. 8. v.* Philippe the Deacon, euangelizing of the Kingdom *12. 14.* of God, and of the name of Iesus Christ, and were baptized; & that the Apostles; who were in Ierusalem had heard, that Samaria had receiued the word

That special grace which was geuen to the faithful on whitsunday by other visible signes, was also geue to others by imposition of Apostolical handes after Baptisme.

S Peter and S Iohn went to Samaria to administer Confirmation.

- word of God : they sent vnto them Peter and Iohn.
7. 15. who when they were come prayed for them, that
16. they might receiue the Holie Ghost. For he was
not yet come vpon anie of them: but they were only
17. baptized in the name of our Lord Iesus. Then did
they impose their handes vpon them, & they recei-
ued the Holie Ghost.] Is not this a manifest testimo-
nie, that they which in Samaria were baptized of
Philippe the Deacon, hauing receiued Christs Bap-
tisme, & could not be baptized anie more, yet wan-
ted some thing, which was done by S. Peter, and
S. Iohn: to witte, that by their prayer, and imposi-
tion of handes, the Holie Ghost might be powred
vpon them, & geuen to them againe after Baptisme?
The very same thing which the Catholique Church
beleueth, & teacheth, that they which are baptized,
doe by Confirmation receiue the Holie Ghost, with
increase of special new grace. Againe we haue in
this same Historie of the Actes of the Apostles, how
Ch. 19. v. [S. Paul coming to Ephesus, and finding certaine
1. 2. 3. disciples, that were only baptized in S. Iohns Bap-
tisme, caused them to be baptized with Christs Bap-
tisme. And then himself imposed handes on them,
v. 5. 6. and the Holie Ghost came vpon them.] Here you
see three distinct holie Rites. First [these men were
v. 4. already baptized in S. Iohns Baptisme (which was
5. no Sacrament) Secondly [they were baptized in
the name of our Lord Iesus (which is the first
6. Christian Sacrament) Thirdly [S. Paul imposed
handes vpon them, and the Holie Ghost came vpon
them, and they spake with tongues & prophesied.]
Shal we yet doubt, but that with this external visible
signe, they also receiued the internal effect, to witte,
increase of grace, being immediatly before baptiz-
ed? How then can it be denied, but this Holie Rite
is a true and proper Sacrament?
8. But if anie wil object, that because these visible

S. Paul also
administred
Confirmation
to those that
were already
baptized.

An obiection
is solved by
the practise
& doctrine of
Protestants.

miracles doe not now folow, it is a signe, that this is not a Sacrament, nor anie longer to be practised. For answer touching practise, we first aske them, why Protestants make resemblance to practise it? Secondly touching both the efficacie, & practise, they may as wel say, that because the visible miracles, which our Sauour promised [should folow them *Mat. 16. 7.* that beleued & were baptized] doe not now folow, *17. 18.* therefore none doe now beleue. Baptisme must also cease to be practised, & that Baptisme is no Sacramēt. which consequences were both wicked & absurde, also in Protestants owne doctrine. Finally therefore we answer, as wel in respect of beleefe, & Baptisme, as of Confirmation; that visible miraculous signes are wrought of God rather [for Infidels, then for the faithful] as S. Paul teacheth, & so were necessarie in the first preaching of Christs Gospel, and founding of his Church, & stil are necessarie, where Christian Religion is to be first planted. But when, & where it is once receiued, and firmly fixed in the hartes of the faithful, such miracles commonly cease. As when greue plantes are first sette, they nede watering, but not after that they haue taken fast roote in the earth: euen so the visible miracles ceasing, the inuisible grace, the principal & most proper effect of Sacraments, remaineth annexed vnto them. And so notwithstanding miracles are now more rare in the Christian world, yet there be (God be therefore glorified) innumerable persons of al sortes and degrees, which rightly beleue in Iesus Christ, & the inuisible gracious effectes doe vndoubtedly folow the due administration, and worthie receiuing of Baptisme, & Confirmation. And so of other holie Sacraments.

An other answer.

S. Paul reciteth Confir-

9. S. Paul also besides his practise, writeth in his Epistles (as is necessarily gathered) of Confirmation, *2. Cor. 1.* & the especial effect thereof, which is further to be *v. 22.* declared

Epheſ. 1. declared in the next Article. For admoniſhing the
v. 13. Hebrewes, that they ought to behaue themſelues as
Heb. 6. 7. Chriſtians already inſtructed, & not needing to lerne
1. 2. againe the firſt principles of Chriſtianitie, he repe-
 teth for example [Penance from dead workes;
 Faith towards God; the Doctrine of Baptiſmes; &
 of Impoſition of handes; and of the Reſurrection;
 and of general Iudgement.] And ſo exhorteth them
 to procede to perfection: where, by Impoſition of
 handes (which he alſo calleth the heavenlie gift)
P. 4. & gift of the Holie Ghoſt, he can not but meane an
 other Sacrament after Baptiſme, belonging to al
 Chriſtians, to vvitte Confirmation. Els ſuch diſtinct
 mention needed not of the Doctrine of Baptiſmes, &
 of Impoſition of handes.

10. It remaineth yet touching this Sacrament of
 Confirmation, to ſhew here, by what auctoritie the
 Church uſeth holie Chriſme in the adminiſtration
 therof. We answer, that Holie Church doth it by
 Chriſts Inſtitution; though it be not expreſſed in
 holie Scripture. For manie things were done, and
Art. 1. ſaid by Chriſt, & received by his Apoſtles, and by
v. 3. them deliuered, and taught by word without wri-
 ting. Amongſt which this is euident to be one, not
 only by teſtimonie of moſt ancient, authentical
 recordes (vvhich yet we vrge not in this Encounter)
 but alſo by continual praſtiſe therof, no Aduerſarie
 being able to ſhev, vvhhen it firſt begane, or was
 brought into uſe, as a new thing. And ſo it is proued
 by Apoſtolical Tradition, to be inſtituted by Chriſt.
 For the Apoſtles did not neither could they, or anie
 of them, inſtitute the matter, or forme of anie Sacra-
 ment. And that ſuch perpetual Tradition & general
 praſtiſe, is an infallible prooſe of Chriſtian doctrine,
Part. 1. is euidently declared in the firſt part of this worke,
Art. 3. by manie expreſſe textes of the Holie Scriptures.

mation or im-
 poſition of
 hands amongſt
 the principles
 of Chriſtian
 doctrine.

That Chriſt
 inſtituted
 Confirmation
 to be admini-
 ſtered with
 holie Chriſme
 is proued by
 Apoſtolical
 Tradition:
 warranted by
 expreſſe Scrip-
 tures.

*Confirmatiō also imprinteth a special Character.
And in that, & other respectes, it behoueth
al Christians to receive it.*

ARTICLE. 17.

Seing al Christians are in a spiritual warre, it behoueth that they be armed against the enimies. **M**Ans life is a warrefare vpon the earth (saith *Iob. 7.* *holic Iob*) and his dayes, as the dayes of one *v. 1.* that is hyred.] S. Paul more particularly admonisheth vs Christiāns, of our danger in this warrefare, both in respect of our litle strong enimie, saying [our wrestling is not against flesh & blood (only) but *Ephes. 6.* against the princes & potestates, against the rectors *v. 12.* of the world, of this darkenes, against the spiritual of wickednes] and in respect of our obligation to worke diligently, for earning the promised penie, or reward, saying [No man shal be crowned, vnles *2. Tim. 2.* he fight lawfully] that is, strongly resisting al *v. 5.* fierce assaults. Wherefore as the combate is great and dangerous, & our obligation strict: so the grace of Christ is potent, & readie to al that wil vse it. For he doth not only remitte our sinnes, & sanctifie our soules by Baptisme, but hath also provided this other Sacrament of Confirmation, by which an other spiritual indeleble Character is guen vs, as it were à Militare gyrdle, with armour of special strength, & fortitude: so making vs complete souldiers of this Christian warrefare, as formerly we were made children, & citizens of the Church by Baptisme.

That Confirmation imprinteth an indeleble character is deduced from S. Pauls doctrine.

2. Of this second indeleble Character, received by Confirmation, S. Paul semeth to speake in his Epistle to the Ephesians, where magnifying the grace of God, by which both Iewes & Gentiles are called into the way of saluation, he congratulateth with them, for that they beleued the Gospel of Christ, and received

Ephes.
7. 1.

Heb.
7. 4.

See P.
Art.
& m.
Art.

Ephes. 1.
v. 13.

received fruite therby saying: [You also, when you had heard the word of truth, in which also beleuing you were signed, with the Holie Spirit of promise] which wordes necessarily proue, that Christians were spiritually signed with the Holie Ghost, according to former promise: and therefore most like it was in Confirmation: because the gift of the Holie Ghost, was both specially promised, & afterwards geuen by imposition of Apostolical handes.

Heb. 6.
v. 4.

3. In regard also of these permanent spiritual markes, and indeleble Characters, as wel of Baptisme, as of Confirmation, the same Apostle auoucheth, that such as are baptized, and confirmed, and fall from grace, can not receiue the same Sacraments againe [For it is impossible (saith he) for them, that were once illuminated (that is baptized) haue tasted also the heauenlie gift, and were made partakers of the Holie Ghost (by Confirmation) & are fallen; to be renewed againe to penance] that is, to be borne againe by Baptisme, or confirmed againe. Nor that anie sinne is irremissible, so long as the sinner is in this world (for it is cleare in manie places of holie Scriptures, that stil there is meanes for al sinners, to be restored to grace in this life, if they wil; but it is impossible to be renewed, by either of these two Sacraments of Baptisme, or Confirmation. Which thev veth that they are irreiterable, by reason of their indeleble characters, stil remayning: & distinguishing their soules from others, that neuer receiued the same markes.

See Part. I.
Art. 48.
& infra.
Art. 37.

4. Al vvich thev veth the excellent, & permanent benefite, of these two first Sacraments. Baptisme most neccesarie of al: & Confirmation though not so absolutely neccesarie, as Baptisme, and Penance, nor so great as the B. Sacrament of the Altar (vvich infinitely excelleth al the rest) nor so great as Holie Orders, yet is it the greatest of the other fve, and no lesse

As Baptisme,
so also Confirmation can
not be iterated.

Confirmation
is a greater
Sacramēt then
Baptisme, or
Penance.

And is more
necessarie also
then Extreme
Vnction, or
Mariage to
euerie Chris-
tian.

Four causes
why it is re-
quisite to al
Christians.

1.

To auoide
pride, ingra-
titude, and
other sinnes.

2.

Desire of per-
fection.

3.

Desire of
more grace, &
more glorie.

4.

Necessitie of
strengthening
special grace
in time of
persecution.

lesse requisite but rather more then either Mariage,
or Extreme vnction. And therefore is to be desired
& sought for, by al Christians. As may further ap-
peare by these foure important reasons. First, in
that it pleased our B. Sauour to institute so behooful
a meanes of special grace, it bringeth with it, an
obligatiō to al his seruants, for whose spiritual good
it is provided, to shew our gratful humble minde, *Mat. 3. v. 15.*
for so great a benefite by seeking to receiue it: els *Luc. 7. v. 29. 30. 35.*
may we be worthily condemned, of disdainful in-
gratitude, negligence, and arrogancie, in light este-
ming such diuine ordinance. Secondly, as in al
other pointes of Religion, we ought to tend to per- *Matt 5. v. 48. a*
fection; so in Christianitie it self, the ground of al
happines, it behooueth to be complete Christians.
And therefore is it requisite (so much as lieth in euerie
one) to receiue this great Sacrament: because with-
out it, al the baptized are but as infantes in respect
of men: therefore called (by the Canon Law) half- *Lib. 5. Decret. Tit. 39. cap. 43.*
Christians. Thirdly, this great Sacramēt importeth
al Christians in regard of more glorie in heauen. Be-
cause grace and glorie are correspondēt: so that the
want, or diminution of the one, is want or dimi-
nution of the other, yea though it be without our
owne fault: especially in respect of the Character, *1. Cor. 15. v. 41. 42.*
which none can haue without the Sacramēt. Fourt-
ly, & most especially this Sacrament is most needful,
in time, and place of persecution for the Catholique
Faith, & Religion. Which is now the proper case of
this Island of Great Britanie: where only of al King-
domes, & Prouinces within the precinctes of Chi-
stendom, at this day, and these manie yeares, the ad-
ministration of this Sacrament is wholly wanting.
Where notwithstanding innumerable deuoute sou-
les most hartely desire it: not vnlike to those, for
whom the Prophete Ieremie lamented, saying [The *Lamen. 4. v. 4.*
litle ones asked bread: & there was none, that brake
it vnto them.]

In the

*In the B. Sacrament of the Eucharist, Christ
is really & substantially present.*

ARTICLE 18.

CONCERNING the Articles of Faith, comprised in the Apostles Crede, Protestants differ from vs in very manie special pointes, as appeareth in the first part of this present worke: though they acknowledge it al in general termes. But in this second part, touching the holie Sacraments, they dissent from vs in almost al particulars. For albeit they confesse that Baptisme is a Sacrament, as in deede it is, also with them, so long as they apply the right matter & forme, with intention to doe that, which Christ instituted to be done therein. Yet they denie both the necessitie, & effect therof. And by condemning the Sacred Rites belonging therunto, and by administering it, in heretical maner, both the minister, and al that consent, or anie way cooperate therewith, committe great sacrilege, and in fact denie the Catholique Religion, by their external conformitie to heretical proceedings. The second Sacrament which is Confirmation, they utterly denie to be a Sacrament. And in deede it is none with them, though they pretend to doe. them selves know not what, but committe also herein egregious sacrilege; and so do al that concurre therunto. The third Sacrament which is the B. Eucharist, they cal a Sacrament, but with them it is none at al, no better then most high sacrilege, not only in the ministers by perverting Christs Institution, but also in al others that communicate with them, or make resemblance so to doe. The other foure Sacraments they plainly denie to be Sacraments, as in

There is great difference betwixt Catholiques & Protestants touching the Articles or beleeffe, but much more concerning the holie Sacraments.

They denie five of the seven holie Sacraments, & the effects of the other two.

Part. I.
Artic. 45.
§. 3 &c.

dede with them, three of the same are none. Onlie Matrimonie, when it is made between persons apt to contract, hauing no essentiall impediment is a true Sacrament: buth wanteth the effect of grace, which it should haue, & the contracters, & al that consent to the solemnizatiō therof in heretical maner, committe sacrilege, by their conformitie to heretical practise in a Sacrament. Al which we haue shewed, in the first two Sacraments, & shal further declare of the rest in particular.

2. Wherefore being now to speake of a most high Mysterie, the greatest Sacrament, & onlie Sacrifice of the Law of grace, & to discusse one of the cheefest controuerfies of this time: what we are to beleue touching the most holie Sacrament of Christs bodie & blood. For more cleare notifying the state of this controuerfed question, it is first to be obserued, that al which wil seme to beare the name of Christians, doe acknowledge that the holie Eucharist, other wise called the Supper of our Lord, is a Sacrament of the new Testament, instituted by Christ, though it be now here in the holie Scripture called a Sacrament. Secondly, Catholiques doe beleue, and hold that in this holie Sacrament, bread and wine are transubstantiated, that is, substantially changed into the very bodie and blood of Christ, really and substantially present; but inuisibly vnder the visible accidents of bread & wine. Thirdly, Lutherans say that the very bodie and blood of Christ are really, and substantially present, together with bread and wine, stil remayning in their natural substance. Fourthly, other Protestantes, namely Zuinglians, and English Calvinistes denie that Christs bodie, or blood is really & substantially present, or anie way extant in this Sacrament, but only to be signified, or represented by the bread & wine, without anie substantial change in them. Yet say they, that Christ is really

The state of the Contro-
uerfie, concern-
ing the B.
Sacrament.

What al con-
fessie.

What Catho-
liques beleue.

What Luthe-
rans hold.

What Zuing-
lianss, & En-
glish Prote-
stants ima-
gine.

really & substantially present, when the bread and wine are actually receiued, into the mouth of the communicant, and not before: and that Christ is so made present, by the faith of the receiuer, if he doe so beleue, els not. Thus doe they, in their opinion ascribe an imagined power to the faith of the receiuer, denying anie power at al to be in the wordes of consecration, nor in the Priest that pronounceth them, by vertue of Christs institutiō. Fifthly, you must obserue, that though we doe al agree, in general wordes, that the holie Eucharist is a Sacramēt; yet al doe meane, that then only it is a Sacrament, when it is ministred according to Christs Institution, and that otherwise it is no Sacrament, but horrible, and most wicked sacrilege. And so it resteth for vs to shew, that our Catholique beleefe in this point, is true & certaine; & consequently both Lutherans, & other Protestants doe grossly erre. Which we shal here declare by manie holie Scriptures, both of the old, & new Testament.

Al doe agree that there only, it is a Sacrament, where it is according to Christs institution.

3. First then to satisfie the doubtful conceipte of some, & to remoue the greatest difficultie, which is the cheefest ground of our Aduersaries opinion. How it can be possible, that anie accidents should be, or remaine, without their proper subiect? wherupon both Luther, and Zuinglius, and al Protestants suppose, that there must needes be bread and wine, so long as their accidents remaine. To this we answer, in one word, sufficiently to al Christians, which doe in deede beleue in God [that nothing is impossible with God] according as we al professe in the beginning of our Crede [that we beleue in God the Father Almighty.] But for more ample satisfaction, that God not only can doe whatsoever he wil, but also hath done other potent workes, aboue the course of al creatures, we haue a particular example (at least according to the expresse wordes

It is most certaine, & confessed of al Christians, that God is omnipotent,

Mat. 19.

y. 26.

Luc. 1. v.

37.

An example
of accident
existing with-
out subiect.

of diuine Scripture) in this very kinde. of accident
existing without the proper subiect ; We read in
Genesis, that light was made the first day, and the *Gen. 1.*
Sunne, the proper subiect of light (which distin- *v. 3. 5.*
guisheth the day from night) was made the fourth *v. 15. 16.*
day, together with the Moone, and other starres,
which are lightned by the Sunne. And so there was
light, which is an Accident, three dayes existing
without the subiect. Why then shal it be harder for
Christians to beleue, that the accidents of bread and
wine, may remaine without their subiects; then, for
the children of Israel to beleue, that which Moyses
writte? They in deede saw the wonderful effectes
of Gods blessing, in the multiplication of mankinde,
and of other creatures, both in the beginning of this
world, & after the floud & Gods omnipotent power
in plaguing the Ægyptians, and præserving them
selues, bringing them through the red sea [and they *Exod. 14.*
beleued our Lord, & Moyses his seruant.] And shal *v. 31.*
not we, that beleue al which the people of Israel
then beleued, vpon Moyses worde, and writing,
beleue the word of Christ, written by his Apostles,
and Euangelistes, that our Lord taking bread and
wine into his handes, & blessing them, and saying :
[This is my bodie: This is my blood] did therby *Mat. 26.*
make them to be that, which he so plainly sayde that *v. 27. 28.*
they were? Though we see, that the accidents of
bread & wine remaine? Innumerable other exam-
ples occurre in the holie Scriptures, of the creation *Gen. 1. 2.*
of al thinges of nothing; of producing some crea- *11. 20.*
tures from others; changing one creature into an *Exod. 4.*
other; & the like miraculous workes of God, about *v. 3. &c.*
al natural power of creatures, which shew Gods
omnipotent power, that it is not impossible, that
Christ our Lord, God & man, could change the sub-
stance of bread and wine, the accidents itil remay-
ning, into the substance of his owne bodie, & blood.

And

Other exam-
ples of Gods
omnipotent
power.

And so the objection of supposed impossibilitie is solved, as of no force in matters of faith, where we are to beleue Gods word. Though sometimes, the thinges appeare other wise to our external senses, or to natural reason.

4. Seing therefore it is certaine, that Christ could, if it was his wil, make his owne bodie and bloud really, & substantially present, vnder the accidents of bread & wine, & it is an assured Maxime, cleare in euerie reasonable mans vnderstanding: That what soeuer Christ (yea or anie other man) both can doe & wil doe, he in deede doth the same thing: it is only to be discussed, whether Christ our Lord had an actual wil to doe it, or no? for of his power none but plaine Infidels make anie doubt. And that it was his wil, is shewed by manie diuine Scriptures: By figures, and prophecies therof in the old Testament: and by his promise, and performance, and by his Apostles testimonie, and practise therof in the new Testament. The Paschal lambe was doubtles a figure of Christ, & of something done by Christ: witnes S. Paul, saying [Our Pasch Christ, is immolated.] In that the same lambe was slaine, it was a figure of the holie Eucharist wherein Christ is sacramentally eaten. In that the lambe vvas prepared the tenth day of the moneth, siue dayes before the feast of Pasch, was prefigured Christs coming into Ierusalem, siue dayes before his Passion, which the Church representeth on Palme sunday. In that the lambe vvas eaten vvithin the house, vvhere it vvas immolated and nothing therof caried forth, out of the house, that no stranger ought to eate therof, til they vv ere by Circumcision, adioyned to the peculiar people of God, it prefigured the holie Eucharist: which pertaineth only to the faithfull, vvithin the Church: and did not so properly signifie Christs death on the Crosse, which was without

What soeuer
anie man can
and wil doe,
that thing he
doth in deede.

Christs real
presence in
the E. Sacra-
ment is prout
by the figure
of the Pascha
lambe.

1. Cor. 5.

v. 7.

Exod. 12.

v. 3.

v. 45. 46.

48.

the house, yea without the gates of Ierusalem: and the price of his Passion, is extended not only to those that are within the Church, but also to all that shall thereby be brought into the Church. In that the lambe was not only to be immolated that one night, when the children of Israel were deliuered from death, where with the first borne of the Egyptians *v. 24. 25.* were stricken, but also the like to be yearly obserued for commemoration of the former benefite, it directly prefigured the holie Eucharist, instituted by our Redemer, the same night before his Passion, to be continually done in like sorte, for a commemoration of his death, vntil he come againe, in the end of this world. For his death it selfe was the very *Luc. 22.* price of our Redemption, & not a commemoration *v. 19.* thereof. By all which, and other circumstances, of *1. Cor. 11.* time, place, maner of immolating & eating, and by *v. 25.* our Sauiours fact, instituting this B. Sacrament immediately after his solemne immolating and eating *v. 6. 7. 8.* the Paschal lambe with his Disciples, it is euident, *g. 10. 11.* that it was a significant figure, not only of Christs Sacrifice on the Crosse, but also of the sacred Eucharist, which he instituted the night before his death, and commanded to be obserued in his Church, for commemoration of his death, & singular benefite of his faithful seruants. And therefore the same must necessarily be farre more excellent, then the figure, which can not be verified, if it conteyne no other substance, but bread and wine, which in deede are not better, or not so much more excellent, as alwayes the thing figured is better, & more excellent, then the figure. Neither suffieth it to say, that *Colos. 3.* bread and wine in the vse of this Sacrament, doe *v. 17.* signifie Christs death, for so did the Paschal lambe, *Heb. 10.* nor to say, that they signifie, and represent Christs *v. 1.* death now performed, which the lambs death signified as to come: for that maketh not such different excellencie,

The thing
prefigured
farre excel-
lent the figure

Protestants
easions suf-
fice not.

Exod.
7. 14.
16. 6

Psal. 7.
7. 24.

7. 24

excellencie, as is betwene the thing figured, and the figure. So also they might say, that the picture of Christ crucified, signifieth, & representeth the death of Christ, vpon the Crosse, as in deede it doth, and yet doth it not so farre excel the figure of the Paschal lambe, as a Sacrament of the new Testament, excelleth the figuratiue Sacrament of the old, by Protestants owne iudgement: confessing that the holie Eucharist is a Sacrament, and so is not the picture of Christ crucified.

5. An other figure of this holie Sacrament, was

Exod. 16. Manna, as is cleare by our Sauours comparing them,
1. 14. 15. & much preferring this aboue the admirable excel-
16. 6. lencie of the other, which was an excellent meate,

conteyning manie great miracles, wherby amongst other proofes, it is manifest, that the Protestants communion, hauing no miracle in it at all, being no other thing in substance, then bread and wine, only

In Manna
were twelue
special mira-
cles.

signifying Christs bodie & bloud, can not possibly be the thing prefigured. And by the same miracles being more eminently in Christ, it appeareth that he himselfe is really present in his owne substance (the spiritual meate of faithful soules) in this most blessed Sacrament: which otherwise could not be the thing prefigured. For whereas Manna, was

Psal. 77. made by Angels, wherof it is called [the bread of
1. 24. 25. Angels] this new Manna was first made by Christ

The first mi-
racle in Man-
na.

the Sonne of God, and is continually made by himselfe, geuing power to Priestes, as to his Ministers: but if it stil remained bread in substance, then were the making of it, lesse then the Angels action in making Manna. Secondly Manna was not produced from the earth, nor water, as ordinarie meates originally are, and namely bread from graine, wine from grape, both from the earth: but Manna was from the ayre, as the Psalmist saith [bread of heauen he gaue them to eate] yet not from the Empyrial

heauen,

- heauen, but from the ayre called heauen. For so our
 Sauour expoundeth it, saying to the Iewes [Moyses *Iean. 6.*
 gaue you not the bread from heauen (but of our *v. 32.*
 Manna, which is geuen in the militant Church, he
 saith) my Father geueth you the true bread from
 heauen] which is himself the Sonne of God, who
 in his Diuine Person, came from the Empyrial hea-
 uen. & that this true bread which came from heauē,
 is geuen in this Sacrament, is cleare by Christs whole
 discourse, comparing that which he here promiseth,
 with Māna, & teach ng that it is better then Manna.
 3. Thirdly how diligently or slowly soeuer anie gathe- *v. 17. 18.*
 red Manna, when it came to measuring, euerie one *2. Cor. 8.*
 had the same measure ful, called a gomor, and no *v. 15.*
 4. more nor lesse. Fourthly, the sixth day (which was *Exo. 16.*
 next before the Sabbath) that which euerie one *v. 22. 23.*
 gathered was two gomors, & so did serue them for
 the same day, & for the Sabbath. Fifthly, there fel no *v. 25. 26.*
 5. Manna in the Sabbath, as there did in al other dayes:
 6. for that of the former day sufficed. Sixtly, if in the *v. 20.*
 other dayes of the weeke, anie part of Manna was
 reserved at night it putrified, & was corrupt in the *v. 24.*
 morning: only the night before the Sabbath, it re- *v. 16.*
 7. mained sound and good. Seuently, notwithstanding *v. 21.*
 diueritie of stomakes in so great a multitude, the *Num. 11.*
 same measure of a gomor, was sufficient, and no *v. 8.*
 more, to euerie one, yung, & olde, and midleage. *Deut. 8.*
 8. Eightly the heate of the Sunne did melt & consume *v. 16.*
 that which was lefr in the silde, though the heate of *2. Esd. 9.*
 the fire, seething in water, grinding in the milne, & *v. 20.*
 9. beating in the mortar, did not hurt it. Nintly, Manna *Num. 11. v. 7*
 tasted to euerie one that was wel disposed, what *v. 6.*
 10. they desired. Tently, to euil minded persons it seemed *Exod. 16.*
 loathsome, and light meate, but was pleasant to the *v. 32. 33.*
 11. good. Eleuently, that part of Manna, which was *Ch. 40. v.*
 kept in the Arke of testimonie, by Gods command- *18.*
 ment, remained there incorrupt manie hundred *Heb. 9. v. 4*
 yeares.

Exod. 16. Twelfely, this strange extraordinarie meate continued fourtie yeares, that is, til the children of Israel came into the promised land, & then ceased, *The twelfth miracle in Manna,*

Jos. 5. v. Al which miraculous, & supernatural proprieties; of Manna being a figure of the holie Eucharist, doe

12. necessarily importe, & inuincibly proue, the thing prefigured to be the very same in proper termes, which our Lord and Sauour expressly saith it is his owne true bodie, & blood, in very deede, not only a figure or signe therof, as faithles new masters haue

Gen. 14. imagined. Other figures, of bread and wine offered *Other figures also proue the same.*

v. 18. by Melchisedech: the blood of the Couenant sprin-

Ex. 24. v. kled vpon the people by Moyses: the loaues of pro-

5. 8. Ch. position, of singular sanctitie: the bread brought to

35. v. 3. Elias by an Angel: and the like, foresignifying the

3. Reg. 19. holie Eucharist, the former two as it is a Sacrifice,

v. 5. 8. the other as it is a Sacrament: we wil here omitte

& procedeto the prophecies.

6. Iacob the Patriarch, blessing his sonnes before his death, in the benediction of Iudas, of whom

Gen. 49. Christ descended, prophecied that [the scepter

v. 10. 11. should not be taken away from Iudas, til he came,

that should be sent] to witte Christ our Redemer:

& by and by addeth, that [He shal wash his stole in

wine, & in the blood of the grape his cloke] what

other wine can this be, but the Chalice which our

Lord consecrated at his last supper? when he or-

daind his new Testament in his blood. Wherin

he then mystically washed his stole, & cloke, that is,

his flesh, in the blood of the grape, which before

his blessing, was wine of the grape. If perhaps some

will say it is to be vnderstood of Christs death on the

Crosse: we answer, that Christs blood, as it was

shed on the Crosse, came not from wine, nor grape:

& therefore this prophecie can not be so wel applied

to his death on the Crosse, as to his mystical death

in the holie Eucharist, where bread & vvine are by

his

Prophecie of the B. Sacrament, in the Law of nature.

Obiection;

Answer,

his powrefull blessing, changed into his bodie and bloud, and so this prophecie was really fulfilled, vvhhen our Lord instituted the new Testament in his bloud, as separated from his bodie, representing his real death on the Crosse: vvhether the same Testament vvas made complete, & confirmed.

Especial prophecies of this Sacrament in the Psalmes.

7. The Royal Prophete as of other Christian Mysteries, so of this heauenlie foode, maketh frequent mention. Who describing diuers particular pointes of Christs Passion, interposeth the special benefite of this B. Sacrament, instituted the euening before his death. [The poore shal eate (saith he) and shal be filled: & they shal praise our Lord, that seeke after him, their hartes shal liue for euer, and euer. Al the fatte ones of the earth, haue eaten, & adored.] None vvil denie but this meate is the B. Sacrament of the Eucharist. And it is also manifest, that manie faithful Christians doe eate it, & adore it, both the poore, and fatte ones, that is both the humble, which are poore in spirite, and some that disdaine to be humble: but vwith this difference, that they al eate, and adore, beleuing that Christs bodie is there present, els they could not lawfully adore: but onlie the humble are filled. The same Royal Psalmist, by vway of inuiting Christians to praise God, for benefites receiued by Christ, exhorteth them to adore his footstoole, saying [Exalt ye the Lord our God, and adore his footstoole, because it is holie] which can not of anie other thing be so properly vnderstood, as of Christians adoring this B. Sacrament. For the Arke of the old Testament called Gods footstoole, to which the Hebrew Rabbins referre it, pertaineth not to Christs seruice, of whom the same Rabbins interpret the rest of this Psalme. Neither sufficeth it to say, that Christ was adored in his humanitie, taken of the earth, which is also Gods footstoole: for this adoration was performed only of a few, and for a shorte

shorte time in this world : but his humanitie as his footstoole , is to be perpetually adored of al true Christians, as it is performed in the holie Eucharist. For that this adoration, and praise perreyneeth to the B. Sacrament, which is the spirital foode of Christian soules, is further confirmed by the same Prophete , recounting this meate, as a most special, and perpetual memorie , of al his meruelous workes,

Psal. 110.

v. 4.

saying [He hath made a memorie of his maruelous workes, a merciful and pitiful Lord : he hath geuen meate to them, that feare him.] This therfore being the singular meate, is the memorie of al his maruelous workes, a most principal Mysterie amongst al other diuine Mysteries. Of this Diuine foode also

Osee. 14.

v. 8.

the Prophete Osee semeth to speake, saying [They shal liue with wheate, & they shal spring as a vine] Hebrew Rabbinsacknowledge here, that in the time of our Redemer Christ, there shal be made mutation of nature in wheate. And [this memorial (saith the Prophete) as the wine of Libanus] signifying, that this benefite, & mysterie is not ordinarie, but singular, and most excellent. To the same purpose the

The same is
proued by the
Prophecie
of Osee.

Ibidem.

Prophete Zacharias foreshewing that God wil geue manie good thinges to the faithfull Christians, extol-
leth one special benefite more excellent then others,

And of Zacha-
rias.

Zach. 9.

v. 17.

saying [What is his good thing, & what is his beautiful thing, but the corne of the elect, & wine springing virgins :] which no doubt is to be vnderstood of Christ. And may be applied to him, not only in his proper and natural forme: but also as he is in the B. Sacrament, in the formes of bread and wine, because the diuine benefite here mentioned, is deriued in the Prophetes speach from *Corne*, and *Vvine*. For most prophecies be hard to be vnderstood, & manie haue diuers true senses. But now we wil repayre to the new Testament, which in this especial matter, is more cleare then either figures, or prophecies.

Christ our
Lord taught
his Church to
pray, that they
may receiue
superubstan-
tial daylie
bread.

He promised
to geue him-
self to be eate.

8. Our Sauour in the prescript forme of prayer, deliuered to his Church, teacheth vs to aske, our heauenlie Father, that he wil voutsafe [to geue vs *Mat. 6.* our superubstantial, daylie bread.] In one Euange- *v. 11.* list (as we haue it in the Latine text) called (*superub-* *Luc. 11.* *stantial*, in the other, *daylie bread*). By which prayer *v. 3.* we askeal maner of necessarie sustenance for soule and bodie: & most especially the singular spiritual foode, which our Lord then intended to ordaine, farre surpassing natural bread, therfore called superubstantial, and also daylie, for our daylie benefite. Which bread he shortly after more expresly promised to geue. For hauing fedde fiftethousand men with fife loaues, yet the Iewes at Capharnaum, required an other signe, wherby they might be induced to beleue in him: and proposed the example of *Ioa. 6. 7.* Manna, saying [What signe doest thou, that we *11. 12.* may see, & may beleue thee? what workest thou? Our fathers did eate Manna in the desert, as it is *v. 30. 31.* written: Bread from heauen he gaue them to eate] our Lord answered to their demand, & particularly touching Manna, that he would geue a better bread then Manna, from an higher place then Manna came, & that the same is him self, and yet should be meate in deede. [Amen amen (said he to them) *v. 32.* Moyses gaue you not the bread from heauen, but my Father geueth you the true bread from heauen. For the bread of God it is, that descendeth from *v. 33.* heauen, and geueth life to the world.] Whereupon they requesting this bread, he told them plainly, *v. 34.* that himself is this bread, saying [I am the bread of *v. 35.* life: he that cometh to me, shal not hunger: and he that beleueth in me, shal not thirst] with further promise that he wil both quicken his faithful seruants, spiritually in this life, and raise them to life euerlasting in the last day. [The Iewes therfore *v. 41.* murmured at him, because he had said: I am the bread,

- bread, which descended from heauen &c.] Our
 7. 43. 44. Sauour againe answered saying [Murmur not one
 #6. to-an other. No man can come to me, vnles the
 Father, that sent me, draw him] signifying, that
 none can beleue in him, or beleue anie high Myste-
 rie, without special grace from God. And interpo-
 sing more to the same purpose, he citslownes repe-
 ted, and confirmed his former wordes, [I am the
 bread of life] adding further touching the different
 7. 48. effectes of Manna, and of this bread, he said. [Your
 7. 49. fathers did eate Manna in the desert, and they died,
 7. 50. This is the bread, that descended from heauen, that
 if anie man eate of it, he die not.] Again he said,
 7. 51. [I am the liuing bread, that came downe from
 heauen. If anie man *eate of this bread*, he shal liue for
 euer.] Thus hauing made mention of eating this
 heauenlie bread, which is himsefe, he yet further
 telleth what bread it is, that is to be eaten, saying,
 7. 52. *Ibid.* [And the bread which I wil geue, is my flesh, for
 the life of the world.] Here the incredulous mur-
 mured, and contended more & more. [The Iewes
 therfore (saith the Euangelist) stroue among them-
 selues, saying: How can this man geue vs his flesh
 to eate?] Our Lord againe (not telling them of ea-
 ting a figure or signe of his flesh, as Zuinglius would
 expound it, but iterating the same thing, vrgeth the
 necessitie of eating his flesh) saying to them [Amen
 amen I say to you: Vnles you eate the flesh, of the
 Sonne of man, & drinke his bloud, you shal not haue
 life in you] and concerning the fruitful effect of this
 diuine foode, he addeth further saying [he that eateth
 my flesh, & drinketh my bloud, hath life euerlasting:
 and I wil raise him vp in the last day] Yet more am-
 ply our Lord declareth that his very flesh is to be
 eaten, and his very bloud to be drunken, yelding the
 reason of so great effect, as rising vp therby to life
 7. 55. euerlasting, in soule & bodie [For (saith he) my flesh
 is meate

Notwith-
 standing the
 people did
 murmure,
 Christ stil
 affirmed &
 confirmed
 the same
 doctrine.

The greatnes-
 of the promi-
 sed effect re-
 quireth infi-
 nite excellen-
 cie of the
 meate,

is meate in deede: and my bloud is drinke in deede.] If our Lord Christ, God and Man, were not really, & substantially present in his owne flesh and bloud, & were not so receiued, his flesh were not *meate in deede*, nor his bloud *drinke in deede*, his wordes were not true, Christ our Blessed Lord were not truth it self, as he is. But his word being most true, his flesh is meate in deede, his bloud is drinke in deede. And by the worthie receiuing of this most Diuine meate: the faithful soule is mystically ioyned with Christ himself, as he againe affirmeth, saying [He that eateth my flesh, & drinketh my bloud, abideth in me, & I in him] Yet more in confirmation of his real presence, of real eating, & real effect, our Lord saith [as the liuing Father hath sent me, and I liue by the Father; & he that eateth me, the same also shal liue by me. This is the bread that came downe from heaun. Not as your fathers did eate Manna, & died. He that eateth this bread, shal liue for euer.] By al which so frequent asseueration of our Sauour, that he is the bread, which came from heauen, that the bread which he geueth is his flesh, that his flesh must be eaten, that his flesh is meate in deede, & that himself wil be eaten, is abundantly confirmed, that he meant as he spake, to geue his very bodie, really present in the most B. Sacrament, to be eaten: And though manie murmuring said [This saying is hard, and who can heare it?] he stil confirmed the same, and blamed the incredulous, saying to them [Doth this scandalize you?] plainly signifying, that they ought not to be scandalized. And further insinuated, that after his Ascension, they would take more occasion of scandal, saying [If then you shal see the Sonne of man ascend, where he was before.] As if he said, Seing you are scandalized with my doctrine, whyles I am present with you in earth, you wil be more scandalized, when I shal be ascended from you

Our Lord
auouching the
same doctrine
sheweth that
he spake in
proper termes
not in figures.

v. 56.

v. 57.

v. 58.

v. 51. 52.

55. 57.

v. 60 61.

you into heaven. Neuertheles he told them, that the lacke of humble spirite, & their carnal conceipt, was the cause of their scandal, saying [It is the spirite that quickeneth : the flesh profiteth nothing] It is the humble spirite, illuminated & moued by Gods special grace, that beleueth his word. Carnal imagination conceiueth not, aboue sense & natural reason, according to that, which our Lord said twise in this chapter. [No man can come to me, vnles the Father that sent me, draw him: vnles it be geuen him of my Father.] So certaine it is that no man of himself, by his owne sense, or natural reason, can beleue this, or other high Mysteries, but by special grace, through which the humble spirite, beleueth and confesseth, al highest pointes of Christian doctrine. And this explication of our Sauours wordes, is further confirmed, by his like speach afterward, saying to S. Peter [Blessed art thou Simon Bar-Iona; because flesh & bloud hath not revealed it to thee; but my Father, which is in heaven.] And by the like sentence of S. Paul, saying [The sensual man perceiueth not those thinges, that are of the spirite of God; for it is foolishnes to him, and he can nor vnderstand; because he is spiritually examined. But the spiritual man iudgeth al thinges] discerneth, beleueth, & approueth al diuine Mysteries, though they be aboue the reach of his natural sense, and vnderstanding.

9. As for the Protestants wresting of our Sauours wordes [The flesh profiteth nothing] by which they would exclude Christs real presence from this B. Sacrament, it is an interpretation, against his whole discourse, as though by these wordes he recalled that, which he had plainly said before, that [his flesh is meate in deede and the rest.] As though he denied his sacred flesh to be present. Which can with no reason be gathered of his wordes. For first

The want of an humble true spirite is the cause of not beleuing Christ word.

The Protestants sense of Christs wordes, contradiceth his whole doctrine, often repeated and confirmed.

Their gloſſe
corrupteth
the text.
It impugneth
also Chriſts
Incarnation,
his Paſſion, &
all his actions
in humane
fleſh.

The ſame real
preſence of
Chriſt in the
B. Eucharift,
is moſt cleare
by his wordes
when he in-
ſtituted the
ſame B. Sacra-
ment.

7. 63.
firſt it is a farre other thing to ſay, [The fleſh proſſ-
teth nothing] & to ſay, My fleſh is not there, as they
would haue him to haue ſaid. Againe it were moſt
abſurde, yea horrible to heare, that Chriſts fleſh
proſſiteth nothing: for then his Incarnation, Paſſion,
and Death, ſhould proſſite nothing, which no Chri-
ſtian dare to ſpeake: except he be as wicked, and
impudent, as the old condemned heretike Neſtorius:
and then we answer, that Chriſts fleſh redeemed vs,
quickeneth vs, wil raiſe vs vp from death to glorie:
becauſe it is the fleſh of God and Man, vnited to
the eternal Word, the Sonne of God. For in deede
the fleſh of a mere man, could not quicken. And
yet that heretike did confeſſe, that the fleſh of Chriſt
as man, is in the holie Eucharift, but not the fleſh
of God and Man: which hereſie then trubled the
Church, now the Zuinglians, and others. Al which
notwithſtanding it is cleare by the Euangelift S.
Iohn, that [Chriſt promiſed to geue his fleſh to be
eaten; and that the ſame is meate in deede.] 7. 52. 55.

10. Let vs ſee alſo his diuine performance, which
is recorded by the other three Euangeliftes, and S.
Paul, in theſe expreſſe wordes [Ieſus tooke bread, *Mat. 26.*
& bleſſed, & brake; & he gaue to his Diſciples, and 7. 27. 28.
ſaid: Take ye, and eate: This is my bodie, which is *Mar. 14.*
geuen for you, which ſhal be deliuered for you. Doe 7. 22. 23.
this for a commemoration of me. In like maner 24. *Luc.*
the chalicie alſo, after he had ſupped, ſaying, This is 22. 7. 19.
my blood, of the new Teſtamen, which ſhal be ſhed 20.
for you, & for manie, vnto remiſſion of ſinnes. This 1. *Cor. 11.*
is the chalice, the new Teſtamēt in my blood, which 7. 24. 25.
ſhal be ſhed for you. This chalice is the new Teſta-
ment in my blood. This doe ye, as often as you ſhal
drinke it, for the commemoration of me. For ſo
often as you ſhal eate this bread, and drinke the
chalice, you ſhal ſhew the death of our Lord, vntil
he come.] Theſe are the ſpecial wordes, reporting
how

how our Lord and Saviour instituted the holie Sacrament of the Eucharist, and ordained his owne Testament. In the Syriake Edition, S. Matthew saith: This is the substance of my bodie. S. Marke saith: This truly is my bodie. Al which according to the very sacred letter, and expresse termes, doe testifie the Catholique beleefe, and doctrine, so manifestly, that our Aduersaries are forced to flee vnto diuers interpretations, and to frame manie answers, in excule of their incredulitie: especially vsing two euasions. First they hold it to be impossible. Wherunto we haue answered in the beginning of this present Article, that al things are possible with God, who hath done, & stil doth other workes, aboue the ordinarie course of al creatures. Secondly they pretend our Lords speech, and wordes in this whole passage, to be like to his figurative speeches in other places, & times, when he said: [I am the doore of the sheepe, I am the true vine: and my Father is the husbandman: I am the vine, you are the branches,] and such others. It is easily, and firmly answered, that there is great disparitie in manie respectes. First in the wordes about rehearsed, Christ our Lord made his Testament: and in euerie testament, plaine & proper significant termes are necessarily required. Metaphorical, Allegorical, and al obscure strange speeches are auoided. [This is my blood of the new Testament (sayde our Lord) The new Testament in my blood] Secondly Christ here instituted a Sacrament, as our Aduersaries acknowledge. And in that respect also, proper & vsual termes are requisite. As Were his wordes to his Apostles, concerning Baptisme. [Teach al nations, baptizing them in the name of the Father, & of the Sonne, & of the Holie Ghost] In the other places, where our Lord said, that [he is a doore, & a vine] he neither instituted Testament,

The Syriake Edition plainly testifieth the Catholique doctrine.

Our Aduersaries flee from the expresse word of God, pretending impossibilitie, in the literal sense.

Al testaments require plaine and vsual termes.

So doth the Institution of a Sacrament.

So doth the Institution of a Sacrament.

N^o. 3.

IOAN. 10.

v. 7.

Ch. 15.

v. 1. 5.

Mat. 26.

v. 28.

Luc. 22.

v. 20.

Mat. 28.

v. 19.

Christ also declared that he gaue his very bodie & bloud in the B. Sacrament the same which he gaue in his death,

nor Sacrament. Thirdly, when our Lord said [This is my bodie (which are most plaine wordes, though the thing exprest by these wordes, is an high Mysterie about the natural capacite of our vnderstanding) he explained, and confirmed his affirmation, that he meant in deede, his very bodie, saying [This is my bodie, which is geuen for you (now in this *Luc. 22.* Sacramēt) which shal be deliuered for you] for both *v. 19.* are true [is geuen] as S. Luke writeth, & [which *1. Cor. 11.* shal be deliuered] as S. Paul witnesseth. For euerie *v. 24.* one doth not write al, which our Lord spake. In like maner he said: [This is my bloud, of the new Testa- *Mat. 26.* ment, which shal be shed. This chalice is the new *v. 28.* Testament in my bloud] affirming as certaine, that his self same bodie, which was deliuered on the Crosse, his self same bloud, which was shed, was also in the B. Sacrament. But our Lord did not expaine his other speeches [I am a doore: I am the vine, you the branches] and the like Allegories, to shew that they were to be vnderstood, of an artificial doore, or natural vine of the vinneyard. For they were in deede Allegorical speeches, and so vnderstood, & applied to his meaning. And therefore these euasions of Protestants, can not excuse their incredulitie, nor satisfie faithfull Christians, which beleue and hold Christs wordes to be true, as he spake them in plainest termes.

S. Luke and S. Paul did so vnderstand Christs wordes, and beleued his real presence in the B. Sacrament, as Catholiques now doe.

II. Yet further it is proued by the testimonie of S. Luke, and of S. Paul, that they, & consequently the other Apostles, & al true Christians, beleued Christs real presence, in the B. Sacrament. S. Luke writeth not only that our Lord said: This is my bloud, which shal be shed, though that were sufficiently euident, but also that the thing conteyned in the chalice shal be shed. His wordes are thus [This is the chalice, *Luc. 22.* the new Testament in my bloud, which (chalice) *v. 20.* shal be shed for you] By which ordinarie maner of speech

To be
written
in
the

Ch. 1
20.

speech [This chalice shal be shed] euerie man vnderstandeth, that the thing conteyned in the chalice, shal be shed. Wherefore it is manifest, that S. Luke beleued, that Christs blood, which was shed for our redemption, was conteyned in the chalice, when our Lord pronounced those wordes. Els he would not haue writtē as he did [This is the chalice, which shal be shed.] And this is so cleare in the Greke, Beza opposeth himself against the Euangelists wordes. wherein S. Luke writte the Gospel, that Beza very impudently saith, that either S. Luke writte not these wordes; or committed a Solecisme in false Greke: falsely imagining that the word [shal be shed] ought to be referred to the word [blood] and not to the word [chalice] For so the Latine might be construed, with Grammatical congruitie, because in the Latine [Calix, in sanguine meo, qui effundetur] the Relatiue [qui] might agree either with the word [Calix] or with [sanguine] but in the Greeke it is [To poterion, en to asmat mou, to ecchynomenon] as if it were in Latine, *Poculum in sanguine, quod effundetur.* So that necessarily it is said, *The cuppe, or chalice shal be shed,* to witte, the contents of the chalice. And most cleare it is, that the thing which was shed, for mans redemption, is not wine, but Christs owne blood. Whereupon we forme this perfect Syllogisme: That which was shed, for our redemption, is Christs blood. But that which is in the chalice, was shed for our redemption. Ergo, That which is in the chalice, is Christs blood. The Maior proposition is confessed by al Christians. The Minor is S. Lukes narration. And so the Conclusion necessarily foloweth, of the Premisses.

12. S. Paul likewise sheweth his beleefe of Christs real presence, in this B. Sacrament, where he so carefully instructeth, and exhorteth the Corinthians (and in them al Christians) how to come therunto rightly prepared, not only reciting Christs institution

Vnworthie
receiuing this
B Sacrament,
is wicked
abusing of
Christs bodie
and blood.

tion therof, as the Euangelistes doe, but also admonishing them of errors, touching the behaviour of some, in the vse of this great Mysterie: wherupon he saith plainly, that [Who soeuer shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be guiltie of the bodie, & of the blood of our Lord.] By which particular guilt of sinne, he euidently sheweth, that Christs bodie & blood, are abused by vnworthily receiuing this holie Sacrament. But vnles his bodie & blood, be there really present, they could not be particularly abused in this act, of receiuing vnworthily. The grosse abuse of anie holie thing, is sacrilege. So bying, & selling of holie thinges, is simonie. Falsely or vnlawfully swearing is periurie; but the offenders in such actes, & the like, are not said to be guiltie of the bodie, and blood of our Lord. For the thing abused, geueth the denomination to the sinne, in particular. As one can not be guiltie of manslaughter, except the thing that is slaine be a man: no more can one be guiltie, of abusing Christs bodie, except Christs bodie be there, where it is said to be abused. Againe S. Paul in the same place, admonishing that euerie one, which cometh to this holie Sacrament [proue himself (that is, examine himself in his conscience, preparing himselfe in soule) and so let him eate of this bread, and, drinke of the chalice] repeteth what sinne it is, to receiue vnworthily [For he that eateth and drinketh vnworthily (saith he) eateth & drinketh iudgement, to himself: *not discerning the bodie of our Lord.*] So declaring why this probation, & due preparation is necessarie, because he that cometh vnworthily, discerneth not the bodie of our Lord. Which reason, necessarily presupposeth, that our Lords bodie is there present. Els the vnworthie receiuer, could not be charged, with this particular sinne, of not discerning, nor duly honoring, esteeming,

The Apostles
admonition to
discerne, and
regard Chailts
bodie in the
B. Sacrament
presupposeth
that the same
bodie is there
present.

1. Cor. 11.
v. 27.

v. 28.

v. 29.

ming, or respecting the bodie of our Lord : but only of not discerning the figure, or signe of his bodie.

13. Seeing therefore, that Christ our omnipotent Lord, could change bread & wine, into his owne real bodie & blood, & that it is abundantly shewed, first by pregnant figures, and prophecies of the old Testament; more especially by his owne promise, that he would doe it; and likewise declared by his solemne action, & most plaine wordes; and by the Apostles beleeve, practise, and doctrine, that he hath done it: what greater infidelitie, what more manifest heresie, can be imagined, in such as wil be called Christians, then to reiect that truth, which Christ hath so manie wayes vttered: and to say, It is stil bread & wine, which he saith, is his bodie, & his blood?

Seeing Christ both could & would make himselfe really present in the B. Sacrament, it is plaine heresie to denie it.

Vnder each forme of bread, & of wine, in this B. Sacrament, is whole Christ, Bodie, Blood, Soule, & Diuinitie.

ARTICLE 19.

Other Controuersies, concerning this most holie Sacrament, doe almost al depend, vpon the principal Article, of Christs real presence therein. For al those difficulties, which our Aduersaries obiekt against other pointes, either tend to the impugning of the same chiefe ground, falsely supposing that Christ is not really present in this Sacrament: or els with Luther they imagine, that Christ being in deede really present, bread and wine doe also remaine. And so they gather as they thinke, diuers absurdities, in the Catholique beleeve, & impute to vs much errour, & idolatrie. Al which quarellous accusations fal to nothing, the maine point standing firme, as it doth: by the groundes produced in the

Diuers Controuersies depending vpon Christs real presence in the B. Sacrament, are in general decided by the same principal point. Yet are here also further discussed, & proued in particular.

precedent Article. Neuertheles, as wel for more abundant satisfaction to their common objections, as for further explication of the Catholique doctrine, we shal here breecfly shew by the holie Scriptures, that Christ is wholly in euerie part, of this B. Sacrament : then declare the reasons of communicating vnder one kinde; also the obligarion to communicate sometimes : and that this holie Sacrament is also à Sacrifice : the complement of al old Sacrifices : and that it is due to God only.

By concomitance Christ is wholly, wherefoeuer anie part of him is.

It was so prefigured in Manna,

2. Touching the first of these particular pointes : albeit by vertue of the sacred wordes of consecration, in the former part, vnder the accidents of bread, onlie Christs bodie is present; & in the other part, vnder the accidents of wine, is onlie Christs blood: yet by concomitance of al things in Christ: (now glorified) where his bodie is, there also is his blood, & where his blood, there his bodie, and where either of both, there also his soule, & where al three, yea or anie of them (as in the time, betwixt his Death & Resurrection) there also is his Diuinitie, because they are al vnited to his Diuine Person. And so in each of the accidents of bread, & of wine, and in euerie least particle therof, Christ is wholly, in Bodie, Blood, & Soule, & Godhead. A figure of this was foreshewed in Manna [of vv which the children of Israel gathered, one more, and an other lesse, and they measured by the measure of a gomor, neither he that gathered more, had aboute : nor he that prouided lesse found vnder] And the same measure (which vv as an other miracle) did iust suffice to sustaine euerie one, as it foloweth in the next vvordes [euerie one gathered, according to that which they were able to eate] Wherupon S. Paul saith [He that had much, abounded not, & he that had litle, wanted not] Why shal à Christian then, scruple to beleeue, that Christ is whole, & that there

Article.

20. 21. 22.

23. 24.

Exod. 16.

v. 17. 18.

Ibidem.

2. Cor. 8.

v. 15.

is the

is the same spiritual fruite, in one part of the accidents, of this holie Sacrament (which infinitely excelleth Manna) as in both partes: and the very same, in lesse forme, which is in the greater? In another place the same Apostle speaking of the old Sacrifices saith, that [They which eate the hostes, are they not partakers of the Altar?] without anie mention of drinking, of the libaments: which ordinarily were adioyned to euerie Sacrifice, as a part thereof. The Apostle hereby signifying, that they which did only eate of the hostes, did as wel participate of the Sacrifice, as if they had also drunke of the libaments. And the reason is, because in spiritual things, the effect, & fruite is the same in euerie part, as in the whole. Thus it was in the figure, much rather it is so in the thing prefigured.

In the old Sacrifices, he that receiued anie part, was made participant of the whole.

3. Which is yet more cleare by our Sauours doctrine in the Synagogue at Capharnaum. For in that his diuine discourse, he attributeth the same effect to one part of this B. Sacrament, as to both the partes.

Christ attributeth the same effect to the receiuing of one part, of the B. Sacrament, as of both partes.

Sometimes saying [Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you. He that eateth my flesh, & drinketh my blood, hath life euerlasting, & I wil raise him vp in the last day] sometime saying [This is the bread, that descendeth from heauen, that if anie man eate of it, he dye not. I am the liuing bread, that came downe from heauen: If anie man eate of this bread, he shal liue for euer: & the bread which I wil geue, is my flesh, for the life of the world] Aagane [This is the bread, that came downe from heauen. Not as your fathers did eate Manna & died. He that eateth this bread, shal liue for euer.] Which self same effect could not be ascribed, to one part, of this holie Sacrament, which is the whole effect of both partes, except, the self same efficient cause (Christ geuing life) were as wholly in one part, as in both partes.

And

1. Cor. 10.

v. 18.

Exo. 25.

v. 29.

Leuit. 6.

v. 14.

Nu. 6. v.

15.

IOHN. 6.

v. 53. 54.

v. 50.

v. 51.

v. 58.

And that our Lord here speaketh not only of receiuing spiritually, but also of receiuing sacramentally, and spiritually together, is manifest: as wel by the mention here of Manna (to which he compareth, & preferreth this holie Sacrament) as by the termes of *eating & drinking*, with distinction of eating his bodie, & drinking his blood, which plainly sheweth that he speaketh of sacramental communicating, & not only of spiritual.

The same is
proued by
S. Paules
doctrinc.

4. Againe by S. Paules doctrine, this truth, that Christ is in each part, of the seuerall accidents, of bread & of wine, is euidently proued, where he saith [Whosoever shall eate this bread, or drinke the chalice of our Lord vnworthily, he shall be guiltie of the bodie, and of the blood of our Lord.] In the former wordes touching the crime of an vnworthie communicant, the Apostle speaketh disiunctiue [Whosoever shall eate or drinke vnworthily] in the other wordes, touching the guilt of sinne, he speaketh coniunctiue [he shall be guiltie of the bodie, and of the blood of our Lord.] So that the fault committed, in vnworthily receiuing, the one, or the other part, of the holie Sacrament, to witte in the forme of bread, or in the forme of wine, maketh the offender guiltie both of the bodie, & of the blood of our Lord. Which could not be said, vnles both the bodie, and the blood, be in each of the kindes: wholly vnder the accidents of bread, and wholly vnder the accidents of wine. And consequently, Christ is whole in each part of this B. Sacrament, his sacred Bodie, Blood, Soule, and Deitie. Which is not hard: for anie true faithfull Christian to conceiue, that beleueth Christs real presence, in this holie Sacrament: because Christ our Lord, being glorious, his bodie, blood, & soule, can not be anie more separated, one from an other. Likewise when our Lord was mortal, according to his manhood, & conse-

1. Cor. II.
v. 27.

Rom. 6.
v. 9.

consecrated this same holie Sacrament, his bodie, blood, and soule were in each forme, of bread, and of wine, and al stil vnited to his Godhead. From which nothing, that his Diuine Person once assumed, euer was, or euer shal be separated. But in the time betwixt Christs Death & Resurrection, his Godhead was with his bodie in the sepulchre, without his blood & soule; with his blood on the Crosse, and other places, without his bodie and soule; and with his soule in *Lumbus Patrum*, without his bodie and blood. His Godhead euer being where his Humanitie was or anie part therof. But not his Humanitie wherfoeuer his Deitie. For that is a new coyned heresie, by certaine Sectaries, therof called *Vbiquitarians*, or *Vbiquists*. Though God be euerie where, yet Christs humanitie is not euerie where.

It sufficeth, & is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kinde only.

ARTICLE 20.

VPon the assured truth, that Christ our Sauiour is really present in the B. Sacrament; and wholly in each of the accidents of bread, and of wine: this other truth is also grounded; that it sufficeth for receiuing the benefite of this holie Sacrament, to receiue it, vnder one kinde only. For as in the Protestants opinion, falsely supposing, that there is no other substance, but bread, signifying Christ bodie, & of wine, signifying his blood, it were in deede a defrauding of the communicants, to geue them only one kinde: because in their sense, they should haue but half of the Sacrament, & but halfe of the benefite: so on the other side, seing that according to the Catholique faith, Christ is really, & wholly in each

R

kinde

kinde of the accidents, it is al one fruite, and effect, by receiuing one only kinde, and by receiuing both kindes. And if the Protestants would beleue, the truth of Christs real presence, they would neither stand, vpon his being wholly in euerie kinde of the accidents, nor vpon their imagined necessitie, that al must receiue both kindes. It being therefore proued, that Christ is both really, & wholly in each kinde, *Art. 18. 19.* it is therby euident, that the communicants receiue whole Christ, and ful fruite of this Sacrament, by one kinde only, and so it is not necessarie, that they receiue both. But resteth to be shewed, that to receiue vnder one kinde only, is both lawful, & more conuenient.

Christ mini-
stred this B.
Sacrament in
one kinde
only, to two
disciples, at
Emaus.

2. For declaration wherof, our Sauours owne fact, is a pregnant example. Who after his Resurrection gaue this holic Sacrament in the one kinde only, to the two Disciples, into whose companie he put himself, in the way from Ierusalē to Emaus. Where [it came to passe, whiles he sate at the table vvith *Luk. 24.* them, he tooke bread, & blessed, and brake, and did *v. 30 31.* reach to them. And their eyes were opened, and they knew him.] That this was the B. Sacrament, appeareth by our Sauours action, taking bread, then blessing it, thirdly breaking it, fourthly gening it to them to eate, & finally by the present effect wrought in them, as themselues reported to the Apostles. [How they knew him in the breaking of bread.] *v. 35.* In which termes of breaking of bread, the same S. Luke also relateth, the holic exercise of the faithfull, presently after the coming of the Holic Ghost, saying. [They were perscuering in the doctrine of the Apo- *Act. 2. 7.* stles, and in the communication of the breaking of bread, & prayers.] Likewise he writeth of S. Paul and him self, with manie others, assembling together on the first of the Sabbath (or weeke) which is our Lordsday (called vvith vs Sunday) to the celebration.

The celebra-
tion of this B.
Sacrament is
often called,
The breaking
of bread.

Ch. 20.
v. 7.

Bratton of this Sacrament, saying [In the first of the Sabbath, when we were assembled to breake bread] Where we may obserue by the way, that the principal Diuine Seruice, and cheefe function, for which Christians assembled together on our Lords day, was to breake bread: and therto was adioyned preaching, as the holie Historiographer declareth, thus connecting his narration [when we were assembled to breake bread, Paul disputed with them (at Troas) being to depart on the morow, & he continued the sermon vntil midnight] Likewise that this diuine function is called breaking of bread, and not

Why it is called bread, after the consecration,

Gen. 2. v.
23.

Exo. 7.

v. 12.

1o. 2. v. 8.

sense, as Adam called Eue [bone of his bone, flesh of his flesh] and as serpentes were called roddes; and wine, at the mariage in Cana of Galilee, was called water, after their mutation; by the names of the things, which they were, before they were changed. Wherefore concerning our present purpose, you see by the fact of our Samour, & by the practise of the primatiue Church, that it is lawfull to administer this holie Sacrament, in one kinde only. And that in the thing itself it is indifferent, whether it be receiued in one kinde only, or in both. And so the holie Church hath in subsequent ages, sometimes administered it, to al Christians in both kinds: but more generally in one kinde only, as wel to al secular persons, as also to Clergiemen, yea to Priestes, except him onlie, that celebrateth the same Diuine Mysterie. For otherwise there is no difference between the Clergie & Laie in this behalfe.

The B Sacrament hath sometime bene ministred in both kinds to al communicants, but more generally in one kinde only.

3. The reasons of which more general practise, & especially these (ifal considering, in euerie reason of also more

It is not only lawfull but

conuenient,
that the com-
municants re-
ceiue vnder
one kinde
only for diuers
reasons.

1.

2.

3.

4.

5.

more conuenience, that there is no necessitie of both
kinds to al communicants, as is declared.) First
there is great danger of sometimes shedding the most
sacred Bloud, by mishappes which might chance, in
great troupes of people, in so manie chalices, or
other vessels, as would be necessarie: with peril
also in keeping the residue, after the communicants
were serued. Secondly, there would be difficultie,
in manie places, to prouide so much wine, as might
serue great multitudes, frequently reparing to this
most holie Sacrament. Thirdly some persons, either
of natural, or accidental infirmities, doe not wel in-
dure the taist, or strength of wine; & therefore it is
not so conuenient, with danger of reluctatiō, or vo-
mite, or with corporal hurt of the communicants,
without necessitie, to administer to al in both kinds.
Fourthly it is most conuenient, that Christian people
receiue this B. Sacrament in one kinde only, that
they may more exactly be instructed, and know, that
Christ our Lord, is wholly in each part, & least par-
cel of the accidents; & that therefore they reape the
same fruite, by receiuing vnder one kinde, as if they
receiued vnder both. Fifthly, to require both kinds,
is a foule signe of grosse error, & want of faith, not
beleeuing that Christ is in deede, wholly in each part,
of the accidents of bread & of wine, after consecra-
tion therof. Which kind of ignorant incredulous *Exo. 16.*
people, were aptly prefigured, by those that stroue *v. 16. 18.*
to gather more of Manna, then the ordained mea-
sure, which was neither more, nor lesse, then suffi- *Sap. 16.*
cient for euerie one. And as it was in quantitie com- *v. 20.*
petent for euerie one, so also it was qualified, that to *Exo. 17.*
the wel disposed it serued for bread, flesh, drinke, & *v. 2. 3.*
what they desired. But manie through their volup- *Nu. 11. v.*
tuous concupiscence murmured for want of water, *4 s. 6 31.*
and desired flesh. Of which murmurers the Royal *Pf. 94. v.*
Prophete speaking, exhorteth others (not to harden *8 9.*
their

It is hardnes
of hart and
defect in faith

Mat.

v. 27

Mar

v. 27

Nu.

their hartes, as those did in the desert.] Euen so it is hardnes of hart, and defect in beleefe, that moueth anie to require participation of this Sacrament, in both kindes, hauing it wholly in one.

that some doe require to receiue vnder both kindes.

Mat. 26.

v. 27.

Mar. 14.

v. 23.

4. Finally to answer the cheefe obiection touching this controuerfie : where our Sauour commanded his Apostles, that they should al drinke of the consecrated chalice, saying [drinke ye al of this] It is cleare that none els were present, but the Apostles onlie. [And they al dranke of it] as S. Marke expressly writeth. wherby it is euident, that the wordes [Drinke ye al of this] were spoken to al the Apostles only. And that it is not a general commandmēt to al men, appeareth further, by our Sauours geuing this holie Sacrament in one kinde only, & by practise of some primatiue Christians, as is already shewed in this Article. Neuertheles both kindes must generally be consecrated together, to make the complete signification, & commemoration of Christs death. And so the Priest, that celebrareth, must alwayes receiue both kindes. For although the holie Sacrament is perfect, and the fruite therof is whole, to them that receiue but in one kinde, yet the Sacrifice is not complete, but in both formes together.

Answer to the Protestants cheefe obiection.

Nu. 2.

Both kindes must be consecrated, that the Sacrifice may be complete.

Al Christians hauing vse of reason, are bond to receiue this most holie Sacrament.

ARTICLE. 21.

CONsidering that this B. Sacrament, of Christs very bodie, and bloud (conteyning the Fountaine it self, & Auctor of grace, Christ God & Man) is most graciously ordayned by him, to be the foode, and nutriment of our soules, no man can doubt, but his diuine wil & pleasure (though it were not otherwise

Christs institution is a

Sufficient inci-
tation to al
greatful Chri-
stians.

wife intimated vnto vs) sufficiently obligeth al true
Christians, with grateful minde to repayre to so in-
estimable a benefite, preparing themselues so much
as in them lieth, to the worthe receiuing therof.
Yet lest anie of slouth, pusillanimitie, scrupulositie,
or other impediment, should thinke to be excused,
omitting to participate, our Lords so bountifull be-
nignitie, in due time, and maner, he hath further
bond vs, not to neglect this admirable releefe of our
soules, foreshewing also our obligation herein, as
wel by the figure of the old Pasch, as by his premo-
nition of the losse, if we doe it not, declared when
he promised to geue himself vnto vs; and finally
when performing the same, both figure & promise,
he gaue an expresse precept therof, the night before
his Passion & Death.

The Tewes
were com-
manded to
make their
Pasch once
euerie yeare.

2. The precept of celebrating, and eating the Pa-
schall lambe, was clearly geuen to the Tewes, which
as the shadow instructeth vs in these wordes. [Al the Exod. 12.
assemblie of the children of Israel (saith the Law) v. 47.
shal make the Pasche.] The time also was prescribed,
to be euerie yeare once: Our Lord saying to Moyses
[Let the children of Israel make the Pasche in his Num. 9.
time. The fourteenth day of this moneth (the first v. 3. 3.
moneth, called Nisan, which is our March) at euen,
according to al the ceremonies, & iustifications ther-
of.] In case of impediment, at the proper time, there
was this provision [The man that shal be vncleane v. 9. 10.
vpon a soule, or in his iourney, farre of in your na- 11.
tion, let him make the Pasche to the Lord, in the se-
cond moneth, the fourteenth day of the moneth, at
euen, with azimes, & wilde lettuce, thal they eat it.]
Touching the punishment for omission, without
iust impediment, the Law saith [If anie man both v. 13.
being cleane, & was not in his iourney (which two
cases were put for examples of iust impediments, for
there might be others) and yet not make the Pasche,
that

Vnder the
paine of death
or other great
punishment.

that soule shal be destroyed, out from amongst his peoples, because he offered not sacrifice to the Lord, in his due time : he shal beare his sinne] So strict was the precept concerning the figure: which punishment whether it was corporal death, which is more probable, or separation from the faithful people, it did wel signifie Excommunication amongst Christians, & eternal death, as for a mortal sinne, if the offender dye impenitent, for his omission.

3. Which is more assured by our Lords wordes, touching the thing prefigured. Who being the true Pasch, & heauenlie Manna, promising to geue his owne flesh, the true bread of life, and the Iewes not beleueing his word, but murmuring against that, which they vnderstood not, at last he told them the losse, & punishment to al that should not both beleue, and receiue this diuine foode, saying to them, and in them to al that should liue in his Church (after the performance of his promise, and establishment therof, by the coming of the Holie Ghost [Amen, amen, I say to you: Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you.] And likewise declared the fruitfull effect, which those should reape, that shal so beleue, & receiue him, saying in the next wordes [He that eateth my flesh, and drinketh my bloud, hath life euerlasting, and I wil raise him vp in the last day, And he that eateth this bread shal liue for euer.] Finally performing this his promise, by geuing his owne bodie, and bloud, in the formes & accidents of bread and wine, to his Apostles, he commanded them, to doe the same thing, which he then did, saying [Doe ye this] That is, Doe ye consecrate this great Mysterie, & minister it to others. For so our Lord then did. By al which we see the diuine precept, binding al that are capable of precept, to witte al Christians that haue vse of reason, sometime to receiue

Christians are bound to receiue the Sacrament vnder the paine of losing life euerlasting.

And Pastors are bound to minister it, to their flocks.

receiue this heauenlie meate, for releefe of their sor-
 les, vnder the paine, neuer other wise to enioy eter-
 nal life, & with assurance, receiuing it as they ought,
 to haue life euerlasting, & to rise in glorie,

When & how
 often to re-
 ceiue this B.
 Sacrament, is
 not particular-
 ly expresse
 in holie Scrip-
 tures: but a
 general pre-
 cept was ge-
 uen to the A-
 postles, to
 teach the peo-
 ple manie
 thinges not
 expresse,

4. As for the time when & how often, this affirma-
 tiue precept bindeth Christians, to receiue this most
 blessed, & greatest Sacrament, is not otherwise ex-
 pressed in holie Scripture, then that the Apostles
 were commanded to teach al nations, & baptizing
 such as should beleue in Christ, should also [Teach *Mat. 28.*
 them to obserue al thinges, whatsoeuer (saith our *v. 20.*
 Lord) I haue commanded you] Amongst which
 general ynwritten commandments deliuered to the
 Apostles, and by them to the Church, no doubt there
 was some precept, concerning this so singular great
 Myserie. In vertue wherof, it is by the Ordinance,
 and Commandment of the same Church, decreed
 that al Christians shal vpon paine of Excommuni-
 cation, receiue this B. Sacrament, at the least, once
 in euerie yeare. And that within eight dayes before,
 or after the feast of Easter, or Christian Pasch. And
 likewise whensoever anie shal finde themselves in
 probable danger of imminent death. Because this *Ioa. 6. v.*
 most sacred meate, is the proper foode of Christian *33. 50. 51.*
 soules, wherby to receiue spiritual life, and so in-
 crease their grace: and especially it is the proper *34.*
 viaticum, or wayfaring prouision, in the iourney
 of the soule, from earth towards heauen. This is
 the wholsome, & necessarie commandment of holie
 Church, determining the times, of putting our Lords
 general commandment in particular execution. To
 this therefore al are no lesse bond, vnder paine of
 mortal sinne, & of Excommunication, & of eternal
 punishment due therunto, then vnto our Lords
 owne general precept. Els in vaine, did our Sauour
 say to his Apostles [He that heareth you, heareth me, *Luc. 10.*
 and he that despiseth you, despiseth me, & he that *v. 16.*
 despiseth

Often com-
 municating

despise me, despise him that sent me.] And this is said concerning the necessarie precept. But it is most convenient, to communicate often. As best Christians vse to doe. According to their diuers states, at least in al principal great Feastes. Some also, as it were monethly, others weekly, and some almost dayly.

The holie Eucharist is also a Sacrifice propiciatorie.

ARTICLE 22.

OF the three general kindes of Infidelitie; Paganisme, Iudaisme, & Heresie, the worst is Heresie. Because Heretikes once professed (at least implicirely in Baptisme) to beleue the true Catholique faith, from which they reuolt by obstinately denying anie special Article therof: and so become worse then Turkes, Iewes, or anie sorte of heathen Paganes, which neuer receiued the Christian faith, & Religion [For (as S. Peter teacheth) it had bene better for them, not to haue knowen the way of iustice, then after the knowlege, to turne backe, from that holie commandment, which was deliuered to them. For that of the true proverbe is chanced to them: The dogge returned to his vomite: and, The sowe washed, into her wallowing in the mire.] And as heresie is the worst kind of Infidelitie so also amongst manie grosse heresies of these dayes, it is one of the absurdest, to denie that there is anie true, and proper Sacrifice in the Law of grace, and Church of Christ: which is in effect to say: that there is no external religious Action, by which anie thing is offered to God, in acknowledgement of his supreme Dominion: which most principal publique manner of Diuine Seruice, was neuer waing in Gods

Heresie is the worst kinde of infidelitie;

It is a most grosse heresie to denie that there is anie true & proper Sacrifice in the Church of Christ,

faithful people: Yea it is a thing so necessarily required by the light of reason, and Law of nature, that scarce anie nation, or people was euer, before this time, so barbarous, but they knew, that this special homage is due to God: & in some sorte performed it, offering external sacrifice to such, as they erroneously thought, or imagined to be geddes. And the faithful true seruantes of God, in al ages rightly offered to him, exteanal true Sacrifices, which were to him most pleasing, & to the offerers, & others for whom they were offered, most profitable of al religious external actions. And therefore it can not with reason be imagined, that Christians should want this ordinarie meanes, to serue God, & to impetrate his mercie, & fauour, which the Law of nature taught not only the holie Patriarches, but also most other nations: & which God by his written Law, exactly prescribed to his peculiar people. *Art. 3.*

Melchisedech's Sacrifice was a plaine figure of the holie Eucharist.

2. Yet because our Aduersaries denie it, & for that it is a principal point of Catholique Religion, we shal evidently proue it by auctoritie, both of the old & new Testament. That which Melchisedech did, *Gen. 14.* when he mette Abraham, is so manifest a figure *v. 18.* of the holie Sacrifice of Christs bodie, and bloud, in the formes of bread and wine, that Protestants haue no better euasion, but to denie that Melchisedech did offer Sacrifice, in that bread & wine, wherof he made Abraham, and his companie participant: but wil needes imagine, that he brought that bread and wine, only to refresh, and releue that campe, after their trauel, & victorie; which their inuention hath neither coherence with the text, nor probabilitie of reason. For the text saith, that those souldiers, had *v. 11. 24.* then taken great plentie of victuals in the praye. & had eaten therof. And vvheras they denie, that Melchisedech did here anie Priettlie function, vvhich the bread and wine, the contrarie affirmation is cleare,

cleare; especially by the wordes interposed, that [He was the Priest of God most high] so immediatly adioyned to the narration, of his bringing of bread & wine, and not to his blessing of Abraham, and receiuing tithes of him [Melchisedech the King of Salem (saith Moyses) bringing forth bread & wine, for he was the Priest of God most high; blessed Abraham, and said: Blessed be Abraham to God the highest, which created heauen & earth. And Abraham gaue him the tithes of al] So the holie text most evidently sheweth, that he did the office of a Priest,

Psal. 109. in the bread & wine. And consequently Christ being
v. 4. a Priest according to the order of Melchisedech, did
Heb. 5. fulfil this propheticall figure, most directly, in the
v. 6. 10. holie Eucharist, where he consecrated bread and
Art. 18. wine, changing them (as is already declared) into his owne bodie, and blood: & so offered the same vnder the accidents of bread & wine. The selfsame Sacrifice in vnbloudie maner, which he offered the next day bloudily on the Crosse. For as his Sacrifice
Heb. 10. was offered on the Crosse, it was once only offered,
v. 14. & neuer to be iterated in that maner: but that which
1. Cor. 11. he instituted in the Eucharist, is done often in commemoration of his death, euen til he shal come againe, in the end of this world.

3. Likewise the Paschal lambe being not only a
Exo. 11. Sacrament, but also a Sacrifice, as is manifest in the
v. 6. 27. Law, saying [The whole multitude of the children of Israel shal sacrifice the lambe: It is the victim of our Lords passage] & in other places, expressly called a Sacrifice, it was both in respect of Sacrament, and
v. 13. of Sacrifice, a very significant figure of the holie Eucharist, For in that it was offered at euen, within the
Mar. 14. house, with azime bread, & eaten; al these circumstances agree with our Sauours Action in his myttical oblation, in the formes of bread & wine. A third
Exod. 25. figure were the loaves of proposition continually
v. 30. Ch.
29. v. 38.

The Paschal
 lambe was an
 o. her figure.

Likewise the
 loaves of
 proposition,
 sette

Mal 1.
7. 11.

further faith by his Prophete Malachias, that [From the rising of the sunne, euen to the going downe, great is my name among the Gentiles: & in euerie place there is sacrificing, and there is offered to my name, a cleane oblation: because my name is great among the Gentiles, saith the Lord of hostes] Seing therfore this prophecie was vttered of a new & perpetual Sacrifice, most pure in comparifon of the former Sacrifices of the old Law, which the Priestes did not offer so pure, as they ought to haue bene (not of the best hostes, but of the lame, and feeble) fore-shewing a Sacrifice, that can not be polluted, how can so cleare wordes be anie way wrested to improper Sacrifices of prayers, and thankesgeuing, as Protestants contend, & not be vnderstood of external Sacrifice, of Christ himselfe the most pure Hoste, and eternal Priest offering himselfe, by the handes of his Priestes, who although sinful, can not pollute the immaculate Sacrifice.

These prophecies can not be vnderstood of improper Sacrifices.

7. 8.

5. As therfore the figures foresignified, and the Prophetes foretold: so our B. Sauour instituted the most excellent daylie Sacrifice, after the celebration of the Paschal lambe, the night before his death.

That our Sauour instituted a daylie Sacrifice, the night before he dyed, representing his owne death, is proued by his wordes.

Mat. 26.

7. 26. 27.

Luc. 22.

7. 19. 20.

1. Cor. 11.

7. 24. 25.

26.

For then [He tooke bread, & blessed, and brake, & he gaue to his Disciples &c. & taking the chalice, he gaue thanks, and gaue to them, &c.] and said seuerally of each part: [This is my bodie: This is my blood.] Lastly he said [*Hoc facite. Doe ye this.*] In which diuine Action, our Sauour did so represent his owne death, by consecrating, and geuing his bodie in the accidents of bread, & his blood in the accidents of wine, that by the power of his wordes making his bodie in the one forme, and his blood in the other (to witte, by vertue of the consecration: though by concomitance; both were in each forme) that he offered a perfect Sacrifice: and withal signified that the same should also be done by his

Priestres, saying [Doe ye this] That is, Doe ye consecrate, and offer this, as now I haue done, For so the same word [*Facite*] signifieth in diuers other places, Namely in the booke of Leuiticus: [*Faciet vnum pro peccato, & alterum in Holocaustum*: he shal make (or doe) v. 30. one for sinne, and the other for an Holocaust] speaking of sacrificing turtles, or pigeons. And [you shal make, a buck goat for sinne, & two kiddes of a yeare old, for pacifique hostes.] Elias also said to his aduersaries [Choose you one ox, and make it first] that is sacrifice it. Further S. Luke maketh it euident, that the same hoste (Christs bodie) was offered in the holie Eucharist, which was offered on the Crosse saying in the present tense, [My bodie which is geuen] and of the other part, in the future tense [My blood, which shal be shed.] And S. Paul saith of the bodie [which shal be deliuered] because it is the same in substance, which was offered in both places: but in diuers maners, bloudily on the Crosse, and vnbloudily in the holie Eucharist,

**Proved also
by S. Pauls
comparing it
with other
Sacrifices.**

5. Againe this vnblondie Sacrifice is proved, by S. Pauls large discourse, admonishing the Corinthians, not to participate with Infidels in meates, & drinckes offered to Idols. To which purpose he putteth them in minde (as of a Mysterie wel knownen to them) of the participation, and communication of Christs bodie & blood. [My dearest (saith he) flee from the serving of Idols. I speake as to wise men, your selues iudge what I say; The chalice of benediction, which we doe blesse: is it not the communication of the blood of Christ? & the bread which we breake, is it not the participation of the bodie of our Lord? For being manie; we are one bread. (that is, by this meanes, we are vnited to Christ, the true bread of life) one bodie (vnited also among our selues) al that participate of one bread] to witte of Christ, by receeuing the holie Eucharist. This example being

7. 18.

being proposed, he addeth an other, in the Sacrifices of the old Law, as a thing knowen to the Israelites, saying [Behold Israel according to the flesh (I appeale to the Israelites my countrimen.) They that ate the hostes, are they not partakers of the Altar?] as if he should say : Certes they are partakers of the Altar, by eating of the sacrifices, which were offered on the Altar. By these two examples the Apostle teacheth, that although the thing which

7. 19. 20.

is immolated to Idols, is neither better nor worse thereby in it self : and although the Idol in it self, is nothing : yet in regard that the heathen doe immolate such thinges to diuels, & not to God : they that (wittingly) eat of the same thinges, doe thereby participate with diuels, which is also cleare by his next wordes, saying [I wil not haue you become felowes of diuels] vtherupon the Apostle then further warneth them, that they must either forsake the sacrifices, & felowshippe of the Idols, & Idolaters, or els refuse the participation of Christs bodie & bloud, in the Church of Christ : saying [You can not drinke the chalice of our Lord, & the chalice of diuels : you can not be partakers of the table of our Lord, & of the table of diuels.] In al which discourse, & doctrine of the Apostle, you see, that our Christian holie Eucharist, the most sacred bread & chalice, the holie table and altar, & the participation of our B. Sacrament, are so compared, & resembled to the altars, hostes, sacrifices, immolations, & participations of the Iewes, and heathen Gentiles, that vnles our most blessed Sacrament of the Altar, be a true, and proper Sacrifice, S. Paules admonition to the Corinthians, to refraine from eating meates offered to Idols, and his cheefe prooffe that the same was necessarie, should haue not true ground nor coherence, but be wholly impertinent to his purpose. For vnles this be a true and proper Sacrifice, as the Iewes Sa-

7. 21.

crifice,

*If the holie
Eucharist
were not a
Sacrifice, the
comparing of
it with other
sacrifices w^old
vnfit.*

crifices, and also heathen sacrifices were, and had their effectes, the good Sacrifices making fellowshipe with God, the bad making fellowshipe with diuels, the similitude, resemblance, and comparison were no fitte examples, as the B. Apostle knew them to be most fitte, & so vsed them.

Christ doth
still exercise
his Priestlie
function:
which properly
consisteth in offer-
ring Sacrifice.

7. Yea if this B. Sacrament, of Christs bodie and bloud, were not a true & proper Sacrifice, an other impossible inconuenience, and most wicked absurditie must be granted by Protestants (who denie anie Sacrifice to be now in the Church) that Christ should cease to exercise his function of Priesthood, by the ministerie of his vicarial Priestes, contrarie to the Royal Prophete, and to S. Paul, affirming that Christ is a Priest, not only according to the order of Melchisedech (which requireth a Sacrifice fulfilling his figurative, in bread & wine) but also [for euer] *Pf. 109.* which requireth a perpetual daylie Sacrifice, to the *v. 4.* end of this world. Contrarie also to S. Pauls doctrine *Heb. 5.* in an other place, where doubtles he supposed *v. 6.* that there is true Priesthood in the Church of the new Testament, as assuredly, as Christs Law continueth, when he said [The Priesthood being transla- *Heb. 7.* ted, it is necessarie that a translation of the Law be *v. 12.* also made] And in a third place, affirming that [we *Ch. 13. 7.* haue an Altar, wherof they haue not power to eate, *10.* which serue the Tabernacle] Because an Altar likewise importeth a Sacrifice. For these three things, Priesthood, Altar, & Sacrifice, doe so necessarily concurre, and depend one of an other, that ordinarily in what soeuer Law and Religion, anie one of them is, there they are al. For as there can not be Sacrifice without Priesthood, nor can be rightly offered without an Altar: so Priesthood wanteth the most Principal function, and an Altar wanteth the proper vse, without Sacrifice. And therefore amongst English Protestants, & other Caluinistes: because there
is no

If Priesthood
should cease,
the Law of
Christ should
also cease.

The Church
hath an Altar
& therefore
hath also a
Sacrifice.

is no Sacrifice, there are no Priestes, nor Altars: but Ministers, and communion tables. But seing in the Law of grace, in the new Testament, there is by S. Pauls testimonie, Priesthood, and an Altar, there is also a true & proper Sacrifice.

8. The same truth is yet further confirmed by the practise of other Apostles, & Apostolical men together with S. Paul: who (as S. Luke writeth) did offer Sacrifice at Antioch [As they were ministering to our Lord (saith he) or (according to the Greke text) As they were sacrificing. *Lyionrgounton auton.* Sacrificantibus illis. or, Publicum Ministerium Domino celebrantibus. Celebrating the publique Ministerie to our Lord] which can not possibly be wrested to anie other thing, but must necessarily, be the publique celebration of that Diuine Ministerie, for which Christians [assembled together the first of the Sabbath, to breake bread.] The same Administration, and solemnitie, for which the Corinthians resorted together. Whereof S. Paul writeth to them, correcting some disorders, & admonishing them to celebrate the same with due preparation, & in godlie manner: concluding thus [The rest I wil dispose when I come] This most Diuine publique Seruice, practised in the Church at Antioch, when the Holie Ghost, designed S. Paul & S. Barnabas to be consecrated Bishoppes: S. Luke expressly calleth [Sacrificing, by which one word *Lyionrgounton, Sacrificantibus.* Sacrificing, if there were no other prooffe in holie Scriptures (as you see there is store) doth sufficiently conuince, & confute our Aduersaries, denying that there is anie publique proper sacrifice in the Church of Christ, comemorative of the Same offered by him on the Crosse. And that this therefore is the holie Eucharist, they can not stand in denial: because no other was euer pretended. As for the exception which they make, because our Latine text hath

The Apostles
did offer Sa-
crifice.

An obiection
answered,

T

Mini-

Art. 13.

v. 2.

Art. 20.

v. 7.

1. Cor. 11.

v. 17. 28.

29.

v. 34.

Ministrantibus, not *Sacrificantibus*: Ministering, not Sacrificing, it sufficeth that the thing it self is proued, and confirmed. Contention about the word, or the name, auailleth litle. For to say in general, Ministering, denieth not in special, Sacrificing.

Christian Sacrifice is called.

Breaking of bread.

Liturgie or Publique diuine Service.

Eucharist.

Masse.

9. Howbeit concerning the name, it resteth to be breefly obserued, that this greatest Sacrament, and onlie Sacrifice in the Christian Church, for better notification to al the faithful (and withal to conceale the high Mysterie from contumelie, and blasphemie of the Insidels) hath bene, & is yet diuersly called. Sometime, The breaking of bread, as hath bene already noted. Also *Lyturgia*, of S. Lukes word in Greke, which is Publicum Ministerium Diuini officij: Publique Diuine Service. Likewise *Eucharistia*, that is, *Bona gratia*, Good grace. A terme common to al the holic Sacraments, but peculiarly attributed to this most excellent about the rest; because it containeth most principal sanctifying grace: yea Christ himself, the fountaine of al grace. It is also interpreted, Tankesgeuing: for in it, praise and thanks are offered to God, in most special maner, Christ being both the Priest, and Hoste of this Sacrifice. In Latine it is called *Missa*, Masse, deriued of *Mitto* to send. Because by a most ancient custome, the Sacrifice being offered, some sacred hostes were sent to others absent to receiue, and so be made participant. Also called *Missa*, of the solemne dimission, and sending away, of such as beleued, but were not baptized, when part of the Diuine office is ended, before the Offertorie and Consecration, the Deacon then denouncing that those should depart, as not admitted to the more diuine Mysterie, saying: *Ite Missa est*. Goe ye, the Masse is now ended, which pertaineth to you, & the rest pertaineth to the baptized. Wherof cometh the distinction, of *Missa Catechumenorum*, and *Missa Fidelium*, the Masse of them that as yet learne their

Art. 20.
Nu. 2.

their Catechisme, and the Masse of the faithful. But since that there are no such Catechumes commonly in Christian Churches, this denunciation of *Ita Missa est*, is made in the end of the whole Masse. It is likewise called *Sacrum*, The Holie Mysterie, because it is the most Sacred of al Diuine offices. *Sacrum.*

10. Whether S. Paul meant this most Holie Sacrament and Sacrifice, or rather a certaine other feast, called *Agape*, a charitable banquet, sometimes vsed in Churches, when he said: [It is not now to eate our Lords supper] is not so certaine. For that other feast or banquet might be called *Cena dominica*, because it was made in, or nere to the Church, the house of our Lord. And it is cleare that the Apostle there speaketh of abuses, which some of the richter sorte committed, with confusion of the poore, in the feast, before the holie Eucharist. So that Protestants commonly calling their communion, the Supper of our Lord: neither haue so certaine a ground, as to preferre this name before other names, nor so smal ground, as to be refused of Catholiques. But we say as before, we stand vpon the thing, & wil not contend about the name.
- The Supper of our Lord is a doubtful name: neither to be preferred before others, nor to be reiected from amongst the others.*
1. Cor. II. Churches, when he said: [It is not now to eate our Lords supper] is not so certaine. For that other feast or banquet might be called *Cena dominica*, because it was made in, or nere to the Church, the house of our Lord. And it is cleare that the Apostle there speaketh of abuses, which some of the richter sorte committed, with confusion of the poore, in the feast, before the holie Eucharist. So that Protestants commonly calling their communion, the Supper of our Lord: neither haue so certaine a ground, as to preferre this name before other names, nor so smal ground, as to be refused of Catholiques. But we say as before, we stand vpon the thing, & wil not contend about the name.

*The holie Eucharist is the complement
of al the old Sacrifices.*

ARTICLE. 23.

- IN the Law of nature before Moyse, the Patriarches, & other seruants of God offered Sacrifices, of diuers kinds, by diuine instinct, and by tradition, without other prescript rule. In the written Law, though there is no expresse mention therof, in the tenne commandments, yet nothing is more exactly commanded, in al the Ceremonial precepts, then the offering of Sacrifices, for diuers purposes. There
- In the old Testament were three kinds of Sacrifices,*
- Gen. 4. v. 4. Ch. 8. v. 20. Ch. 12. v. 7. Ch. 14. v. 18.

were in al three kindes (as is declared before) The *See Arrie*. first was Holocaust, in which the whole holte was 3. nu. 2. burnt in honour of God. The second was Sacrifice *Exo. 20.* for sinne, in diuers maners, for fund. ie offences, in *v. 24.* which the one part of the oblation was consumed *Leuit. 1.* in honour of God, the other part ordinarily belon- *v. 9 Ch.* ged to the Prieſtes. The third kinde was Pacifique *4. v. 2. 13.* Sacrifice: wherof one part was consumed in Gods &c. ſpecial honour, an other part perteyned to the Prie- *Ch. 3. v.* ſtes, & the third part remained to them that prouided *5. 9.* the holte. And of this kinde there were two ſortes, the one of thankſgeuing to God, for benefites receiued: the other of obſecration to procure his diuine fauoure in anie good deſire, or enterpriſe. Al which did prefigure, and foreſhew one onlie Sacrifice of Christs bodie and bloud, offered by him in two maners, once bloudie on the Croſſe; & dayly vnbloudie in the holie Eucharist, inſtituted after his laſt ſupper, *Mat. 26.* the night before his death, in his owne bodie and *v. 28.* bloud, vnder the formes of bread & wine, which he *14. v. 24.* expreſſly called [His new Teſtament in his bloud: & *Luc. 23.* His bloud of the new Teſtament] alluding to the *v. 20.* dedication of the old Teſtament, & [Law, which he *1. Cor. 11.* came not to breake, but to fulfil] And ſo not to take *v. 25* away al Sacrifice, but to ordaine a better, and the *Exo. 24.* ſame a continual Sacrifice, the complement of al the *v. 8.* old Sacrifices, farre excelling them al, being al in *Mar. 5.* one, our Holocaust, & Sacrifice for ſinne, and Paci- *v. 18.* fique, for al purpoſes.

Chriſtian Sa-
crifice is the
complement
of al old Sa-
crifices.

Proued be the
Prophetes.

Dauid.

2. Of this change of the old Sacrifices, God ſpake by his Prophetes, firſt and moſt eſpecially requiring internal vertues, and for obteyning therof, promiſed a better external Sacrifice, then thoſe of the old Teſtament. Firſt ſaying thus by the Royal Pſalmiſt to the Iewes [I wil not take calues out of thy houſe, *Pſal. 49.* nor buckgoates out of thy flockes. Immolate to God *v. 9. 14.* the Sacrifice of praife, and pay thy vowes to the Higheſt

- y. 23. Highest: The Sacrifice of praise shal glorifie me.]
 nor denying external Sacrifice in the Law of grace,
 but admonishing his people, to bring therewith inter-
 nal vertues, & right affection of their hartes, repen-
 tance for their sinnes, with honour and praise to
 God, adoring him, not only by external Sacrifice
 (which he also commanded) but more especially
 Psal. 50. to serue him, with a contrite humbled hart, in spi-
 y. 18. 19. rite, and veritie: true internal deuotion, which the
 Psalmist here prophesied, and our Sauour signified,
 should be more perfectly performed, in his new
 Testament, saying [The houre commeth, and now
 y. 23. 24. it is, when the true adorers shal adore the Father in
 spirite, & veritie. For the Father also seeketh such
 to adore him, God is a spirite, & they that adore him,
 must adore in spirite, and veritie] Not in figuratiue
 Sacrifices, but in the veritie prefigured: in a more
 excellent Sacrifice, then those of the old Law: in
 which, then also consisted the principal maner of
 adoring God. As both the Iewes & the Samaritanes
 wel knew. But the Samaritanes contended about
 the place, where they ought to offer their Sacrifices.
 Vpon occasion of which question (concerning the
 right place of adoring by the way of Sacrifice) our
 y. 21. Lord foretold that [Neither in the mount Garizim,
 nor at Ierusalem, is the place, where men must
 adore] Yet withal affirmed, that stil there shal be
 adoring, to witte, by Sacrificing, for of that adora-
 tion did our Sauour there speake, as it is manifest in
 the Gospel. Our Lord said likewise by his Prophete
 Iere. 33. Ieremie [There shal not faile from before my face,
 y. 18. a man to offer Holocaustes, & to burne Sacrifice, &
 to kil (or immolate) viſtims, al dayes] which Pro-
 phetic must needes be mystically vnderstood of the
 new Testament, seeing it is cleare that the old Sa-
 crifices, continue not al times nor dayes, but are
 wholly ceased: and so to verifie this, and the like

External
adoration
consisteth
especially in
Sacrifice.

Christ fore-
told that there
shal be adora-
tion of God,
by offering
Sacrifice in
the new Law,

Ieremie

Malachie.

Prophecies, other perpetual Sacrifice must, and doth succede in place of them: for so they faile not, but are fulfilled: which is most plainly written by the Prophete Malachias, by whom our Lord saith to Leuitical Priestes: [I haue no wil in you, saith the Lord of hostes: and gift I wil not receiue at your hand. For from the rising of the sunne, euen to the going downe, great is my name among the Gentiles, and in euerie place is sacrificing, and there is offered to my name a cleane oblation.] Thus doe the Prophetes tel vs, that the old Sacrifices should cease, & that an other better Sacrifice should succede, and continew.

Christ instituted the new Sacrifice immediately after the old Paschal lambe.

3. In further profe, and declaration wherofler vs see the ending of the former, and dedication of the new, namely the old Pasch ending, and the new beginning. Our Sauour that very time & euening, when he would make this memorable happie change, first signified to his Apostles, his especial desire of eating with them his last old Pasch, now at the time of instituting his new, saying [with desire I haue desired to eate this Pasch with you (at this time more then in other yeares) before I suffer. For (saith he) I say to you, that from this time, I will not eate it, til it be fulfilled in the kingdom of God] to witte in the new Law, & testament, euen by and by to beginne. And at the same supper drinking the libament, which belonged to the old Pasch, he said: [Take and diuide among you, for I say to you: that I wil not drinke from hence forth, of the generation of the vine, til the kingdom of God doe come] When supper was done (as S. Iohn writeth) our Lord washed his Disciples feete. After which he sat downe againe, exhorted them to humilitie, signified in general that one of them would betray him; and gaue a particular signe, to S. Iohn, who it was. Then as the other three Euangelistes, & S. Paul doe

doe relate (which S. Iohn writing last of al omitteth) Iesus [tooke bread , and blessed , and brake (in like maner taking the chalice) he gaue to them , & said : [This is my bodie : This is my blood , of the new Testament] as S. Matthew and Marke doe write; S. Luke and S. Paul , thus : [This is the chalice , the new Testament in my blood.] Al testifying that our Lord called this high Mysterie , his new Testament , & that in his blood , as shed , & separated from his bodie. Agreeable wherto the same Apostle S. Paul also teacheth [that no testament is dedicated without blood] Vpon al which is demonstratiuely inferred , that seeing Christ our Lord , dedicated his new Testament , in the holie Eucharist (as himself so plainly affirmeth) & that no Testament is dedicated without blood (as S. Paul also affirmeth) therfore Christs blood is in the holie Eucharist. And therfore also the holie Eucharist is a true , & proper Sacrifice , the complement of al the old Sacrifices : and commemorative of the same which Christ offered , both as he instituted it in vnbloudie maner , in the formes of bread and wine , and as he offered it in bloudie maner , once for euer vpon the Crosse.

4. Againe at large in a great part of his Epistle to S. Paul sheweth that the new Sacrifice the Hebrewes , this Apostle proueth by manie arguments , that the old Law and testament , with the Sacrifices therof are ceased , and that the new Law & Sacrifice are succeeded ; Christ hauing fulfilled al those things , which by Moyse , and others were prefigured. Namely performing the figure of Melchisedech , who in manie respects relembled our Sauour ; & particularly in that our Lord is a Priest of the same order , & for euer , which appeareth especially in this Sacrifice , instituted in the formes of bread and wine , and secondly in that it is stil offered , by Christs Priestes for euer , to the end of this world. For where as the Sacrifice on the Crosse , is most sufficient

Mat. 26.

Mat. 24.

Luc. 22.

1. Cor. 11.

Heb. 9. v.

16. &c.

Heb. 5. v.

9. 10.

as There were
not a daylie
Sacrifice in the
Church, the
old daylie sa-
crifice were
not fulfilled.

Neither
should Christ
for ever,
exercise his
Priesthood
according to
the order of
Melchisedech

sufficient for the redemption of al mankind, not only of the elect, but also of the reprobate (because Christ died for al; gaue himself a redemption for al; is the 2. Cor. 5. propiciation for our sinnes, and not for ours only, v. 15. but also for the whole worlds) yet those onlie are 1. Tim. 2. saved to whom the same redemption, and propicia- v. 6. tion is applied: & none els haue remission of sinnes, 1. Ioan. 2. but those, to whom this vniuersal price is in parti- v. 2. cular applied by Sacraments, Sacrifice, and other meanes. And this application is made by meanes of his Priesthood, and performed especially by this Sacrifice of the holie Eucharist, which is stil offered, & so the general price applied. And therefore those that denie a daylie Sacrifice, denie not only that the daylie Sacrifice of the old Law is fulfilled, in the Church of Christ; but also denie, that Christ should stil exercise his Priesthood after the order of Melchisedech.

*Sacrifice is due to God onlie: & to no creature,
how excellent soeuer.*

ARTICLE 24.

Three kinds
of honour.

Diuine: an
other Spiritual
not diuine: &
Ciuil: are di-
stinctly exhi-
bited to three
kinds of ex-
cellencie.

Diuine honour being due to God onlie: as su-
preme Lord of al; an other Spiritual honour (in-
finitely inferior) being due to Sainctes, and spiritual
persons, in respect of their spiritual giftes, & graces;
and Ciuil honour being due to temporal persons, in
respect of temporal power, auctoritie, or dignitie;
we doe oftentimes, & that lawfully, exhibite the sa-
me external actes of honour, to al these three distinct
Excellences. For examples, we bow our knees, and
kneele downe, not only to God, but also to our King:
and Catholiques kneele to Sainctes: but with men-
tal distinction, geuing to God Diuine honour; to
Sainctes, spiritual honour not diuine; and to our King
ciuil

ciuil honour. So we pray to God, for spiritual, and temporal good things, and we pray mortal men, to pray for vs to God, & that they wil doe vs temporal pleasures, and benefites: we also yeelde thanks to God, and to men, with like wordes, and gestures: and manie other, the very same external actes, are done to God, and to some creatures. But Catholiques haue one special external religious act, to wit external Sacrifice, which is due to God onlie, and is not done to anie creature, mortal or immortal, how excellent soeuer. As we shal here breefly declare by the holie Scriptures, for better satisfaction to al, that either of simple ignorance thinke, or of malice falsely impute vnto vs, that we offer Sacrifice to Sainctes.

2. After recital of the tenne cōmandments, where it is strictly forbidden to haue, or to honour strange goddes, or anie creature whatsoeuer as God, for more explanation therof, the same diuine Law, amongst other particular precepts, hath this [He that Sacrificeth to goddes, shal be put to death, but to the Lord only] which paine of temporal death, implieth the guilt of mortal sinne, and of eternal damnation. Neither is it only vnlawful to sacrifice to Idols, which are false goddes, but also vnlawful, to offer sacrifice to such holie creatures, as are otherwise to be respected, with spiritual reuerence, and deuotion. As the picture of a serpent made in brass, by Gods commandment, [sette vp for a signe, that the people being strooken with serpents, might looke vpon it, and escape death, which when they that were stricken looked on, they were healed.] and so the thing was a long time, rightly esteemed and honored. But when the people by excessse of respect, towards the same brasen serpent [burnt incense to it] the good religious King Ezechias brake it in peeces, auouching, as truth was, that it had no

Sacrifice may
not be offered
to anie crea-
ture.

Exo. 22.
v. 20.

Num. 21.
v. 8. 9.

4 Reg. 18.
v. 4.

At occasion of
Idolatrie, or
superstition is
to be auoided
but due he-
nour to be
obserued.

Sacrifice is
offered to
God in me-
morie of his
Sainctes, pro-
ued by the
fact of Moy-
ses.

And doctrine
of S. Paul.

diuine power. But was merely in substance, a peece
of brasſe, called therfore by him in Hebrew *Nobestan*.
And so if at anie time, in anie place, Christian people
should imaginie Deitie to be in a creature, or pre-
sume to offer sacrifice to it, the abuse is to be cor-
rected, and if neede be, the thing it self to be taken
away: and al iust occasions of idolatrie or superstition,
or of other euil, especially in faith & religion,
are to be removed: but the right vse of holie thinges,
& due respect to holie persons, is stil to be obserued.
The Holie Apostles of Chrſt were rightly esteemed
[as the dispensers of the Myſteries of God: the co-
adiutors of God. The shadow of S. Peter, and S. Pauls
napkins, were respected, because they cured infir-
mities, being deuoutly vsed, but when some men
attempted to offer sacrifice to S. Paul, and S. Barna-
bas, it could in nowise be tolerated, because Sacri-
fice is due to God onlie [that made the heauen and
the earth, & the sea, & al thinges that are in them.]
3. Neuertheles Sacrifice is rightly offered to God,
in memorie of glorious Sainctes. In signe and figure
wherof [Moyſes builded an Altar at the foote of
the mount, & twelue titles according to the twelue
tribes of Israel.] And there offered Sacrifice to God:
and by those twelue titles, stirred vp the people to
deuotion, putting them in minde, to imitate the
vertues of their Progenitors. And so the liues, and
monuments of Sainctes, are proposed to faithfull
people, when Sacrifice is offered to God onlie: to
moue Christians to folow the godlie examples of
holie persons, now glorious in heauen. Which is no
other thing, then that which S. Paul aduised the
Hebrewes, saying [Remember your Prelates, which
haue spoken the word of God to you: the end of
whose conuersation beholding imitate their faith.]
And seeing the faith of S. Gregorie, & S. Augustine,
our first Prelates, moued them, to build Altars in
memorie

memorie of former Sainctes, and to offer Sacrifice vpon them to God onlie: and wthal to pray those Sainctes, to pray for them, and for their faithfull freindes. Those also that now erect Altares to God, in memorie of glorious Sainctes, and pray them, to pray to God for our present necessities, doe rightly according to the Apostles doctrine, remember their Prelates, & imitate their faith.

4. If anie incredulous wil suppose, that glorious Sainctes can not know, nor vnderstand mortal mens prayers, Christs telleth vs [that other Sainctes, are as Angels in heauen.] And he that wil also denie, that holie Angels in heauen can know our state, or vnderstand, our affaires, let him remember that our Sauiour also saith: that [the Angels in heauen reioyce vpon a sinner that doth penance] & consider how they shal reioice, if they cā not know it. And so let him repent of his errour, that holie Angels may reioice for his repentance. Seing also no Christian doubteth but diuels vnderstand, and know, when a mortal man curseth, or blasphemeth, shal a Christiā thinke, that holie Angels, & other Sainctes know not as wel what we doe, & say, as wicked diuels doe: This by way of digression, touching prayer to Sainctes, which point is to be discussed in his proper place.

5. Yet remember one other example, perteyning to our purpose of erecting Altars. An Angel appearing to Gedeon, in shape of a man, sent him to deliuer, and defend the people, being sore oppressed, by their enimies the Madianites. And Gedeon first doubting, and afterwards beleuing the message, prayed the Angel to tarie, whilest he might fetch an hoste for Sacrifice. The Angel stayed, and when Gedeon came with al thinges prepared, sawing fire, the Angel directed him what to doe: and so other thinges being made readie [The Angel of our Lord stretched forth the tippe of the rodde, which he

Angels and other Sainctes can know the affaires of mortal men.

Diuels also doe know mens wordes and actions, much more glorious Sainctes.

An Angel cooperated with Gedeon in offering Sacrifice to God.

held in his hand, & touched the flesh, and the vnleauened loaves, & there arose a fire from the rocke, & consumed the flesh, & the vnleauened loaves. And the Angel of our Lord vanished from his eyes.]
 Wherupon Gedeon, being much astonished, and frightened, but finally comforted, and strengthened [Built there an Altar to our Lord] for grateful memorie of the Angels apparition, & cooperation in offering of the Sacrifice, so miraculously performed. And called the Altar: Our Lords peace. And so Gedeon proceeded to warre against Madian [destroying first the Altar of Baal the Idol, ouerthrew the enimie, and brought peace to Israel.]

v. 23.

v. 24.

v. 25. &c.

In memorie
 wherof Ge-
 deon built
 an Altar.

Penance consisting of Contrition, Confession, & Satisfaction, with Priestlie Absolution, is a true Sacrament, instituted by Christ.

ARTICLE. 25.

As man naturally desireth corporal health, so he ought to seeke spiritual health of the soule.

EVerie corporal liuing creature, feeling itself at anie time bodily diseased, seeketh to be cured, being moued by instinct of nature to desire a good state. Amongst al other thinges in earth, Man hauing vse of reason, & therby considering that the paine, which he feeleth, not only doth presently molest him, but also that his infirmitie tendeth to corruption, of his temporal life; to conserue himself, applieth such remedies, as he supposeth requisite for ease, or cure of the bodie. Much more it behooueth a reasonnable mortal person, if the soule be sicke, to seeke, & vse spiritual medicine, because euerie least sinne defileth, and spotteth the soule with some blemish; and euerie mortal sinne deprieth the soule of spiritual life, by losse of grace, and separation from God: and if the soule so depart
 from

Isa. 49. from the bodie in that state, it falleth into eternal
7. 15. damnation, & into euerlasting torment. For auoi-
Ezec. 18. din; wherof, and attaining of eternal life, our mer-
v. 23. Ch. ciful good Lord, not willing that anie should perish,
33. v. 11. but returne to him, & be saued, offereth new grace
1. Tim. 2. to al sinners in this world, that if they wil, they
7. 4. may repent, & doing that, which for this purpose
 he hath ordained, may haue remission of al their
 finnes, be restored to his fauour, and liue for euer,
 in vnspeakable glorie. Which meanes of recouerie
 from spiritual sicknes of the soule, was alwayes by
 hartie repentance, with a willing minde to doe, or
 suffer temporally, that which Gods wil appointeth,
 for punishment of transgression past. So God did
 not only lay temporal afflictions vpon al mankind,
 for the sinne of Adam our first parent, but also in
 particular, put vpon him, and others, long penance;
 ordayned more ouer in the written Law, certaine
 Sacraments, and Sacrifices for sinne; & in the new
Art. 10. Testament, Christ hath instituted more effectual Sa-
11. 12. craments, to witte of Baptisme for remission of ori-
 ginal sinne, as is already declared: and for remis-
 sion of actual finnes after Baptisme, hath ordayned
 the Sacrament of Penance. Which consisteth of
 Contrition, Confession, and Satisfaction, with Ab-
 solution of a Priest, as Iudge in this spiritual court of
 conscience, and as the Minister of Christ, who is the
 Supreme Iudge. Which special point of Catholique
 faith and doctrine, we shal here proue by the holie
 Scriptures, of the old & new Testament.

Repentance
 is necessarie
 for the reco-
 uerie of spi-
 ritual health
 being lost by
 sinne.

2. Of this so necessarie, & wholsome a Sacrament,
 we haue a very examplar figure in both Adam and
 Eue, our first parents, the first sinners of mankind,
 and first penitents. Who when they had sinned,
 and I perceiued them selues to be naked, they sowed
 together leaues of a figge tree, & made themselues
 aprons, to couer their nakednes, and hid themselues

Adam & Eue,
 were sorie for
 their sinne.

amidde the trees of paradise. But God (of his gracious mercie) called Adam, and said to him : where art thou ? Adam answering said : I heard thy voice in paradise, and I feared, because I was naked, and I hid me] Whereas before sinne [they were both naked, to witte Adam, and his wife: and were not ashamed] now after that they had disobeyed God, transgressing his commandment, they were ashamed of their nakednes (which not before but after sinne gaue cause of shame) then [they feared, & hid them selues] Which shewed remorse of conscience for sinne, with feare and sorow. Which is the first part of Penance, called Contrition. The second part, which is Confession folowed. For our Lord charging them, with the breach of his commandment, they confessed, the simple truth : (farre otherwise then Cain afterwards did) Adam saying [The woman which thou gauest me, to be my fellow companion, gaue me of the tree, & I did eate.] And the woman being asked [why she had done this, answered : The serpent deceiued me, and I did eate] wherupon our Lord, without examination, condemned the impenitent serpent, saying [Because thou hast done this thing, accursed art thou among all cattle, and beastes of the earth. &c.] But enioyned temporal punishment, to our parents, as to penitents. [Of multiplied trauels, in bearing of children, and due; with special subiection to her husband : and of much toying in the earth, to Adam all the dayes of his life, with the sweate of his face, to eate his bread til he returned to the earth; & laid also other penalties of this life vpon them both, and vpon all their natural progenie, & finally temporal death. Saying to Adam : [Dust thou art, and to dust thou shalt returne.] All which they indured as temporal Satisfaction for sinne. which is the third part of Penance.

They confessed their sinne.

And willingly accepted the punishments enioyned for temporal satisfaction.

3. An other very significant figure, of this holie Sacrament, was shewed, when after that the first tables of the Decalogue were broken, new tables were written, our Lord saying to Moyſes [Cutte thee two tables of ſtone, like vnto the former, and I wil write vpon them, the wordes which the tables had, which thou haſt broken] for euen ſo after Baptiſme (by which original ſinne, is remitted with other ſinnes, if anie be comitted before) it pleaſeth God to graunt againe, remiſſion of actual ſinnes to the penitent, by an other Sacrament, called therfore
- Exo. 24.*
v. 9. The ſecond tables of the tenne commandments were a figure of this Sacrament.
- Leuit. 4.*
v. 5. Ch.
13. v. 2. The ſecond table after ſhipwrake. The ſame was alſo prefigured by diuers Sacrifices for ſinne, and by ſundrie waſhings, and cleaſings from leproſies, & other legal vncleannes, where alſo the iudgement, & miniſterie of Prieſtes was required, in figure of the power geuen to Priſtes in the Law of Chriſt, to remitte ſinnes, as his onlie Miniſters in this behalf.
4. Likewiſe touching this point, the Auſtor of Eccleſiaſticus, admoniſheth al men, of the neceſſitie, both of medicine, & of phiſition, as wel for the ſoule, as for the bodie, conſidering that God hath ordain-
Eccle. 38.
v. 1. 2. ned them both [Honour the Phiſition for neceſſitie (ſaith he) for the Higheſt hath created him. For al medicine is of God] And touching phiſike for the ſoule, he ſaith [Sonne in thye infirmitie contemne not thy ſelf; but pray our Lord, & he wil cure thee. Turne away from ſinne, and direct thy handes; and from al offence cleaſe thy hart. Geue ſweetnes, and a memorial of fine ſloure, and make a fat oblation, and geue place to the Phiſition. For our Lord created him] Where firſt preſuppoſing that the ſoule may fal into infirmitie of ſinne, the wiſeman teacheth, that diuers thinges are required to the curing thereof. Firſt that a ſinner muſt not deſpaire, but conſide in God, ſaying [Contemne not thy ſelf, but (with hope) pray our Lord.] Secondly that he muſt
- So were the old Sacrifices for ſinne, and the power of Prieſtes figures of the ſame Chriſtian Sacrament.
- As corporal medicine, ſo alſo ſpiritual was alwayes neceſſarie.
- Diuers thinges are required to cure ſinners.
1. Hope of remiſſion.
2. repentance.
- [turne

3. Sacrifice,
& prayer.
4. Confession.
5. Also of se-
cret sinnes.
- [turne away from sinne, and direct his handes] to good workes. Thirdly purge his soule by confession, and Sacrifice [from al offence cleanse thy hart: Geue sweetnes, a memorial of fine floure, and make a fatte oblation.] Fourthly, humble himself to the spiritual Phisition [Geue place to the Phisition. For our Lord created him] ordayned him for the cure of soules. Fifthly though the sinnes be secrete, they must be reueled to the phisition [He that sinneth in his sight, that made him (though it be secrete from men) shal fal into the handes of the Phisition] playnly teaching, that sinners haue neede, both of spiritual phisike, and Phisition: also for secrete sinnes. As therfore the first medicine of sinful soules, is the Sacrament of Baptisme, & the ordinarie phisitions, and ministers therof are Priestes, and in case of necessitie, al other men and women, for none can baptize themselues: so the second ordinarie medicine, to cure sinners after Baptisme, is the Sacrament of Penance, wherof onlie Priestes are the Ministers.

This Sacra-
ment of Pe-
nance is most
clearly proved
by expresse
wordes of the
Gospel.

5. The institution and necessitie of which Sacra-
ment, is so clearly written by the Euangelist S. Iohn,
with diuers circumstances, that it is a wonder, anie
pretending to beleue Christs Gospel, wil denie it.
The sacred wordes, touching Christs apparition to
his Apostles, his action, and speach, in the day of his
Resurre&ion are these: [When it was late that day, *IOHN. 20.*
the first of the Sabbath, and the doores were shutte, *v. 19. 20.*
where the Disciples were gathered together, for *21. 22.*
feare of the Iewes: Iesus came and stood in the mid- *23.*
des, and saith to them: Peace be to you. And when
he had said this, he shewed them his handes, and
side. The Disciples therfore were glad, when they
saw our Lord. He said therfore to them againe:
Peace be to you. As my Father hath sent me, I also
doe send you. When he had said this, he breathed
vpon them, and he said to them: Receiue ye the
Holic

v. 15.

Luc
v. 3
45
4.2

Mat
v. 11

Holie Ghost: whose sinners you shal forgeue, they are forgiven them: & whose you shal retheyne, they are retheyned.] Let anie faithful person sincerly consider these few pointes in the Euangelists narration. First our Lord appearing vnto his Disciples, as yet not al of them beleuing, that he was risen from death: he not only saluted them, saying [Peace be to you] but also to make them know, that it was himselfe, & not a spirite; as they imagined [he shewed them his handes & side.] Secondly when they were

Consider well this sacred passage with the circumstances of Christs wordes & actions.

Luc. 24. fully assured, that he was risen, and visibly present
v. 37. 39. in his natural bodie amongst them [and were glad]
45. 10. 20. then with the same salutation as before [he said to them againe: Peace be to you.] Thirdly, he added this preface to that which he would now doe further vnto them, and to others, by their ministerie, saying: [As my Father hath sent me, I also do send you.] Fourthly [when he had said this, he breathed vpon them.] Fifthly explaining his intention what he meant, by this ceremonial breathing vpon them, [he said to them: Receiue ye the Holie Ghost.] Sixtly he also expressly signified, to what special vse, and purpose, he now gaue them the Holie Ghost, saying [Whose sinnes you shal forgeue, they are forgiven them, & whose you shal retheyne, they are retheyned.] Seuently therefore you see, that Christ our Lord by geuing his Apostles the Holie Ghost, in this manner of act, and wordes, gaue them power & auctoritie, as his Ministers, sent by him, to forgeue, and to retheyne sinnes. And therby it is most euident, that he made them his ministerial Iudges, in the court of conscience, and spiritual tribunal, so to absolue, or not absolue sinners, from the guilt of sinnes, that their sentence in earth, is ratified and confirmed in heauen. Eightly in this diuine ordinance is further implied, what sinners must necessarily doe on their part, to haue their sinnes forgiven,

1.

2.

3.

4.

5.

6.

7.

8.

W

that

Mat. 18.

v. 18.

Not the penitents but their Pastors, are Iudges in the cause of remitting sinnes.

And so it is a true Sacrament.

that is, to be truly penitent, submitting themselves to Christs Priestles, as his appointed ministerial Iudges, in this iudicial act, for remission of their sinnes. For otherwise their incapacitie hindereth the effect of absolution, because it is impossible, & implieth contradiction, to persist in sinne, and to be loosed from the same sinne. Al Therefore that wil haue the benefite of this Sacrament, must first be made capable therof, by performing such conditions, as are required of them: not being Iudges of their owne cause, but reparing to the Iudge, or dayned by Christ, with true repentance. Which not only consisteth in sorrow for sinnes past, but also in sincere declaration of the offences, that the Iudge may know the cause: and in their preparation of minde, to make what satisfaction is required for their faultes: which are the three partes of penance. As we touched before, and shal further proue, and declare in seuerall Articles following. Vnto which religious actes of the penitent, Priestlie absolution, being adioyned, sinnes are forgiven, by this external Ceremonie, instituted by Christ, for this very end: and therefore the same is a proper and true Sacrament of the new Testament. And as the instrumental cause, worketh the effect of remission of actual sinnes, after Baptisme, as shal also be further shewed, after the explanation of the three proposed partes of penance.

§. I.

Artic. 37.

Contrition, or (at least) Attrition, is necessarily required, as the first part of Penance.

ARTICLE 26.

What contrition is necessary to be desired by penitents.

Contrition, which is a vehement sorrow for having offended God, with loue of Gods honour, aboute al worldlie, and proper pleasure, or commoditie, and with detestation of sinne aboute al other causes,

euiles, is necessarie to be desired of al penitents. And in case Contrition be not thus perfect, at least it is necessarie to haue actual Attrition: which is a true sorow for sinne committed, because it is foule and deformed, and deserueth punishment: & that, with a resolute purpose neuer againe to committe mortal sinne: and with intention to confesse: and make satisfaction, or suffer punishment, according as the Law of God requireth. For albeit God remitteth sinnes, of his mere mercie, not for anie act, or condigne merite of sinners; yet as he geueth his grace for the merites of Christs, which no other can condignly merite: so he also requireth right disposition in the penitents, that they haue due sorow for their sinnes committed: which sorow likewise proceedeth from his gift of grace, stirring them vp to remorse, and repentance, and so is a congruent disposition to sanctifying grace, as is clearly to be heaued by examples, and testimonies, both in the old and new Testament,

At least actual
attrition is ne-
cessarie with
the Sacramēt,

2. Of Adam and Eue is already noted, that they, after their sinne, were ashamed, and feared God, were sorie for their transgression of Gods cōmandment. Contrariwise Cain wanting due sorow, & repentance, went out from the face of our Lord, & ranne into more sinne. Also innumerable other sinners, both before & after the flood, for their sinnes, wanting repentance perished: and true penitents were pardoned, and reconciled to God. For this cause Ioseph spake to his bretheren [as it wereto strangers, somewhat roughly; & put them in prison three dayes] dealing hardly with them for some time, not for reuenge of the iniurie done to himself, but to bring them into consideration of their former faultes, and so to necessarie sorow, or contrition for the same: without which, although iniuries be remitted by men: yet the offenders are not absolved

True peni-
tents obtaine
remission of
sinnes.

Impenitents
fal further into
sinnes.

Iosephs pietie
& prudence to
bring his bre-
theren to true
repentance.

God afflicted
his people to
make them
more penitent
for their sin-
nes.

before God. After some punishment of the people of Israel in the desert, for their abominable Idolatrie, worshipping the image of a calfe for God, they *Exod. 32.* were also threatned, to be left without Gods protection, and assistance; whereby they were brought *v. 4. 5. 6.* to more fruitfull repentance, and so God did not leaue them, but still protected them as before. Yet wrought not so great miracles til al those were dead, which had so greuously sinned in idolatrie, and manie murmurations [I wil not goe vp with thee (sayd God) because thou art a stiffnecked *Ch. 33. v.* people, lest perhaps I destroy thee in the way. And *Nu. 14. v.* the people hearing this very il saying, mourned: and *28. Ch. 26.* no man put on his ornaments after the custome.] In *v. 64.* like maner when this people possessed the promised land of Chanaan, they very often (manie of them) declined from God, fel to Idolatrie, were *Iudic. 4.* afflicted, then repented, and were releeced. But *v. 2. 3. &c.* alwayes by true repentance, as Moyse had premonished, saying [when thou shalt seeke the Lord thy *Deut. 4.* God, thou shalt finde him. Yet so, if thou seeke *v. 29.* him with al thy hart, & al tribulation of thy soule.]

Gods faithful
seruants some
times sinned
& reperted.

King Dauid
by word and
example inui-
teth sinners to
repentance.

3. Also the better sorte, and more faithful seruants of God, sometimes offended: & by Gods new grace repenting, sorowfully mourned. King Dauid fel into some enormous crimes, for which he much lamented. As appeareth in diuers of his Psalmes, & in other places [Dauids hart strooke him, after the *2. Reg. 24.* people was numbred, & he said to our Lord : I haue *v. 10.* sinned very much in this fact: but I pray thee Lord *2. Reg. 12.* to transference the iniquitie, of thy seruant: because I *v. 4. 9. 13.* haue done exceding foolishly.] Yet wat this sinne *14. 15. &c.* but a simple vanitie. For al his sinnes (in general, and particular) this true penitent mourned, & cried often to God for mercie [Heare me o Lord (said he) *Psal. 6. v.* because al my bones be troubled. And my soule is *3. 4.* troubled excedingly, I am afflicted, & am humbled excedingly.

- exceedingly. I rored for the groning of my hart. Lord
Pf. 37. 7. before thee is al my desire : and my groning is not
9. 10. 11. hid from thee. My hart is trubled, my strength hath
Pfal. 50. forsaken me : and the light of myne eyes is not with
7. 3. 10. me. Haue mercie on me δ God, To my hearing thou
11. 19. shalt geue ioy, and gladnes, and the bones humbled
Pfal. 118. shal reioyce. A Sacrifice to God is an afflicted spirite
7. 136. a contrite and humbled hart, δ God thou wilt not
Pfal. 129. despise. Myne eyes haue gushed forth issues of wa-
7. 2. ters : because they haue not kept thy Law. From
Pfal. 142. the depthes I haue cried to thee δ Lord : Lord heare
7. 4. my voice. My spirite is in anguish vpon me, within
 me my hart is trubled.] The fruite of which hartie
 compunction for sinne, the same Royal Prophete
Pfal. 33. testifieth, saying [Our Lord is nigh to them that
7. 19. are of a contrite hart : and the humble of sprite he
Pro. 28. wil saue.] Salomon also saith [Blessed is the man, Salomon and
other Prophe-
7. 14. that is alwayes fearful ; but he that is of an obstinate tes exhor-
Eccles. 7. minde shal fal into euil. The hart of wisemen, where also to repen-
7. 5. sadnes is : & the hart of fooles where mirth.] Other tance.
Isa. 31. Prophetes inculcate the same admoniti δ ns [Returne
7. 6. as you reuolted, depely (saith Isaia) δ children of
 Israel, Conuert, and doe penance from al your ini-
Ezec. 18. quities (saith Ezechiel) and iniquitie shal not be a
7. 30. ruine to you. You shal remember your wayes, and
Ch. 20. al your wicked deedes, in which you are polluted :
7. 43. and you shal mislike your selues, in your one sight :
 in al your malice, which you haue done.] Ioel crieth
Ioel. 2. to al sinners [Rent your hartes, and nor your gar-
7. 13. ments : and turne to the Lord your God.]
 4. Christ our Sauour, vpon occasion of temporal Our Sauour
 affliction, which fel on certaine Galileans, by the admonisheth
 crueltie of Pilate : admonished al the Iewes, to hartie al sinners to
Luc. 13. and perfect repentance, saying [Vnles you haue repent.
7. 2. 3. 5. penance, you shal al likewise perish.] S. Peter most
 seuerely admonished the Iewes, of their enormous,
 sinne, in crucifying our Lord, to moue them to
 hartie

S. Peter exhorteth penitents to be more sorrowful for their finnes.

S. Paul did willingly make offenders penitenc.

Difference of Godlie, and worldlie sorrow.

Special fruites of contrition, and sorrow for finnes.

hartie sorrow, for the same: and perceiuing manie to be compunct in hart required yet more declaration therof, saying to them [Doe penance] and this also before Baptisme: much more is hartie sorrow necessarie in the Sacrament of Penance. S. Paul of purpose, writte in such maner to the Corinthians, 2. Cor. 7. as might bring them into sorrow for their faultes. & when his purpose had effect, he acknowledged the same, and reioiced therein, saying in his other Epistle to them: [Although I made you sorie in an Epistle, it repenteth me not, and albeit, it repented me; seing that the same Epistle (although but for a time) did make you sorie. Now I am glad: not because you were made sorie, but because you were made sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. For the sorrow that is according to God, worketh penance vnto saluation, that is it able: but the sorrow of the world worketh death. For behold this very thing, that you were made sorie, according to God; how great carefulnes it worketh in you: yea defence, yea indignation, yea feare, yea desire, yea emulation, yea reuenge] Obserue here manie particular good effectes of sorrow according to God: Carefulnes, not to sinne againe: defence, against new tentations: indignation, against our selues for hauing yelded to tentatiōs: feare, of losing Gods grace: desire, to perseuere in grace: emulation, hatred of sinne: yea reuenge, by voluntarie punishment, and penance for sinne committed. The general and full effect is remission of finnes, & saluation, if it be perfect contrition, which yet includeth purpose to confesse: for so Christs ordinance requireth. And if the penitents sorrow be vnperfect: which is Attrition, the same with the Sacrament, worketh remission of finnes, & as the Apottle speaketh [Penance vnto saluation] As is further to be declared in the Articles following.

Act. 2. 7.

and this 23.

37. 38.

2. Cor. 7.

& 1. 8. 9. 10.

11.

Art. 37.

7. 10.

Con-

*Confession of al mortal finnes, is necessarie
for remission therof.*

ARTICLE. 27.

Creater and lesse finnes are distinguished, by the iudgement of most men, though certaine Stoical Philosophers singularly held opinion, that al transgressing from the right rule of reason, should be of equal enormitie; which paradoxical doctrine, al other Philosophers reiected. And the general Lawes of al Nations doe diuersly punish diuers offences; which were not iust, if al faultes were equal. Neuerthelesse certaine Sectaries of this time called Anabaptistes, incline much to the errour of the old Stoikes. And al Protestants generally hold, that al finnes are mortal: and al sinners guiltie of eternal damnation, by Gods Law, & diuine Iustice.

Most Philosophers, and Lawes of al Nations doe iudge that some finnes are greater, others lesse, against the Stoikes, and Sectaries of this time.

Mat. 5. Directly against our Sauours owne doctrine, teaching that some are guiltie of hel fire; others of

1. Cor. 3. lesse punishment [Whosoever (saith our Lord) is angrie with his brother, shal be in danger of iudgement. And whosoever shal say to his brother, Raca;

1ac. 1. v. shal be in danger of a counsell. And whosoever shal say: Thou foole; shal be guiltie of the hel of fire.]

13. 14. By which, and other textes of holic Scriptures it is evident that al finnes doe not bring the guiltie of eternal death; but such as are more greuous, doe

Ch. 3. v. 3. spirituallly kil the soule, which are therfore called mortal. of which S. Paul saith] the stipends of sinne

4. 7. 8. is death.] These necessarily require remission in this world, & so pertain to the iudicial power geuen to the Apoitles, to be practised in this Sacrament of Penance. And therfore must be made known to the

Rom. 6. Iudge, who otherwise can not geue iuridical sentence, in the cause to him vnknewen,

v. 23.

Al finnes are not mortal by Christs doctrine.

Mortal finnes must necessarily be confessed.

2. That

Conueniencie
hereof is pro-
ued by the old
Testament,
The necessitie
by Christs
Institution.

Examples be-
fore Christ.

2. That this is most conuenient, is manifest by ex-
amples, and testimonies in the old Testament, from
whence we shal first recite some special textes, and
then proue that it is necessarie by Christs Institution.
For this purpose we may againe remember, that
euen God himself, who most perfectly knoweth al
secreetes, required the expresse confession of Adam, *Gen. 3. v.*
and Eue seuerally, that they had eaten of the tree, *II. 12. 13.*
which was forbidden them. God demanded also
of Cain [Where is Abel thy brother] but he an- *Ch. 4. v. 9.*
swering peruerfly, remayned in his sinne [a rogue *12. 16.*
and vagabond vpon the earth, & went forth from
the face of our Lord.] In the written Law it was *Leuit. 4.*
commanded, to offer special Sacrifices, for special *v. 2. 3.*
sinnes, yea for offences of omission, so that by the *Ch. 5. v.*
special Sacrifices, it appeared what the faultes were. *1. 6. Ch.*
Neither thus only, but more expressly the same Law *7. v. 27.*
saith [Man, or woman, when they shal doe anie of *Num. 5.*
al the sinnes, that are wont to chance to men, and *v. 6. 7.*
by negligence haue transgressed the commandment
of the Lord, and haue offended, they shal confesse
their sinne.] King Dauid not only acknowledged
the sinnes. wherwith he was iustly charged by the
Prophet Natham; but also his other sinne of vainly *2. Reg. 12.*
numbering the people, so sowne as he was strooken *v. 13. Ch.*
with remorse for it, in his hart, confessing & saying *24. v. 10.*
[I haue sinned very much, in this fact: I haue done
exceeding foolishly.] Touching al his sinnes, wherof
he knew himself guiltie he professed plainly, that he
would confesse them, saying [I wil declare myne *Psal. 37.*
iniquitie.] And touching sinnes which he remem- *v. 19.*
bred not, or knew not in himself, but only suspected,
he prayed, saying [Who vnderstandeth al sinnes? *Psal. 18. v.*
from my secrete sinnes cleanse me o Lord, & from *13. 14.*
other mens, spare thy seruant. The sinnes of my *Psal. 24.*
youth, and myne ignorances, doe not remember o *v. 7.*
Lord.] The necessitie also of confessing sinnes, Salo-
mon

- Pro. 28.** mon teacheth, saying [He that hideth his wicked
v. 13. deedes, shal not be directed : but he that shal confesse
 and shal forsake them, shal obtayne mercie.] Those
 sinners that came to S. Iohn Baptist, wel obserued
 this rule of confession, though he had not Iurisdiction
 to absolue, the same penitents, by vertue of a Sacra-
 ment. For they did not only acknowledge themsel-
 ues sinners, or in general, that they had manie wayes
 sinned, as Protestants doe in the beginning of their
 common prayer : but also confessed their sinnes, the
Mat. 3. Euangelist saying [They went forth to him ; & were
v. 5. 6. baptized of him, in Iordan, confessing their sinnes.]
 And so did penitents at Ephe sus, as it appeareth, also
 before they were baptized : of whom S. Luke writ-
Act. 19. teth thus [Manie of them that beleued (hauiug seene
v. 18. a miracle) came confessing, and declaring their
 deedes.] Yet none of these were so much obliged
 to declare the estate of their conscience (by confes-
 sing their former deedes, and actions) as Christians
 are, which committe mortal sinnes, after Baptisme.
Heb. 6. whose ingratitude [as it were crucifying againe to
v. 6. themselues the Sonne of God, and making him a
 mockerie] must needes be chastised, and their later
 heynous sinnes, cured by more humiliation, of the
 relapsed sinners, in their reconciliation to God, by
 an other Sacrament of Penance, then was required
 in their first regeneration by the Sacrament of Bap-
Ibidem. tisme : which first Sacrament, as the same Apostle
v. 4. S. Paul teacheth, can not possibly be iterated.
Psal. 144. 3. Wherefore our B. Redemer, and Sauour, whose
v. 9. [mercie is aboue al his workes : & whose wisdom,
 and iustice inscrutable] willing stil to saue sinners,
Isa. 40. hath reserued further grace, that not once only by
v. 13. Baptisme [nor only seuen times, but seuentie times
Mat. 18. seuen times] that is how often soeuer a sinner is
v. 22. truly penitent, he may be reconciled to him, & haue
 againe remission of his sinnes. [For he is our perpet-

Other exam-
 ples since
 Christ of con-
 fession before
 Baptisme, doe
 shew that it is
 much more
 necessarie
 after Baptisme.

Christ stil re-
 serueth grace
 for remission
 of al sinnes to
 penitents.

tual Aduocate, as S. Iohn witneffeth, saying to all Christians [My litle children, these thinges I write 1. Ios. 2. to you, that you sinne not. But and if anie man shal 7. I. 2. sinne, we haue an Aduocate with the Father. Iesus Christ the iust: and he is the propiciation for our sinnes: and not for ours only, but also for the whole worlds] sinnes. Yet doth not our merciful iust Aduocate, other wise plead for our pardon, but by the ordinarie meanes, which himself hath ordained: that in the Sacrament of Penance, greuous sinners must humbly confesse al their mortal sinnes, to the Iudge. And as this obligation is iustly necessarie, so is it also very profitable for diuers good respectes, as wel for right disposition in penitents, to receiue remission of their sinnes: as for terrour, to make them more warie in their actions, considering the bond of confession, if they offend againe mortally. It diminisheth also some part of the due satisfaction, by how much it is made with more humilitie, and sorow for hauing offended Gods goodnes. And finally it is meritorious of more glorie, in eternal life. So vnspekable is Christs providence in ioyning manie benefites together. Al such sinners therefore must (if they wil be saued) make vertue of this necessitie, wherinto they haue brought themselves. For seing they are fallen into mortal infirmite, in their soules, if they wil liue againe spiritually, and so liue for euer, they must vse the necessarie designed medicine, that is they must repayre to the spiritual Phisition, designed by Christ, who only can cure sinnes: and hath ordained this meanes and remedie, that for remission therof, the guiltie persons must come to the spiritual court, doing there, that which to them pertaineth. If they beleue Christs wordes before recited, saying to his Apostles [whose sinnes you shal forgive, they shal be 1os. 20. forgiven them: and whose you shal reteyne, they 7. 23. are

Manie reasons why penitents confesse al their mortal sinnes.

- 1.
- 2.
- 3.
- 4.

are reteyned] Much more, if they obserue also, and duly consider the rest of his wordes, and actions at the same time (as is likewise recited) it is cleare, that Christ made the Apostles his ministerial Iudges, to forgeue, or to reteyne sinnes. And it is no lesse certaine, that our Sauour, ordained this meanes: for remission of sinnes, for his faithfull people, euen til the end of this world: and therefore gaue this iudicial power to others: which should succede the Apostles: & to al those, whom they, & their Successors should impart the same power, and iurisdiction, so farre as it should be enlarged or limited.

This ordinance continueth to the end of this world.

Mat. 28.
v. 20.

Ps. 4. v. 7.

3. And thus much being clearly shewed by the holie Scripture, and being manifest, both by light of reason, and by practise also of al nations, that al Iudges must first know the cause which they are to iudge, before they can rightly geue sentence (either absolue or punish) It is therefore most certaine that the penitent which desireth remission of his mortal sinnes, through Christs mercie, and redemption, must repayre to some Priest auctorised by Christs ordinance, for this purpose, a spiritual Iudge: and by plaine, and syncere confession of al his mortal sinnes, declare his conscience, so wel as he morally can, and is able. For God requireth mans good wil, & diligence such at least, as the penitent himself, would reasonably require of his seruant, or freind, in accounts for temporal goodes, and other affayres of this world. And he that wil not doe thus much, for the eternal saluation of his soule, is neither worthie nor capable of remission of his sinnes. He may perhaps say, that he is forie for his sinnes, but assuredly he is not so forie as he ought to be, who wil not in this life confesse his great sinnes to one onlie Priest, with al possible secrecie, and securitie, which shal otherwise be layed open vnto al Angels, and men, and diuels, in the general day of Iudgement to his

And therefore who soeuer wil haue remission of mortal sinne, must by confession declare the same sinne to the spiritual Iudge.

Mortal sinnes not remitted in this life shal be reuealed in the day of Iudgement.

Lut. 8.
v. 17.

to the eternal
confusion of
the wicked.

eueralting confusion, besides his other eternal torments. [The worke of euerie one shal be manifest: 1. Cor. 3. for the day of our Lord wil declare, because it shal v. 13. Ch. be reuealed in fire.] 4. v. 5.

*Venial finnes are sufficient, & conuenient mater
of Sacramental Confession. Though also
remissible otherwise.*

ARTICLE 28.

Some finnes
are venial, &
not mortal.

FOR declaration of this Article, it is first to be obserued, that some finnes are venial, not mortal. that is, not deseruing eternal death; because they doe not deprive sinners of iustice, nor make them enemies to God, nor slaues of the diuel. Of which sorte of sinners Salomon saith, that [Seuen times (that is often times) shal the iust fal, and rise againe] *Prou. 24. v. 16.* In that the iust falleth, he committeth some sinne, yet committeih not mortal sinne, for then he should lose grace, and iustice: but remaineth the childe of God, riseth againe, and is easily pardoned. [But the impious shal fal into euil] not easily rise againe; but more commonly, falleth into more sinne: because by mortal sinne he loseth iustice, & becometh impious. Christ our Lord (whose wordes touching this point, are recited in the precedent Article) plainly distinguisheth smal and great finnes, by the *Mat. 5.* diuersitie of punishments due vnto them. He that is *v. 23.* angrie (without iust cause, for some angrie is no *Psal. 4. v. 5.* sinne) is to be iudged, & punished. He that by some obscure word (as Raca) vttereth his vniust angrie, is in danger of a council, to decide what punishmēt is to be inflicted for his sinne. But he that contumeliously calleth his brother a foole: is guiltie of hel fire. Which clearly sheweth that not al finnes, but only

Ibidem.

§. 1.

Mat. 5.

v. 23.

Psal. 4.

v. 5.

See Art.
 13. 6. 6. only great finnes, deserue eternal punishment in hel.
 146. 1. v. S. Iames also teacheth that al concupiscence is not
 14. 15. sinne, but that only, which conceiueth, to witte
 which getteth consent of the mind [bringeth forth
 sinne. But sinne when it is consummate, ingendreth
 death] manifestly distinguishing, that some sinne is
 deadlie, some not. Likewise S. Iohn, not doubting
 to account himself, and other holie persons, to haue
 societie with God, & that they walked in the light:
 1. 10. 1. v. yet saith [If we shal say that we haue no sinne, we
 3. 7. seduce our selues, and the truth is not in vs.] Which
 7. 8. holie Scriptures, and manie others euidently proue,
 that al finnes are not mortal, but some of an other
 kinde: called venial.

2. Now for remission of venial finnes, although
 there be manie other meanes, of cooperating with
 Gods grace to this effect; as prayer, fasting, almes,
 a Bishops blessing, taking holie water, and euerie
 feruent act of charitie, with repentance, for the sin-
 nes committed, and purpose not to committe them
 againe: yet the cheefest, and most effectual meanes,
 is by Sacramental Confession. For seeing, this Sacra-
 ment of Penance, is directly instituted for remission
 of finnes, committed after Baptisme, and seeing, it
 washeth the soule from mortal, and greatest crimes,
 much more it cleanseth those penitents, which
 confesse also venial, & lesse offences, from which
 they are sacramentally absolved, when they are
 declared, & subiected to the spiritual Iudge, although
 the same penitents, be formerly free from al mor-
 tal sinne. And therefore it is very conuenient, that
 faithful penitents confesse such lesse faultes: as wel
 for more securitie, lest perhaps they be vnwitting
 guiltie of some secrete mortal sinne, to themselves
 vnknown, or forgotten, which in such case is im-
 plied in confession; as also for more satisfaction, of
 the temporal debt of punishment, for al finnes, at
 the

Venial finnes:
 are remitted
 by diuers
 means.

But the chee-
 fest way is by
 Sacramental
 Confession.

Reasons why
 confession of
 venial finnes
 is conuenient:
 though it be
 not necessarie.

1.

2.

3. the same time or formerly remitted: especially also for obteyning sacramental grace to resist future tentations: and for more cleansing of the soule from al spotte: reliques of sinnes, and euil habites: and
 4. for better correcting of imperfections: because [no- *Apoec. 21.*
 5. thing polluted (nor imperfection) shal enter into the v. 27.
 6. kingdom of glorie] but must be first purged. & corrected [that Christ may present to himself a glorious *Ephes. 5.*
 Church, not hauing spotte, or wrinkle, or anie such v. 27.
 thing, but that it may be holie, & vnspotted] Which
 ordinarie practise of deuout Catholiques, much frequenting this wholesome Sacrament, hauing no others, but venial sinnes to confesse, being a special worke of counsell, without precept, or necessitie, is clearly approued, and commended, by the like pious examples, & exhortations recorded in holie Scriptures.

Holie Prophe-
 tes by exam-
 ple & doctrine
 admonish al
 to wash away
 the smallest
 sinnes.

3. Ifaia a most holie Prophete said: [Woe is me because I haue held my peace, because I am a man *If. 6. v. 5.*
 of polluted lippes] Ieremie, though sanctified in his mothers wombe, yet cried [A a a, ô Lord God: *Iere. 1.*
 Behold I can not speake, because I am a childe.] Ho- v. 6.
 lie Dauid, after that his more greuous sinnes were *Psal. 50.*
 remitted, yet prayed [wash me more amply from v. 4.
 myne iniquitie, & cleanse me from my sinne.] The
 same Royal Prophete denounceth them [Blessed,
 that shal dath the litle children of wicked Babylon, *Psal. 136.*
 against the rocke.] Morally signifying that it is a v. 9.
 blessed good thing, to kil lesse sinnes, & to mortifie
 passionate il motions in themselves, by often con-
 fession, and renouation of good purpose, to amend
 al lesse faultes, therby to grow more perfect [be- *Mat. 12.*
 cause account must be rendered for euerie idle word v. 36.
 in the day of Iudgement.

The Aooftles
 doe the same

4. But if we iudge ourselues, we shal not be iudged] saith S. Paul. And S. Iames sayth, that [In ma- *1. Cor. 11.*
 nie thinges we offend al. If anie man offend not in v. 31.
 word:

- 1st. 3. v. Word: this is a perfect man.] Again where he exhorteth [to confesse our finnes, one to an other] either he admonisheth to confesse sacramentally, which is very probable, or if he iudge it profitable to acknowlege finnes, one freuid to another, without Sacrament, much more it profiteth, by the vertue of the Sacrament. S. Iohn likewise aduifeth, al euen such as haue societie with God (and consequently are free from mortal finnes) to confesse their finnes, (to witte such finnes, as consist with iustice, saying of him self, and of others, of the same holie societie, [If we shal say that we haue no sinne, we seduce our selues, and the truth not in vs. If we confesse our finnes, God is faithfull and iust, for to forgeue vs our finnes, and to cleanse vs from al iniquitie.]
1. 10. 1.
v. 3. 8. 9.

*Secresie of Sacramental confession is necessarie,
by the Law of God, & of nature.*

ARTICLE. 29.

- Wisdom increated (Christ Iesus the Sonne of God, and Sonne of man) reaching from end to end, disposing al thinges swetely] amongst his other diuine ordinances, did so institute the holie Sacrament of Penance, that albeit penitents are bond, for the remission of mortal finnes, committed after Baptisme, to confesse the same to some Priest, which hath auctoritie to absolue them, yet are not anie penitents further bond, to confesse secrete finnes, then secretely: in the eare of their ghostlie father, who is most strictly bond, by the Law of God, and of nature, and vnder most seuerer censures also of the Church, for euer to conceale the same: and in no case whatsoeuer, to reueale anie thing heard vnder the sacred seale of Sacramental Confession. For that such reuealing is vnterly vnlawfull, & contrarie to diuers necessarie vertues.
- It sufficeth by Christs ordinance, and is most conuenient to confesse secrete finnes, secretly.
2. The
- Sap. 8. v.
7. Ch. 15.
v. 1.

- Reuealing of
Sacramental
Confession
were the vio-
lation of ma-
nie vertues.
2. The vertue of Fidelitie, or trust, requireth to kepe secrete what soeuer is told, and receiued in secrete. For [he that is faithfull (saith Salomon in his Prouerbes) concealeth the thing committed of his freind.] *Prou. 11. v. 13.*
As contrariwise [He walketh fraudulently that reuealeth secretes.] And this is spokē of ciuil humane conuersation grounded in the Law of nature: and here confirmed by Diuine Scripture, which is a most sufficient obligation, if there were noother, to kepe al thinges secrete, which are only known by Sacramental Confession. Detraction also is a very detestable sinne, against the moral vertue of Iustice, and therfore iustly hated of al good men, worthily condemned by the Royal Prophete, saying [Him *Psal. 11. that secretly detraeth from his neighbour, did I v. 5.* persecute.] The Law expressely forbiddeth calumniation, al kind of vnlawful defamation, or slander saying [Thou shalt not calumniate thy neighbour.] *Leuit. 19. v. 13.* Moreouer, reuealing of Confession should not only diminish the fame of the penitent, but also would scandalize manie, & be occasion of their persisting in sinne, by hindering them from Sacramental Confession, if they were not secure of secrecie: al which scandals are against the Theological vertue of Charitie. And therfore [woe to that man, by whom the *Mat. 18. scandal cometh: It were better for him (saith our v. 6. 7.* Sauour) that a milne stone were hanged about *Mat. 9. his necke, and he were drowned in the sea.] And v. 42.* yet is the vertue of Religion a greater bond. For he that should reueale that, which he heard in Confession, besides wicked fraud, detestable detraction, iniust defamation, and damnable scandal; should also committe great sacrilege, by abusing the holic Sacrament, violating the sacred seale therof. In regard therfore of al these necessarie great vertues. Fidelitie, Iustice, Charitie, and Religion, no Priest can lawfully, for anie cause; nor in anie case, of feare,

fear of death, or of manie mens deathes, in danger of anie mischeefe, or imminent ruine, of greatest persons, or whole kingdomes, detect anie thing, which he hath heard in Sacramental Confession.

3. Which Christian doctrine is yet further confirmed by Gods special promise, made to al true penitentes, saying by his Prophete David [Blessed are they whose sinnes be couered] And more clearly by his Prophete Ezechiel [If the impious shal doe penance, from al his sinnes which he hath wrought and shal kepe al my precepts, and doe iudgement, & iustice, liuing he shal liue, and shal not dye. Al his iniquities, which he hath wrought, *I wil not remember them*: in his iustice, which he hath wrought, he shal liue.] Seing then, God himself saith, that he wil not remember a penitents former sinnes, signifying that after due repentance, they are no longer sinnes, it is clearly Gods wil, that no man whosoever, shal reueale that which he knoweth only, as he is Gods minister, and not as a mortal, and priuate, or publique person of the temporal common wealth, but [The dispenser of the Mysteries, of God (saith the Apostle, adding withal) Here now is required, among the dispensers, that a man be fond faithful.] Surely in nothing, wel imaginable, can religious fidelitie, or christian iustice, and charitie be more requisite, then in this holie Sacrament, wheron so generally dependeth the eternal saluation of soules. For if this secrecie were not strictly enioyned, manie would perhaps thinke, that Christs Law were not [a swere yoke, and light burden] & would not therupon submitte themselues vnto it: which yet they ought, though it were harder. For although this prouision of secrecie were not ordayned, yet could they not with anie reason pretend, such an excuse. For, that sinners must confesse their mortal sinnes, for remission therof, is not to be imputed to the

This doctrine is further confirmed by Gods promise.

And by S. Pauls doctrine.

And by reason.

If secrecie were not ordayned, yet Christs yoke

were not hard
but seeing it is
ordayned, his
yoke is very
swete.

If a Priest
should breake
this sacred
seale he were
therby made
also infamous
and not to be
credited.

the Law of Christ, which is full of all mercie, but to their owne wilfulnes, in falling into such sinnes. But the right & best way to be free from this bond, or burden of Confession, is not to fall into mortal sinne, for then shall you not haue any necessity, to confesse at all. But if you will confesse venial sinnes, for the causes before mentioned (wherto none is *Art. 28.* bond) or if you fall into mortal, then eueraltingly §. 2. thanke God, who of his milde mercie admitteth of secrete Confession, and so strictly bindeth his Minister to keepe it most secrete. Yea that Priest, which should be so wicked (which to this day, hath not bene heard, that euer any did) but if any should breake Gods owne seale, besides his guilt of eternal damnation, degradation from his Priestlie function, and other seuerer punishment, he should also be deprived of all credite: so that no Christian Law can take notice by such a witnes: nor any honest person is to beleue, that thing to be true, which so vnfaithfully, vniustly, vncharitably, and sacrilegiously should be reported.

Satisfaction for the guilt of sinne, & for eternal paine, is made by Christ only.

ARTICLE 30.

No other man, nor any creature, but onlie Christ, can satisfie Gods justice for the guilt of sinne. Debt is not payed, without equivalent recompence rendered, by or for the debtor, and receiued by the creditor. Mans debt incurred by sinne in respect of Gods infinite Maiestie therewith offended, is also infinite: and not only mans power, but all power also of mere creatures, is finite, and limited, & therefore vnable by any possible meanes, to satisfie Diuine Iustice, for the trespassse of transgressing his commandment. Which insufficiencie of all men, to satisfie for their sinnes, is often testified in holie

in holie Scriptures, together with the necessitie of a sufficient Redemer, to pay this debt, and to ransom mankinde, being generally captiue in sinne, and iustly subiect to eternal death. This merciful potent Redemer is Iesus Christ the Sonne of God, and Sonne of man, who in Diuine Person, assuming humane nature, hath by his temporal death, payed the price of al mens redemption, euen in rigour of iustice, which no other man, Angel, nor other creature, could possibly haue payed. As is before declared in other Articles. Wherunto we may here adde, a few other sacred textes, for better satisfaction to our Aduersaries, who vntruly charge vs, to derogate from Christs Redemption, in that we also beleue that penitents, through Christs grace so enabling them, can and must pay, or suffer temporal punishment, after that by Christ the sinne is remitted, and the eternal paine changed into temporal.

Part. 1.

Art. 15.

Part. 2.

Art. 7.

Psal. 13.

v. 1. 2. 3.

v. 6.

v. 7.

2. Concerning therefore the former point, of mans insufficiencie, to redeme himself, and necessitie of our Redemption by Christ: The Royal Psalmist, prophesying Christs Incarnation, for the redemption of mankinde, first sheweth the insufficiencie of al others, saying [There is not that doth good, no not one. Our Lord hath looked forth from heauen, vpon the children of men, to see if there be anie that vnderstandeth, and seeketh after God. Al haue declined, they are al become vnprofitable together, there is not, that doth good, no not one.] In this desolate case, he saw in propheticall spirit, that God would send a Redemer, and that through his grace some were made iust: for he saith a litle after, [Our Lord is in the iust generation: you (that are wicked) haue confounded the counsel of the poore man: because our Lord is his hope.] And then praying, that the Redemer wil come, saith [Who wil geue from Sion the saluation of Israel?] And as

Mans insufficiencie, & the necessitie of a potent Redemer is proued by holie Scriptures. By the Psalmist.

By Iſaias.

answering to his pious deſire, addeth [When our Lord ſhal haue turned away the captiuitie of his people, Iacob ſhal reioyce, and Iſrael ſhal beglad.] *Ibid.* *Pſal.* 2. 8.
 Thus the Royal Prophete in this and manie other *16. 20.*
 Pſalmes, which are wholly of Chriſt, teſtifieth this &c.
 Catholique doctrine. Iſaias likewiſe declareth the
 inſufficiencie of mans workes, without our Rede- *Iſa.* 59. v.
 mer, ſaying [There is none that doth inuocate iuſtice, 4.
 neither is there anie, that iudgeth truly: but they
 truſt in thinges of nothing, and ſpeake vanities] A
 litle after [Their webbes ſhal not be for clothing, *v. 6,*
 neither ſhal they be couered with their workes:
 their workes are vnprofitable workes:& the worke
 of iniquitie is in their handes.] So the Holie Pro-
 phete lamented, for that moſt mens workes were
 wicked: and none able to auert Gods wrath, nor to
 ſanſie for ſinnes. Then prophecieth thus of Chriſt.
 [And our Lord ſaw, that there is not a man; and he *v. 16.*
 was aſtonied, becauſe there is none to oppoſe him-
 ſelf: and his owne arme ſaued to himſelf, and his
 iuſtice it ſelf confirmed him. He is clothed with *v. 17.*
 iuſtice, as with a breſtplate; and as an helme of
 ſaluation on his head, he is clothed with garments
 of reuenge: & is couered, as with a mantel of zeale.]
 The ſame Prophete deſcribing the greivouſnes of
 our Lords Paſſiō, plainly ſheweth that he only could
 ſatiſſie the infinite debt, for mans ſinne, ſaying [He *Ch.* 53. v.
 ſurely hath borne our iniquities: and our ſorowes *4. 5. 6. 7.*
 he hath caried: and we haue thought him, as it were
 a leper, and ſtriken of God, and humbled. But he
 was wounded for our iniquities, he was broken for
 our ſinnes: the diſcipline of our peace vpon him, and
 with the waile of his ſtripe, we are healed. Al we
 haue ſtrayed, as ſheepe, euerie one hath declined
 into his owne way: and our Lord hath put vpon
 him, the iniquitie of al vs. He was offered, becauſe
 himſelf would.] Thus the Prophete. And the very
 ſame

Ch. 63. same our Lord speaketh in his owne Person, by the
 v. 1. 4. 5. same Prophete, saying [I haue troden the presse
 alone: and of the Gentiles there is not a man with
 me: I haue troden them in my furie, and haue tro-
 den them downe in my wrath: and their bloud is
 sprinkled vpon my garments: and I haue stayned
 al my rayment. For the day of reuenge (against sin-
 ne) is in my hart: the yeare of my redemption is
 come. I looked about, and there was no helper, I
 fought and there was none to ayde: and myne arme
 hath saued, and myne indignation itself hath hol-
 pen me.]

3. This therefore so mightie Conquerour, is our only
 Psal. 4. Redemer, Christ the Anointed of God, singularly
 v. 8. Heb. aboute al others. And is also [called Iesus, because he
 1. v. 9. saueth his people from their sinnes.] And [there is
 Mat. 1. not saluation in anie other (saith S. Peter) for neither
 v. 21. is there anie other name vnder heauē geuen to men,
 Luc. 1. v. wherein we must be saued.] For both Iewes and
 31. Ch. 2. Gentiles were vnder sinne, saith S. Paul, confir-
 v. 21. ming his doctrine by the wordes of the Psalmist,
 Alt. 4. euen now recited, concluding that [al haue sinned,
 v. 12. and doe neede the glorie of God. So that none but
 Ro. 3. v. Christ onlie, could satisfie for the guik of sinne. Al
 9. 10. that are iustified, are iustified gratis, by his grace, by
 v. 23. 24. the Redemption, that is in Christ Iesus, whom God
 25. hath proposed a propiciation by faith in his bloud, to
 the shewing of his iustice, for the remission of for-
 mer sinnes.] Still inculcating the same, saying [Iesus
 Ch. 4. v. Christ was deliuered vp for our sinnes. When we
 25. Ch. 5. were enimies, we were reconciled to God by the
 v. 10. death of his Sonne. As by the offence of one, vnto
 v. 18. al men to condemnation: so also by the iustice of
 one, vnto al men, to iustification of life. Who shal
 Ch. 7. v. deliuer me from the bodie of this death? The grace
 24. 25. of God by Iesus Christ our Lord. God spared not
 Ch. 8. v. his owne Sonne, but for vs al, deliuered him.
 32.

Christ our
 Redemer is
 also called
 IESVS, that
 is to say Sau-
 iour, be-
 cause he only
 is our Sau-
 our.

The Iewes not knowing the iustice of God, & seeking Ch. 10. v. to establish their owne, haue not bene subiect to the 3. 4. iustice of God. For the end of the Law is Christ, v. 5. vnto iustice to euerie one that beleueth. For Moyses wrote that the iustice, which is of the Law, the man that hath done it, shall liue in it.] The iustice of the Gal. 3. Law of Moyses going no further of it selfe, but to v. 24. saue a man from punishment by death, prescribed Mat. 28, for transgressors therof. And so [was our pedagogue v. 19. to Christ.] By al which it is certaine, that none can Io. 3. haue remission of sinnes, except they beleue in Iesus v. 1. Christ. And doe also those things, which are like- Rom. 8. wise required, for they must also be baptized; they v. 24. must hope in Christ; which is an other distinct the- 1. Cor. 13. ological vertue, of which S. Paul saith [By hope we v. 1. 2. &c. are saued] they must haue [charitie the third, and v. 13. greatest theological vertue] they [must suffer with Rom. 8. Christ, (which implieth penal workes, to be done, v. 17. or paine to be suffered) that they may also be glori- Mat. 10. fied with him.] And breefly, they must auoide v. 22. Ch. mortal sinnes; or if they fall into anie, repayre to this 24. v. 13. Sacrament, in due maner for absolution: they must 1. Cor. 7. perseuere in good life: that finally they obserue v. 19. Gods commandments. [For circumcision (with the Gal. 5. rest of Moyses Law) is nothing: and prepuce (al that v. 6. Ch. man can doe of him self) is nothing, but the obier- 6 v. 13. uation of the commandments of God.]

*Eternal punishment, due for mortal sinne, being
remitted with the sinne, there remaineth
ordinarily temporal punishment.*

ARTICLE. 31.

Three things **P**unishment due for mortal sinne, conteyneth three things: Paine of losse that is, losse of seeing God, answerable to the sinners auersion from God: The paine

Manie other
things are
required be-
sides true
faith.

paine of sense; that is, sensible torment, answerable to the sinners inordinate conuersion to creatures: and the eternitie of them both, answering to the infinitenes of mortal sinne, offending the infinite Maiestie of God: and perpetually persisting in the same malice, also after death: because the soule after this life, remaineth inflexible, according to that

ment, which is due for mortal sinnes.

Pana damni:
Pana sensus:
Eternitas v-
triusque.

Eccl. 11.
v. 3.

doctrine of Salomon [If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, there shal it be.] If therfore the soule depart from the bodie in state of grace, it is then confirmed therein, that it can not sinne anie more: if it depart in state of mortal sinne, it remaineth obstinate there in, and can neuer repent. But when mortal sinnes are remitted, the eternal punishmēt, as wel of *pana damni*, as of *pana sensus*, is changed into temporal: which temporal paine the penitent is to suffer, for particular satisfaction, that he may participate Christs abundant satisfaction, made for al mankind.

2. Against this Catholique doctrine, our Aduersaries pretend, that it derogateth from the sufficiencie of Christs Passion, arguing (as their maner is, in manie pointes of Religion) by one truth to disproue an other. For being an assured truth, that onlie Christ hath satisfied Gods iustice for al sinnes, as is shewed in the precedent Article, they would inferre thereupon, that al other satisfaction is fruitles, superfluous, and derogatorie to Christs satisfaction, as if the same were not sufficient: which is as sophistical, and false

Temporal satisfaction of penitents is conformable, not derogatorie, to Christs satisfaction for al.

a consequence, as if they should say: Christ hath redeemed al mankind, therfore it is nedeles, superfluous, and derogatorie from his Redemption, to beleue in him, to hope in him, to loue him, to be baptized, to receiue anie Sacrament; or to doe, or suffer anie thing for the loue of God: and namely it should be derogation from Christ [to suffer with him, or to take vp anie crosse (that is anie maner of ne-

Rom. 8.
v. 17.
Mat. 16.
v. 24.

Christ's satisfaction is only effectual to whom it is applied in particular.

A manifest similitude.

An answer to the Protestants reply.

Temporal death, and other penalties are inflicted vpon al men notwithstanding that Christ died for al.

of necessarie or voluntarie affliction, and to follow him.] The answer therefore (as wel to their argument, as to these other arguments, & the like) is, that Christ's Redemption, and Satisfaction, being abundantly sufficient for al mankind, is not effectual, that is, worketh not the effect of saluation in anie other, but [in al that obey him] in those to whom it is applied in particular. As if there were one most potent medicine, able to heale al sores, and to cure al infirmities in the whole world, yet should only those infirme persons be cured thereby, to whom the medicine should be applied. But a Protestant wil say, that Christ's Satisfaction is applied, by onlie faith. To this we answer. First, that these wordes: Onlie faith doth iustifie, or doth applie Christ's iustice or satisfaction to the faithful: are nowhere, in the holie Scriptures. Further we answer, that Baptisme and manie other things are also necessarie together with true faith. And that in particular, penal workes, are necessarie in al penitents, that haue committed sinne after Baptisme, we shal here proue by manie examples, & testimonies of holie Scriptures.

3. For besides temporal death inflicted vpon al men for sinne, God enioyned other penalties vpon Adam [That with much toying he should labour in the earth, al dayes of his life] and to Eue [that in trauel she should bring forth her children] and the like afflictions common to al men and women. More particularly, our Lord sending an Angel to conduct his people in the deserte, forewarned them that the same Angel should punish their offences temporally saying [he wil not forgeue, when thou hast sinned] which can not be vnderstood of the guilt of sinne, for al sinnes were remissible vpon repentance, but of the punishment due for the same. Neither did only mourning in hart, and wordes suffice, but also other external penance was required of the people,

after

Exod. 32. after that they had made, and adored a molten calf,
 v. 14. 28. for though [our Lord was pacified] yet manie were
 Ch. 33. flaine. And further [our Lord said to Moyſes: Speake
 v. 5. 6. to the children of Iſrael. Thou art a ſtiſſnecked peo-
 ple, once I ſhal goe vp in the middes of thee, & ſhal
 deſtroy thee. Now preſently, lay away thyne or-
 naments, that I may know, what to doe vnto thee.
 Therefore the children of Iſrael layde away their
 ornaments, from mount Horeb.] It was alſo or-
 dayned by the Law of Moyſes, that beſides reſtitu-
 tion of al thinges gotte by fraude, the offēder ſhould
 Ieuit. 6. [render the ſiſt part more, to whom the damage
 v. 5. 6. was done, and ſhould offer a ramme without ſpote
 in ſacrifice to God, for his ſinne.] For a general
 ſatiſfaction for al ſinnes forgotten, or vnknown
 Num. 5. [The people once euerie yeare kept the feaſt of Ex-
 v. 7. piation, faſting, & offering Sacrifice] which could
 not be meant for only admonition, or terrour, to
 auoide ſinne, but for ſatiſfaction alſo for their ſinnes,
 which the people knew not themſelues, to haue
 Ieuit. 23. committed. Likewise in particular [Marie the ſiſter
 v. 27. 28. of Moyſes & of Aaron, was not only ſtrooken with
 32. leproſie, for the ſinne of detraction, & murmuring
 Num. 12. againſt Moyſes, but alſo was ſeparated from the
 v. 14. 15. campe ſeuen dayes. [After that the people had often
 murmured againſt God, notwithstanding they were
 (at leaſt manie of them) reſtored to his fauoure by
 remiſſion of their ſinnes, yet they were temporally
 puniſhed, as it is more particularly recorded in theſe
 wordes [Forgene I beſech thee (ſaid Moyſes to our
 Num. 14. Lord) the ſinne of thy people, according to the
 v. 18. greatnes of thy mercie, as thou haſt bene propi-
 19. cious to them, ſince their going out of Egypt, vnto
 20. this place. And our Lord ſaid: I haue forgoen it,
 21. according to thy word, ſine I, and the whole earth
 22. ſhal be replenished, with the glorie of the Lord. But
 yet al the men that haue ſcene my Maieſtie, and the
 ſignes,

Likewiſe
 other parti-
 cular puniſh-
 ments were
 inflicted for
 particular
 offences.

God being
 pacified yet
 puniſhed tem-
 porally.

signes, that I haue done in Ægypt, and in the wilderness, and haue tempted me, now tenne times, neither haue obeyed my voice; they shal not see the land, for the which I sware to their fathers, neither shal anie of them, that hath detracted me behold it.] Accordingly [al that came from Ægypt about the age of twentie yeares, dyed in the wilderness, within the space of fourtie yeares, except only two, Iosue and Caleb] who were free from that sinne of murmuring, and concupiscence of flesh: for though (as the text is cleare) God had forzeuen the sinne, yet he punished them temporally. [Neither is Gods indignation against the people to be marueled at (said Moyses) wheras our Lord being angrie with me also for you said to me: Neither shalt thou enter this land.] Which he repeareth twice more, intimating that neither their great, and manie finnes, nor his owne smal finnes, were remitted without temporal punishment.

Holie mecke
Moyſes was
also tempo-
rally punished
for his offence
though it was
smal.

A particlar
example in
king Dauid.

4. An other pregnant example was in king Dauid, whose finnes being forgeuen, as the Prophete Nathan expressly declared, yet the same Prophete told him vvirhal, that he must be punished, with the death of his sonne, saying [Our Lord hath taken away thy sinne, thou shalt not dye. Neuerthelesse, because thou hast made the enemies of our Lord to blaspheme, for this thing the sonne that is borne to thee, dying shal dye.] Neither could Dauid by his voluntarie fasting weeping, praying, & lying vpon the ground, obayne the life of his childe. After his other sinne, in numbering his people, and after his hartie repentance for it, and remission thereof, he was also temporally punished [by the death of seuentie thousand men. And Dauid lifting vp his eyes, saw the Angel of our Lord standing between heauen & earth, and a sword drawn in his hand, turned against Ierusalem; & he, with the ancients, fell flatte on the

on the earth clothed in hearchoth. And Dauid said to God : Am not I he that commanded the people to be numbred, it is I that haue sinned : it is I that haue done the euil, this flocke what hath it deserued? Lord my God, let thy hand be turned, I beseech the, vpon me, and vpon my fathers house : and let not the people be stricken.] Finally [our Lord said to the Angel, that stroke the people: It is sufficient : now hold thy hand] and the same Angel commanded Gad the Prophete, to bid Dauid offer Sacrifice, which he performed accordingly.

2. Reg. 21.

v. 16.

Ibidem.

5. When Iosias the good King of Iuda, and al his people, corrected the former faultes of their predecessors, and serued God sincerely [yet our Lord was not auerted from the wrath of his great furie, wherewith his furie was wrath against Iuda: for the prouocations, wherewith Manasses had prouoked him] although also the same king Manasses repented before his death, and [did penance exceedingly, before the God of his fathers: and earnestly praying was heard of God, and was brought againe to Ierusalem into his kingdom.] Neuertheles our Lord punished the former sinnes, and so foretold these penitents, saying [I Iuda also wil I take away from my face, as I haue taken away Irael; and I wil reiect this ciuie, which I chose Ierusalem, and the house, wherof I said: My name shal be there] which so came to passe, about twentie yeares after, when Ierusalem was taken, the Temple destroyed, and the Kinges, and people, ledde captiues into Babylon. Which kind of punishment for sinnes, holie Iudith rightly considering, iudged the peoples former sinnes, to be the cause of their present tribulations, aduising al to beare them patiently, shewing by ancient examples that impacience would increase the iust wrath of God, and patience would mitigate the same: [They that did not (saith she) reieue the tentations (or

Againe the people repenting were temporarily punished for sinnes remitted.

4. Reg. 23.

v. 2. 3. ad

v. 25.

v. 26.

Iere. 15.

v. 4.

2. Par. 33.

v. 12. 13.

14. &c.

4. Reg. 23.

v. 27.

Others were afflicted for sinnes not remitted to bring them to true repentance.

tribulations) with the feare of our Lord, & vttered *Judith. 8.* their impatience, and reproch of their murmuring *v. 24. 25.* against our Lord, were destroyed of the destroyer, *26. 27.* and perished by serpents. And we therfore, let vs not reuenge our selues for these thinges, which we *Nu. 21. v.* suffer lesse then our sinnes, but reputing the very *4. 5. 6.* punishments to be the scourges of our Lord, wherewith as seruants we are chastised, let vs thinke them to haue chanced to our amendment, and not to our destruction.]

The Prophetes generally teach that God forgueing sinnes; doth punish penitents temporally.

6. Generally al the Prophetes preached, that God being alwayes readie to forgeue al sinnes, vpon true repentance, doth not forthwith forgeue al the due punishment. [Returne vnto me saith our Lord (by *Iere. 3. v.* his Prophete Ieremie) and I wil receiue thee. *Re. 1. 12. 13.* turne o rebellious Israel, saith our Lord, and I wil *14.* not turne away my face from you : because I am holie, & I wil not be angrie for euer. But yet know thou thyne iniquitie, that thou hast transgressed against the Lord thy God. Returne o ye reuolting children, saith our Lord, because I am your husband] But touching the punishment, God also forewarned them, by the same Prophete, that he would not wholly remitte it, not only whiles they persisted incorrigible, but neither when they should repent. Nothoug also the same Prophete Ieremie should pray for them : and therfore our Lord said to him [Thou therfore pray not for this people, neither *Ch. 7. v.* take vnto thee praise, and prayer for them, & resist *16.* me not, because I wil not heare thee.] No nor [in *Ch. 11. v.* the time of their crie, & affliction] Yea [when they *14. Ch. 14.* shal fast I wil not heare their prayers : & if they shal *v. 11. 12.* offer holocaustes and viſtims, I wil not receiue them, because with sword, and famine, and pestilence I wil consume them] Not only for present or future sinnes, but for sinnes past, and forgeuen, as is *§. 5.* noted before [I wil geue them into rage to al Kingdomes

- Iere. 15.* domes of the earth (saith God) because of Manasses,
7. 4. the sonne of Ezechias the king of Iuda: for al thinges, that he did in Ierusalem. Likewise by his Prophete Ezechiel God promiseth present remission of
Ezech. 18. finnes [If the impious shal doe penance from al his
7. 21. finnes, which he hath wrought, and shal kepe al my precepts, and doe iudgement and iustice, liuing he shal liue, and shal not dye] but withal requireth that the penitent shal doe penance, and so forwards shal kepe al his precepts. Neither can a Protestant make euasion, by turning the wordes, doe penance, into simple repenting, which is only conuerting to God, without anie worke of penance, or satisfaction: for God requireth both the one and the other; & by his Prophete expresseth both, saying [Conuert, and doe penance, from al your iniquities.] Againe he saith [Behold I to thee (land of Israel) and I wil draw forth my sword out of his scabbart, and wil kil in thee, the iust, and the impious] most assuredly God doth not punish the iust eternally, but only temporally: neither would God punish anie iust man temporally, if Adam had not sinned. God stil threatned,
Ch. 20. 7. that he would punish Ierusalem, and al the people, yea though some did truly repent, and did workes
40. 41. of penance, and that he would afterwards, reduce them from captiuitie. Daniel accordingly confessing Gods iust punishment, when he vnderstood, that the captiuitie of the Israelites should be released, after seuentie yeares, and that the time was complete, he confidently prayed, in fastings, sackcloth, Prayer, fasting
Dan. 9. 7. and ashes, saying [I beseech thee, o Lord God, great sackcloth and
2. 3. 4. and terrible, which kepst covenant, and mercie to them that loue thee, and kepe thy commandments, ashes pertaine
7. 5. we haue sinned; we haue done iniquitie, we haue dealt to satisfaction
7. 6. impiously, and haue reuolted, and we haue declined from thy commandments, and iudgements, for finnes remitted.
 We haue not obeyed thy seruants, the Prophetes, that

God requireth
 both repen-
 tance and pe-
 nance.

that haue spoken in thy name, to our Kinges, to our Princes, to our fathers, and to al the people of the land.] Thus the holie Prophete in the name of the whole nation, confessed their general finnes, and euil desertes, and withal acknowledged, that iust punishment is due for the same: & that therein God sheweth his iustice, saying to God [To thee iustice, but to vs confusion of face, as is to day, to the man of Iuda, and to the inhabitants of Ierusalem, and to al Israel: to them that are nere, and to them that are farre of, in al the landes, to which thou hast cast them out, for their iniquities, in which they haue sinned against thee, O Lord to vs confusion of face, to our princes, and to our fathers, that haue sinned. But to thee, Lord our God, mercie, & propiciation] so he prayeth that God wil mitigate his iustice, with mercie, nor omite the one verue, nor the other, but to shew both [Iust (saith he) is the Lord our God, in al his workes, which he hath done] and therefore addeth in his humble prayer, that their finnes haue iustly deserved, much more punishment, nor pleading that their afflictions in the destruction of cities, and temple, and seuentie yeares captiuitie in Babylon, may be accounted sufficient satisfaction, but prayeth that God of his mercie wil accept al this in part of due punishment, and remitte the rest [For (saith he) neither in our iustifications doe we prostrate prayers before thy face, but in thy manie commiserations] In al which it is manifest, that this temporal punishment was both medicinable, to reduce the people to sincere repentance; and satisfactorie, in part of greater due debt. For both which causes Gods mercie sent afflictions, els his people must haue bene vterly destroyed. So also the Prophete Amos ascribeth it to Gods Goodnes, that temporal euils doe happen to his people, saying [Shal there be euil in the cite, which our Lord hath not

God exerci-
seth mercie
and iustice
together, in
that he both
forgueueth &
punisheth
finnes.

Affliction
bringeth to
repentance &
being suffered
with patience
is satisfactorie.

v. 7.

v. 8.

v. 14.

v. 18.

Amos 3.

v. 6.

not

- not done?] speaking of that euil, wich is called *malum pena*, the euil of paine, for otherwise, God is neuer the doer of euil, which is *malum culpa*, the euil of fault, and sinne. But punishment is sent of God
vi supra. for the good of al. And the iust doe soacknowledge it, as did the helie Prophetes. And so did the wor-
 2. *Mach.* 7. the Machabees Martyres, saying: [We suffer this
 7. 18. for our owne sakes, sinning against God, & thinges
 worthe of admiration are done is vs] said one of
 the glorious brethren. An other, which was the
 7. 32. 33. yongest likewise said: [we for our sinnes suffer
 these thinges. And if the Lord our God hath bene
 angrie, with vs a litle, for rebuke and correction,
 yet he wil be reconciled againe to his seruants.] In
 regard also, both of due punishment, and of incli-
 nation to sal againe, through il habite gotten by cu-
 stom of sinne, the wiseman admonisheth penitents
 to punish themselves with daylie care, and feare,
Ecclesi. 5. saying [Of sinne forgiven be not without feare. If
 7. 5. thou hold not thyself instantly in the feare of our
 Lord, thy house shal quickly be subuerued. As in the
Ch. 27. 7. shaking of a sieue, the dust wil remaine: so the per-
 4. 5. plexitie of a man (the intricate discourse of the
 mind) in his cogitations] instructing vs in the for-
 mer place to haue iust feare, because sinnes forgiven
 must be punished: and in the other place, to feare
 and warch, lest we sal againe.
 7. Of the new Testament few textes may here
 suffice, because the old Testament hath yielded good
Artic. 33. store: and there wil be also occasion to recite some
 more, touching the special kindes of penal satisfac-
 torie workes. For here we only shew, that tempo-
 ral punishment remaineth due, and is inflicted, after
 the remission of sinnes, as wel for amendment, as
 for satisfaction. S. Iohn Baptist in his preaching to
 penitents, willed them, that seing they had learned
 to flee the danger of eternal punishment (which he
 calleth

Holie Martyrs
 accept their
 afflictions as
 temporal pun-
 ishments for
 former sinnes.

Alare to mor-
 tifie them-
 selves.

S. Iohn Bap-
 tist exhorted
 penitents to
 doe penance.

callesthe wrath to come) to doe temporal penance (which he calleth the fruite of penance) saying [Ye vipers brood, who hath shewed you to flee, from *Matt. 3. 7.* the wrath to come? Yeld therfore fruite worthie of *7. 8. 10.* penance. Euerie tree therefore that doth not yeld good fruite, shal be cut downe, & cast into the fire]

Our Saviour
preached the
same.

The same did our Saviour also preach, saying [Doe *Ch. 4. 7.* penance: for the kingdome of heauen is at hand] *17.*

The kingdom of heauen is purchased by Christ, for al his true seruants, but to enioy it, they must doe penance. And now in the time of grace, as it is more

And S. Paul

inculcath
and vrgeth
Christians to
die the very
same.

fruitful, so it is no lesse necessarie. Els it brideth a new sinne of negligence: as S. Paul warneth the Corinthians [we helping doe exhorte (saith he) that *2. Cor. 6.* you receiue not the grace of God in vaine. For he *v. 1. 2.* saith: In time accepted haue I heard thee, and in the *1st. 49.* day of saluation, haue I holpen thee. Behold now *v. 8.* the time acceptable, behold now is the day of saluation.]

In the same Epistle he threatned some; that himself should be forced to punish them, not only that did persist in their sinnes, but also those that did not requisite penance. [I feare (saith he) lest when *2. Cor. 12.*

I come, I finde you not such as I would, and that I *v. 20. 31.* be found of you, such a one as you would not. Lest

againe God humble me among you, and I mourne manie of them, that sinned before, & haue not done penance, for the vncleanes, and fornication, and in continencie, that they haue committed.]

The Christians at Ephesus not only [confessed their deedes] *Act. 19.* their particular sinnes, but in way of satisfaction, *v. 18.*

burnt naughtie Bookes, of Magike and sorcerie, in presence of manie, in detestation of former offences: for though al peril of corrupting others, and of abusing the same bookes, by anie afterwards, might haue bene auoyded by defacing; and spoyling them, sauing some part of the damage, being [of great *v. 19.* price, of fiftie thousand pence] nere about two

hundred

- hundred fiftie poundes, yet they burned al for edification to the Church, and satisfaction to God. S. Paul againe admonished other Christians, to be alwayes readie to doe, and to suffer penance for their sinnes, seing Christ our Lord suffered exceeding much.
- Heb. 12.** [Thinke diligently (saith he to the Hebrewes) vpon him, which lusteyned of sinners, such contradiction against himself, that you be not wearied, fainting in your mindes. For you haue not yer resisted vnto blood, repugning against sinne, and you haue forgotten the consolation, which speaketh to you: as it were to children (not to enemies) saying: My sonne, neglect not the discipline of our Lord: neither
- Prov. 3.** be thou wearied, whiles thou art rebuked of him. For whom our Lord loueth he chasticeth, and as a father in the sonne, he pleaseth himself, and he scourgeth euerie childe, that he receiueth. Perseuere
- v. 7.** ye in discipline. As vnto children doth God offer himself vnto you; for what sonne is there, whom the father doth not correct? But if you be without discipline wherof al (children) be made partakers, then are you bastards, and not children.] These termes, Discipline, rebuketh, correcteth, chasticeth, scourgeth, doe presuppose sinnes past, corrected, and remitted; nor obstinacie in sinne; for in this state, sinners are not children, but enemies. And al these sacred textes inuincibly declare, that some penalties, and punishments remaine, after that sinnes are forgiuen. Christs satisfaction is most sufficient, but for application, compassion, and cooperation is also required. Neither doth Gods inflicting of punishment a warrant penitents, to endeavour nothing at al for Christ in the Apocalyps maketh the contrarie conclusion, and inference [Whom I loue, I doe rebuke, and chastise: Be zelous therefore, and doe penance.]
- Apor. 3.** **v. 19.**

*True penitents enabled by grace, doe satisfie
the debt of temporal punishment,
due for sinnes remitted.*

ARTICLE 32.

Being already
proued that
God requireth
that penitents
shal doe some
penance, in
part of satis-
faction, it is
necessarily
presupposed
that they can
doe it, els
God would
not require it.

Which is fur-
ther proued
by more holie
Scriptures.

Our Aduersaries, besides their obiection, that Satisfaction of penitents should be superfluous, and derogatorie to Christs Satisfaction, because he hath most abundantly satisfied for al, wherunto we haue now answered, and by holie Scriptures, evidently shewed, that penal workes are also required of penitents: they further denie it to be possible, that anie man, though iustified by Gods special grace, can make anie part of satisfaction, for sinnes formerly committed, and forgiven. To which we first briefly answer; that Christ our Sauour: whose [Yoke is sweete and burden light] requireth nothing Mat. 11. impossible of his seruants. Seing therefore it is alrea- v. 30.
dy proued, that temporal punishment remaineth due, 1. Io. 5.
and is required of penitents, after the remission of v. 3.
all sinnes, and our Aduersaries wil easily grant, that our Lord requireth nothing impossible, it is manifest that some satisfaction is possible.

2. Neuertheles we shal here further declare, by holie Scriptures, that penitents haue done, & can doe penal workes, grateful to God, and satisfactorie for their sinnes: not by mans owne power, without Gods special grace: for we are not sufficient of our selues, 2. Cor. 3.
as of our selues, to thinke anie good thing, but our v. 5.
sufficiencie is of God: yet by his gift this sufficiencie is made ours: so that, it is truly said: man is made able by Gods grace, both to thinke, and doe that which is good. Gods Grace is the principal cause, but the same excludeth not the secundarie, & partial cause

cause. The secundarie in deede, can doe nothing, without the first: & the principal doth not some good things, without the secundarie cause cooperating: *1. Cor. 15.* [Now not I (saith S. Paul) but his grace with me] not his grace (to witte in some action) without me, but with me. And so mans satisfaction is neither derogatorie to Christ, but sheweth his power and goodnes, in making mans will able to cooperate, which other wise it could not: neither is impossible, being made possible by him, that made al things. And hereby Christs Satisfaction is applied to the iust and elect; and for lacke of cooperating, is not applied to the wicked and reprobate.

3. Obserue here also, that penitents satisfaction is not an act, or worke of iustice, for no humane act, though done by Gods grace, doth render equal recompence, to the least offence, against Gods Maieslie, which is infinitie; but it is the proper act of repentance, proceeding from Gods mercie, shewed to vs, of his mere grace without our deserte, and is by him accepted, not for full payment of the debt, or for equal recompence of the offence, but because it is adioyned to Christs Satisfaction, God is herewith contented, pleased, and satisfied. For whereas it is possible amongst men, that one, euen in rigoure of iustice may repay, and render equal recompence, to an other man, for iniurie done to him: yea to an enimie exacting the vtmost due: so that such an enimie is bond to accept it. Yet is it neuer possible, for man to render equal to God, so that God should be bond to accept it, for recompence, but we alwayes neede his mercie. But whereas sometimes a man, not being possibly able to make equal recompence for trespassse, or iniurious offence done to an other man, yet doing according to his abilitie, and the other accepting his good endeavour, therewith contenteth himself, remitting the residue, no man can doubt,

Penitents satisfaction is not properly the act of Iustice, but of Penance.

Man may satisfie an other man, either according to iustice, or to his sufficient contentment, But neuer to God according to iustice, but only to his sufficient contentment.

but this is iust satisfaction, though not iust payment. Euen so in our case towards God, though man is neuer able to render equal, and so God is not bound to accept it, in respect of the penitents act, yet God benignly accepting it in respect of Christs satisfaciō, mans satisfaction is enabled by Christs, and so becometh sufficient to God, our merciful Creditor, for sinnes mercifully remitted.

King Dauids
desire to be
punished was
acceptable to
God.

4 King David without presumption, both lawfully, & fruitfully prayed that the punishment, which
fel on his people, might fall vpon himself and his fa-
chers house. Which his desire God so accepted, that
he commanded the Angel to strike no more, saying
[It is sufficient, now hold thy hand: And the Angel
commanded Gad the Prophete, to tel David in the
name of our Lord, that he should goe vp and builde
an Altar to our Lord God, in the floore of Ornan the
Iebusite] which he performed, paying for the place
six hundred sicles of gold, for [I may not (said he
to Ornan) take it from thee, and so offer to our
Lord, Holocaustes geuen gratis. And he built
there an Altar to our Lord, and offered Holoc-
ocaustes, and Pacifiques, and he inuocated our
Lord, and our Lord heard him in fyre from heauen
vpon the Altar of Holocauste.] God declaring by
miracle, that Dauids penance was grateful, & his sat-
isfaction acceptable. Yet did not this penitent king
cease from doing penance al his life, as appeareth in
manie places: especially in his Psalmes called Peni-
tentia, where he often cried to God stil for mercie
in these, and like humblest prayers. [Lord rebuke
me not in thy furie; nor chastise me in thy wrath.
Haue mercie on me Lord, because I am weake. heale
me Lord, because al my boness be troubled. And my
soule is troubled exceeingly: but thou Lord how
long? I haue labored in my sighing: I wil euerie
night wash my bed, I wil water my couch with my
teares

Yet he ceased
not to doe
more satisfac-
toire workes
during his life
especially by
prayers, and
lamentations
for his sinnes.

Psal.
7. 3.

Psal.
7. 4.

Psal.
7. 3.

Psal.
7. 4.

Psal.
7. 2.

Psal.
7. 2.

7. 5.

7.

- Psal. 37.* *v. 3. 5.* *teare.* Because I held my peace, my bones are inter-
 terated, whiles I cried al the day. * I haue made my
 sinne knowne to thee, & myne iniustice I haue not
 hid. I said: I wil confesse against me, myne iniustice
 to our Lord: and thou hast forgiven the impietie of
 my sinne. There is no health in my flesh, at the face
 of thy wrath: my bones haue no peace, at the face
 of my finnes. I am readie for scourges, & my sorow
 is in my hart alwayes. Haue mercie on me o God,
 according to thy great mercie. Wash me more
 amply from myne iniquitie, and cleanse me from
 my sinne. Because I know myne iniquitie, and my
 sinne is before me alwayes. Because my dayes haue
 vanished as smoke: and my bones are withered, as
 a drie burnt fire brand. I am stricken as grasse, & my
 hart is withered: because I haue foregotten to eate
 my bread. For the voice of my groning, my bone
 hath cleaued to my flesh. From the dephthes I haue
 cried to thee, o Lord: Lord heare my voice. If thou
 shalt obserue iniquities o Lord: Lord who shal su-
 steine it? Enter not into iudgemēt with thy seruant:
 because no man liuing shal be iustified in thy sight.
 My spirite is in anguish vpon me; within me my
 hart is troubled.] Thus and much more, holie David
 did penance in hart, word, and worke, stil ioyning
 confident hope with penal workes, concludeth his
 prayers with desire of merciful helpe. [Deliuier me
 from myne enimies o Lord: to thee I haue fledde:
 teach me to doe thy wil: because thou art my God.
 Thou wilt bring forth my soule out of tribulation:
 and in thy mercie thou wilt destroy myne enimies.
 And thou wilt destroy al, that afflict my soule: be-
 cause I am thy seruant.] So Gods seruants merci-
 fully assisted with grace, doe satisfactorie workes of
 repentance, not of iustice. but by acceptation suffi-
 cient for satisfaction through Gods mercie.
 5. Wise Salomon in his Prouerbes inserteth this:

* Though al
 finnes are
 known to
 God, yet must
 a penitent
 confesse and
 acknowlege
 them, as accu-
 sing himself.

The iust doe
penance with
ioy.

God also re-
specteth the
voluntarie
affliction of
some wicked
men.

Much more
their penance,
that doe it
sincerely with
hartie repen-
tance.

lection; pertheyning to voluntarie, and fruitful pu-
nishment of sinne, saying [It is a ioy to the iust to doe *Prov. 21.*
iudgement; & dread to them that worke iniquitie] *v. 15.*
Yea king Achab otherwise a wicked man, wel
knew that doing of penance would mitigate Gods
iust wraih, when [Here rent his garment, & couerd *3. Reg. 21.*
his flesh with heartcloth, and fasted, and slept in *v. 27. 28.*
sackcloth, and walked casting downe his head. And *29.*
the word of our Lord came to Elias the Thesbite,
saying: Hast thou not sene Achab humbled before
me? Therefore because he hath humbled himself, for
my sake, I wil not bring in the euil in his dayes: but
in his sonnes dayes, wil I bring the euil vpon his
house.] Much more if Achab had also rent his hart *Ier. 14.*
with true contrition, he might then by adioyning *v. 12.*
penal workes to his inward sorow, haue more pa-
cified Gods wrath, seing so shorte, and vnperfect
penance obtained delay of punishment, for his great
and obstinate sinnes. King Manasse more effectually
repenting in Babylon, and [doing penance ex- *2. Par. 33.*
cedingly before the God of his fathers, desired and *v. 11. 12.*
besought God earnestly, and he heard his prayer, &
brought him againe to Ierusalem into his Kingdom]
A plaine figure of true penitents attayning possessio
of the kingdome of heauen, when sufficient satisf-
faction is made. The Niniuites beleuing Ionas, re-
pentend, and to escape destruction (which otherwise
had then fallen vpon them) did great penance, in
hope [That God would conuert, and forgeue, and *Ione. 3.*
returne from the furie of his wrath, and they not *v. 7. 8.*
perish. And God saw their workes, that they were *9. 10.*
conuered from their euil way: and did not the euil]
which he had threatned. Which manner of pe-
nance (by fasting in sackcloth) Christ commen-
ding, proposeth it for an example to be imitated: *Mat. 18.*
yea affirmeth, that their fact shal condemne others *v. 41.*
which doe not penance.

6. S. Marie Magdalen stricken with repentance for Examples of
her finnes I fel downe at the feete of our Saviour, S. Marie Ma-
gden.
begane to water his feete with teares, wiped them
with the heares of her head, and kissed his feete, &
annointed them with ointmet.] Al which our Lord
not only accepted, but also defended her fact against
the Pharisees that disdayned her: compared also her
harme and humble penance, with the Pharisees en-
tertainment of him in his house, in al respects much
preferring her deede before his. When S. Peter of And S. Peter,
humane frailtie, had denied Christ to be his Master,
going forth of Caiphas his house [he wept bitterly]
washing away his fault with bitter teares. [If we
did iudge our selues (saith S. Paul) we should not be
judged. But whiles we are iudged (temporally pu-
nished) of our Lord, we are chastised: that with this
world we be not damned.] In al things (saith he)
let vs exhibite our selues, as the Ministers of God, in
much patience, in tribulations, in necessities, in
distresses, in stripes, in prisons, in seditions, in la-
bours, in watchings, in fastings.] S. Iohn the
Apostle writeth to the Bishop of Ephesus (¶ in him
to al Bishopes, Priestes, and other persons in the like
case) that albeit he did manie good workes, had
great patience, and great zeale against heretikes, yet
[having lest his first (more abundant) charitie] for
this he must doe penance, saying: [Be mindful from
whence thou art fallen, and doe penance, and doe
the first workes. But if not (saith Christ by the penne
of his Apostle) I come to thee, and wil moue thy
candlestick out of his place, vnlesse thou doe pe-
nanca. He that hath an eare, let him heare, what
the Spirit saith to the Churches.]

S. Paul exhorteth al sinners to iudge, and punish themselves,

The same doth Christ againe by the penne of S. Iohn the Apostle,

Praying

*Praying, Fasting, & Almes deedes, are especial
satisfactorie workes, for sinnes remitted.*

ARTICLE. 33.

True faith, and
repentance
presupposed,
Prayer, Fas-
ting & Almes
deedes are
especial satis-
factorie wor-
kes.

By prayer man
conuerseth
with God.

MORE in particular the holie Scriptures doe also instruct vs, that prayer, fasting, and almes, are three especial satisfactorie workes of penance. Alwayes presupposing faith, which is the first ground, then true repentance, which is sincere remorse of conscience, for the offence of God, for the deformitie of sinne, defiling the soule, and for the punishment and separation from God, which sinne justly deserueth. And so from this faith and repentance procedeth the fruite of penal workes, done with right intention of the mind, special grace assisting, without which all mans workes, and sufferings, are dead of themselves, and insufficient. *1. 2.*

The first and cheefest of these three is Prayer, an act of the minde eleuated to God. Wherunto when Fasting, or Almes are adioyned, they serue as wings, by which prayer more effectually ascendeth into heauen. As the holie Angel Raphael testifieth, saying [Prayer is good with fasting and almes, rather then to lay vp treasures of gold,] And so devout persons doe often conioyne them all three together, especially fasting and prayer. So the Prophet Esdras by word and example directed the children of Israel, which were come from Babylon, *1. Esd. 8.* to pray that God would sette them, and their children in a right way of serving him, and withal to fast at a special times as himself hath recorded in his historie, saying [I proclaimed a fast beside the riuer Ahava, that we might be afflicted, before the Lord our God, and might desire of him a right way for vs, & our children, & al our substance. And we fasted

fasted, and besought our God hereby: and it fel out prosperously vnto vs.] Neither did they pray and fast, for Gods direction only (which was one good cause) but also for more satisfaction, for sinnes remitted, to which they were also obliged. For albeit

Ch. 9. v. 13. 15. the Prophete said to God [Thou ô God hast deliuered vs from our iniquitie] yet he saith withal, [be-

hold, we are before thee in our sinne, which two speaches must needes be vnderstood with this distinction: that God had deliuered them from the guilt of sinne, but not from al the guilt of punishment. Otherwise if you say, that they were deliuered from sinne, and yet were in the same sinne, and that in the same respect, it is a flatte contradiction:

Ch. 10. v. 1. from which al holie Scripture is most free. [Eldras therefore thus praying, and beseking, and weeping, and lying before the Temple of God, there was gathered to him of Israel, an exceding great companie of men, and wemen, and children; and the people wept with much lamentation.] To prayer also per-

2. Reg. 24. v. 18. teyne al Sacrifices for sinne, and are more properly for satisfaction, then for remission of sinnes. Because

Sacrifice is a principal kind of prayer.

2. Par. 31. v. 18. God immediatly forgueth the guilt of sinne, when the sinner is truly penitent, and his prayers, & other

Mat. 6. good workes folowing, are in way of satisfaction.

v. 12. Christ our Lord prescribed that al shal pray for remission of sinnes. Which prayer is stil to be said of euerie one, also after that his sinnes are remitted, for remission of the punishment remaining vnatisfied.

3. Fasting was directly instituted in the Law of Moytes, for satisfaction: and the feast in which it

The feast in which the Iewes did especially fast.

Lewit. 23. v. 27. 29. expiation [Vpon the tenth day of the seuenith moneth shal be the day of Expiation most solemne: and it

32. shal be called holie: and you shal afflict your soules in it, and shal offer holocaust to the Lord. Euerie

the feast of Expiation.

Nu. 19. v. 7. soule that is not afflicted this day, shal perish out of

They fasted
also vpon spe-
cial occasions.
For their sin-
nes.
For soules
deperied.

And for other
causes.

Fasting with-
out true re-
pentance hath
small or noe
fruit.

his people] which fast beganne from euening of the
ninth day, and continued al the tenth. Besides this
ordinarie fast penitent people, did voluntarily vse
fasting amongst other satisfactorie workes. So [Sa- 1. Reg. 7.
muel assembling the people together into Masphath, v. 4 5. 6.
they cast away their idols, and serued our Lord only,
and Samuel prayed for them, and they al fasted. Cer- 1. Reg. 31.
taine men of Iabes Gallaad fasted seuen dayes for v. 13.
King Saul, and his sonnes] being slaine by the Phi- 2. Par. 20.
listimes. King Iosaphat being in distresse, and feare v. 3.
of his enemies, betooke himself wholly to besech
our Lord, and proclaimed a fast to al Iuda. In the
captiuitie of Babylon, saith Ieremie the Prophete
[It came to passe, in the fifth yeare of Ioakim the 1. Ier. 36.
sonne of Iosias the King of Iuda, in the ninth mo- v. 9.
neth, they proclaimed a fast in the sight of our Lord,
to al the people in Ierusalem.] Likewise after the
captiuitie, such as had put away their vnlawful wi- 2. Esd. 9.
ues [came together in fasting, and sackcloth, & earth v. 1.
vpon them.] Tobias, Iudith, & Ester, amongst other
pious, and penal workes, fasted much, & exhorted Tob. 12.
others to fast, not only to chastise their bodies, which v. 8.
is also most godlie and necessarie, but also to pacifie Ind. 4. v.
Gods wrath prouoked by sinnes, and forgiuen. Al 8. Ch. 8.
which fasting was only acceptable in those, which v. 6.
were truly penitent, whose sinnes vpon their sin- Est. 4. v.
cere repentance, were remitted. And so fasting is
most properly for satisfaction, and not only for re-
mission of the sinne it selfe. Therfore the Prophetes
Isaias, and Zacharias earnestly admonished such as
persisted in sinne, that their fasting was not accept-
table before God, who by the same Prophetes, thus
expostulateth with such hypocrites. [Is this such Isa. 58.
a fast, as I haue chosen, for a man by the day to afflict v. 3.
his soule? Is this it, to winde thy head about like a
circle, and to spread sackcloth and ashes? Wilt thou
call this a fast, and a day acceptable to the Lord?]

Likewise

- Zach.* 7. Likewise [when you fasted, & mourned in the first,
v. 5. and seuenth moneth, for these seuentie yeares, did
Mat. 6. you fast vnto me?] Thus Christ also teacheth to
v. 16. 18. fast in synceritie, not in hypocrisie, or other sinnes. Christ also
teacheth vs
to fast with
synceritie,
not with hy-
pocrisie.
Ch. 9. 7. And fortold that his Disciples should fast in due ti-
15. mes, and right maner. And that fasting rightly [The
Luc. 5. Father of heauen wil repay thee.] Holie Anne the
v. 33. religious [widow by fastinges, and prayers serued
Luc. 2. God night and day.] S. Iohn Baptist, and his Disci- Right fasting
is an act of
religion.
v. 37. ples fasted much. In like maner, as fasting, so al
other voluntarie afflictions of the bodie, are satisfac-
Rom. 8. tory: as watching, discipline, wearing hearcloth,
v. 12. 13. traueling to holie places, kneeling, and the like [for
mortification of the flesh, that the spirite may liue.]
4. Almes deedes, & al workes of mercie, spiritual
and corporal, are also of special value, in way of
satisfaction for sinnes remitted, & doe in some sorte
dispose the person to true repentance, for remission
of sinnes. The Prophete Daniel aduised King Na-
buchodonosor, to vse this meanes for redeming of
his sinnes, saying to him: [O King let me counsel
thee: and redeme thou thy sinnes with almes, and
thyne iniquities with the mercies of the poore: per-
haps God wil forgeue thee thyne offences.] At least
such almes procureth diminution, or delay of pu-
nishment for sinnes, which the Prophete here cal-
leth, redeming of sinnes. For this King continued
twelue monethes after this, in prosperitie. Holie
Tobias knew wel the inestimable valure of almes
deedes, & therfore wholly employed himself therein
[leauing his owne dinner, that he might burie the
dead bodies of his faithful brethren, went fasting
to take away a bodie newly slaine] because [almes
(as the Angel Raphael afterwards witnessed) deli-
uereth from death, & that is it, which purgeth sinnes
and maketh to finde mercie, and life cuerlasting.]
Our Lord and Sauour teacherh vs to doe al these

Christ exhorting al to doe workes of mercie, teacheth to doe them with alacritie and sinceritie,

three special workes sincerely. Touching almes he admonisheth [Let not the left hand know what the right hand doth. That thy almes deede may be in secrete, and thy Father which seeth in secrete, wil reward thee.] Touching spiritual almes he saith; If you wil forgeue men their offences, your heauenlie Father wil forgeue you also your offenses. But if you wil not forgeue men, neither wil your father forgeue you your offenses.] Againe touching temporal almes, our Lord aduiseeth, that [he which hath two coates geue to him that hath not: and he that hath meate, let him doe likewise] Finally our Lord wil in such maner iudge the world, that euerie one of the faithfull, which beleueth in him, & shal come to the discussion of their actes, shal receiue sentence of life, or death euerlasting, as they shal be found to haue done, or not done workes of mercie, almes deedes spiritual, and corporal. [Religion cleane and vnspotted with God, and the Father is this (saith S. Iames) to visite pupils, & widowes in their tribulation: & to kepe himself vnspotted from this world.] These are the especial satisfactorie workes, for the debt of sinnes remitted. Patience also in suffering meekly, and thankfully al tribulations, worketh to the very same effect. Especially in suffering of temporal death, disgrace in the world, losse of landes, goodes, and other possessions for truth sake, for true Faith and Religion. It is Gods special goodness, to lay, or suffer afflictions, to be layde vpon the iust, that albeit they be colde, and slow to punish themselves, and to pay part of their debt to him, yet by patiently suiteyning (that which we can not escape, and auoid) some satisfaction is made, and the debt diminished, & merite also increased [Patience therfore is necessarie] saith S. Paul. And our Lord hath pronounced to al his elect, that [In your patience, you shal possesse your soules.]

And wil iudge the faithfull according as they doe, or omitte such workes.

Patient suffering is very satisfactorie.

*One may satisfie for an other, being both in
state of grace*

ARTICLE 34

EVEN as in the natural bodie, one member assisteth an other: the handes worke for the good of themselves, and al the rest; the feete susteyne the other members; the eyes direct the feete and legges where to goe; and so of the rest, each part is profitable to an other: and sometimes one member supplieth the defect, or otherwise doth the function of an other: as when the hand, or the eye, signifieth that which the tongue should speake: As also in a civil bodie, one man by commission, executeth the office of an other, payeth, satisfieth, or answereth for the debt of an other: so in the mystical bodie of Christ, which is his Church, the living members therof, may in the case of temporal satisfaction, for the debt of sinne remitted, pay or satisfie some part therof, by vertue of the communication, and participation, which is among the same members of the whole bodie. So that it be intended, & applied to that end, or purpose; and so that both parties be in state of grace. For otherwise neither the worke of anie in state of mortal sinne, is meritorious, nor satisfactorie before God, nor anie persisting in mortal sinne is capable of such benefits, but both being in spiritual life, one may satisfie for the other. As is proved by these holie Scriptures.

As in the natural, & ciuil bodie: so in the mystical, one member supplieth for an other.

*Ephes. 3.
9. 25.*

2. After that the people of Israel had made, and
Eyed. 32. adored a molten calf, God said to Moyses [I see that
8. 9. 10. this people is stiffnecked, suffer me that my furie
11. &c. may be angrie against them, and that I may destroy
14. them.] But Moyses praying for them [our Lord
was pacified from doing the euill, which he had

Moyses first
Praying that
God would
remite the
peoples sinne.

prayed afterwards for remission, or mitigation of the punishment.

And offered to suffer for them, or with them.

Holie Iudith by penal workes mitigated Gods wrath for the peoples finnes.

The Machabees Martyres did also appease Gods wrath.

spoken against his people] that is, from wholly destroying them. Yet some were punished: for [there were slaine about threethousand men.] After which [Moyse returning to our Lord, besought him to forgeue them this trespasse] that is to forgeue the residue of temporal punishment, for our Lord was pacified] already, and so had forgeuen the sinne, but not al the punishment. For this therfore Moyse now prayed: and desired rather to be punished himself, then that al due punishment should be inflicted vpon the people, saying [Either forgeue them this trespasse, or if thou doe not, strike me out of the booke, that thou hast written] What punishment this was, which Moyse in most feruent zele, desired to susteyne, for the people, is not easily explained, & pertyneth to an other point of Christian doctrine. *Part. 3.*
 But by this passage it is manifest, that Moyse could by suffering punishment, satisfie part of Gods wrath for the peoples sinne already remitted, & not sufficiently punished. Holie Iudith, by her austere life, & *Iudith. 8.*
 penal workes, wearing hearcloth, much fasting, *v. 5. 6.*
 frequent praying, auerted Gods wrath from punishing the people, as they iustly feared, and had deserved: so that for her great penance, & by her meanes, *Ch. 9. v. 1.*
 God of his mercie spared, and deliuered his people, *Ch. 13. v. 6. 7. & 8.*
 now penitent for their finnes; by her hand destroying their enimie, which being done, she willed them to render thanks, and praise to God, saying to them [Praise yee the Lord our God, who hath not forsaken them; that hope in him: and in me his handmaide he hath fulfilled his mercie, which he promised to the house of Israel: and he hath killed by my hand, the enimie of his people, this night.] *Ch. 13. v. 17. 18.*
 The constant suffering of certaine zealous Machabees, also pacified the wrath of God, by their dying, & invoking Gods mercie towards themselves, and their nation: saying [Our Lord wil behold the truth, and wil

1. Mach. 7. v. 6.

will take pleasure in vs (said the first: and another said) Our stocke is not forsaken of God. We suffer for our owne sakes, sinning against our God, and things worthie of admiration, are done in vs. For we for our sinnes, doe suffer these things. And if the Lord our God, hath bene angrie with vs a litle, for rebuke and correction; yet he will be reconciled againe to his seruants.] And considering that their deathes should helpe for satisfaction of their nation, the last and youngest of these Martyres said to the Tyrant [My bretheren having now susteyned shorte paine, are become vnder the testament of eternal life. And I, as also my bretheren, doe yelde my life, & my bodie for the Law of our fathers; inuocating God, to be propitious to our nation, quickly. But in me, and in my bretheren, shal the wrath of the Almighty cease: which hath iustly bene brought vpon al our stocke].

3. S. Paul confirmeth this doctrine, that he actions and sufferings of the liuing members of Christ, doe profite, & satisfie one for an other, when he exhorted the Christian Corinthians, to impart of their temporal goodes, to them which suffered want in Iurie; that such benefactors might mutually be made partakers of their suffering in persecutions: that as the one companie helping the other temporally, so the other might helpe them spiritually [Let in this present time (saith he) your abundance supplie their want, that their abundance also may supplie your want: that there be an equalitie.] And the same Apostle being himself in prison, doubted not to write in his Epistle to the Colossians, that he now by his sufferings, helpt to supplie that which wanted in their sufferings for themselves: first witnessing to them, that the Gospel which they had receiued by the preaching of Epaphras, is the same, which is the Gospel of the vniuersal Church; for which he

S. Paul teacheth that as some helpe others temporally, so they doe spiritually.

And that his owne sufferings did in part, supplie the want of others.

now

v. 16.

v. 18.

v. 32.

v. 33.

v. 36.

v. 37.

v. 38.

2. Cor. 8.

v. 14.

Coloss. 1.

v. 5. 6. 7.

23.

now suffered, and reioyced therin, affirmeth plainly, that they also were partakers of his suffering, euen for the same Gospel [Wherof (saith he) I Paul am made a Minister, who now reioyce in suffering for you: and doe accomplish those thinges, that want of the passions of Christ, in my flesh for his bodie, which is the Church] What more cleare wordes can be required, then these; to shew that both some suffering of temporal paines, is wanting in some members of the Church; and also that the same may be accomplished by other members? But where at first sight these wordes [those thinges that want of the passions of Christ] are more obscure, you may explaine them by the same Apostles wordes, in an other place, where speaking of his owne tribulation, and comfort therein by Christ, he calleth his owne passions, the passions of Christ, saying: [As the passions of Christ, abound in vs: so also by 2. Cor. 1. Christ doth our comfort abound] And in this very place, and in manie others, the Church is called Christs bodie. And Christ also calleth his faithful members, himself, for the most strait coniunction that is betwen him and them. So that the necessarie sense of the wordes aboue recited is, those thinges that want of the passions of Christs members, were accomplished, or in part supplied, by S. Pauls suffering. And consequently the want in some, may be supplied by others.

One hard place of holic Scripture explained by another.

Passions of the faithful are called Christs passions.

Temporal paine due for sinnes remitted, may be released by Indulgence.

ARTICLE. 35.

The doctrine of indulgences is grounded

VPon the same fundamentall doctrine, that the good workes of the iust are communicated, and participated, amongst the living members of the Church.

See part 1. Art. 43.

*Psal. 118.**v. 63.**Art. 34.*

Church, through the spiritual vnion, which al haue
 with Christ, and in him euerie one with others: is
 also grounded the doctrine of Indulgences; or Par-
 dons. As is already shewed, that one may supplie
 satisfaction for an other. The special difference is,
 that in the former case one doth actually in his in-
 tention applie his worke, or suffering (as prayer,
 fasting, discipline, going on pilgrimage, geuing
 almes, or the like) for some particular person, or
 companie: but most commonly such satisfactorie
 workes, as are abundant in Gods merciful accep-
 tation, for the person that doth them, are stored vp
 for the whole militant Church in general: and so
 perteyne to the common treasure (which is thereby
 also increased, and by Christs Satisfaction is made
 infinite) from whence is dispensed, and satisfaction
 made for the debtes of others, which by them selues
 doe not, or can not so sowe discharge the same.
 To the effectual fruite, and benefite wherof, three
 special conditions are necessarily required, and that
 they rightly concur together, which are these:
 Auctoritie, in the Dispenler of this treasure. Conue-
 nient cause mouing him to grant the pardon: and
 Capacitie in the penitent, that is to receiue it.

ded in the
 Communion
 of Saints, &
 of none thin-
 ges in the
 whole
 Church.

That Indul-
 gences may be
 effectual, are
 required, Au-
 thoritie, Cause
 & Capacitie.

3. Touching the first requisite condition, which is
 auctoritie in the geuer, it can not be in anie other but
 in the head, & cheefe squared, the Supreme spiritual
 Gouvernour, and Pastor of the militant Church. For
 to him only it must needs perteyne, to dispense the
 common treasure of the whole bodie, vnto the
 members therof. Al other Bishoppes, Pastors, or
 Prelates, and inferior subordinate Priestles, can only
 dispense, so much of this treasure, & in such maner,
 as the Supreme Dispenler assigneth, and limiteth.
 The second condition (which is convenient, and
 reasonable cause) requireth, that it be done to
 edification, and not to destruction. And so, of the

Onlie the su-
 preme Pastor
 hath power to
 grant plenarie,
 Indulgences.

Others by his
 commission.

The cause
 must be pious,
 and to edifi-
 cation.

Popes part, and likewise of others, to whom he communicateth anie part of this power, it is required, that they be faithful Dispensers, not Dissipaters; that they be not moued of humane fauoure, natural affection, partialitie, filthie lucre, lightly, rashly, or by other vnlawful motiue: but syncerly to Gods honour, spiritual profite of the Church, common good of manie, or good of such persons, as may redound to the spiritual good of others, and of them selues. As when they wil pray for others, releue the poore, or to draw men to repaire to the holie Sacraments, or by whose example others wil be stirred vp, to repentance, deuotion or other vertues, & good workes. The third condition (which is capacitie, in the parties, to whom Indulgences are granted) necessarily requireth, that they be in the state of grace, that is, free from mortal sinne. For such as persist impenitent, are subiect to euerlasting punishment, during which state, no part of due punishment can be released. But euen their venial-sinnes also, if they dye in anie mortal, by that occasion (which is called *Per accidens*) are eternally punished: because such persons are neuer rightly penitent. Neither can they therfore, being spiritually dead in sinne, participate of anie good workes, or satisfaction done by the liuing members: for that there is no spiritual influence, or communication of holie thinges, between the liuing and dead members. For the branch cut of, or otherwise dead, can receiue no iuce of life, til it be vnited, or reuiued: which is neuer possible without due repentance. But by graces returning and rightly repenting, that is, vsing the meanes ordained by Christ, for remission of mortal sinnes, then and not otherwise, they are made able to satisfie for the debt of temporal punishment, and capable of others satisfaction, and of Indulgence: performing also the conditions assigned by the geuer for this purpose.

None are capable, that persist in mortal sinne.

And the conditions assigned, must be performed in the state of grace.

3. *Practise* hereof is cleare in holie Scripture, which necessarily proueth that it is true, & found doctrine: And so we shal not nede to repete the groundes of this kinde of satisfaction practised in Gods Church, hauing declared them already in the precedent Articles. Two examples therfore may here suffice for

The same is proued by practise, testified in holie Scriptures.

Art. 25.

31. 32. 34.

Our B. Sauour on the Crosse gaue a plenary Indulgence, & free pardon, to the penitent theefe, who being truly, and hartely sorie, for his owne sinnes, with iust indignation reprehended the other theefe, for his obdurate hart, and insolent blasphemie, saying [Neither dost thou feare God,

Christ gaue a plenary pardon to the penitent theefe on the Crosse.

Lue. 23.

v. 39. 40.

41. . . .

wheras thou art in the same damnation? And we in deede iustly: for we receiue worthie of our doings; but this man (Christ our Redemer) hath done no euil] And the same penitent also humbly besought Christ our Sauour, to releue his soule, after it should be departed, when our Lord himself should be in his heauenlic kingdom (for it appeareth that he thought when Christ should be in glorie, his owne soule, should neede releefe) praying thus to him: [Lord, remember me, when thou shalt come into thy kingdom.] To which humble petition, our merciful Sauour answering, graunted more then the penitent presumed to aske, saying vnto him: [Amen, I say to thee: this day thou shalt be with me in paradise.] A most plaine, and free relaxation, not only from al his sinnes, but also from punishment due for the same after death.

v. 42.

vv. 43.

4. An other example is in the practise of S. Paul, who hauing first excommunicated a certaine incestuous sinner, and bond him to penance; afterwards released him by way of pardom, from the residue, before that al was performed. For wheras the Apostle [in the name of our Lord Iesus Christ, had deliuered the sinner to Satan, for the destruction of the flesh, that the spirite might be saued, in the day

S. Paul also gaue a pardon to a penitent Corinthian, to whom he had formerly enioyned temporal penance,

1. Cor. 5.

v. 4. 5.

of our Lord Iesus Christ.] In his other Epistle to the same people, hauing in the meane time vnderstood, that the sinner humbly proceeded in doing his enioyned penance, vpon such information, and at the request of some, he graunted relaxation. from the rest of his penance: saying [Of much tribulation, 2. Cor. 2. and anguish of hart, I wrote to you by manie teares; v. 4. not that you should be made sorie, but that you may know, what charitie I haue more abundantly towards you] shewing that as wel in punishing, as pardoning, he had great charitie toward them, and so being now to release the penitent, whom he had formerly bond, touching him, he saith: [To him v. 6. 7. that is such a one (in the case as you know) this rebuke sufficeth, that is geuen of manie: so that contrariwise you should rather pardon, & comfort him, lest perhaps such an one be swallowed vp, with ouer great sorow. For the which cause, I beseech you, that you confirme charitie toward him. For therfore also haue I written, that I may know the experiment of you, whether in al things you be obedient. And whom you haue pardoned anie thing, I also. For my self also, that which I pardoned, if I pardoned anie thing, for you in the parson of Christ: that we be not circumuented of Satan, for we are not ignorant of his cogitations.] Thus the Apostle both bond, and loosed sinners. And by this particular fact of pardoning, it may euidently be seene, that as some semed too seuer against the penitent, them the Apostle exhorted to compassion, & to confirme v. 7. 8. their charitie towards him. Others entreated for his relaxation, vnto whose request he agreed. His v. 10. authoritie he auouched to be [In the power of *Ibidem*. Christ.] The cause mouing him to remitte the rest of penance not performed, was [lest perhaps the v. 7. 11. penitent should haue bene ouerwhelmed, or swallowed vp with ouer great sorow, & because Satans cogitations

The Apostle
auouched
both his auc-
toritie, and
iust cause.

- 7 9. cogitations are subtle and cruel.] And by the way And so the
also to exercise the obedience of the faithful in con- partie being
forming their iudgements to his. The penitent also truly penitent
was now capable of pardon, having suffered rebuke did participate
7 6. with patience, and being content to suffer more, the the benefice.

*The residue of satisfaction not made in this life,
is to be fulfilled in Purgatorie: by suffering,
or by suffrages after death.*

ARTICLE 36.

Reason directeth, that delay of paying debtes, Delay of pay-
doth nothing at al discharge, nor diminish the ing debtes
debtors obliation, but more and more bindeth him diminisheth not,
to make at last due satisfaction to his creditor: which but augmenteth
happeneth especially by not paying in this life, the the obligation
temporal debt of paine for sinnes remitted. For a to pay them.

a iust soule departing from the bodie, before full satis-
faction be made, must then without more delay,
suffer much more punishment, then would haue
sufficed, whiles it was in the bodie. Because penal
workes voluntarily performed, by the penitent in
this world, whiles it is in his power to doe them, or
to differ them, are more satisfactorie, then the pu-
nishment, which is inflicted in the next world,
where it can be no longer differred. For albeit the
penitent soule doth then willingly suffer iust paine,
that it may be purged, and so come to see God, yet
this suffering is more properly called satisfassion,
then satisfaction, and for that it was not performed,
in the due, & more acceptable time, is finally exacted
with more seuerer iustice, yet stil mixed with Gods
mercie. For seing euerie smallest offence, must be
punished, and euerie mortal sinne deserueth etrenal
death;

2. Cor. 6.

v. 2.

Rom. 6.

v. 23.

Debtors
which omitt
easier meanes
of making sa-
tisfaction,
must at last
indure paine
till al be sa-
tisfied.

death; and seing God of his gooddes geueth grace of repentance to al that wil accept it, & so changeth eternal punishment into temporal: seing also the penitent by Gods further grace, may if he wil, *Art. 31.* make acceptable satisfaction, by prayers, fastings, *32. 33. 34.* almes deedes, or other good workes; may likewise be assisted herein by others; and may gaine Indulgences, for release of his debt: if be al these meanes, that which is requisite be not performed in this life, it is exceeding great mercie, that yet in time and conuenient place, the soules, which remaine in debt of temporal paine, may be purged by due punishment, *Ephes. 5.* after their parting from their bodies, and be presented immaculate to their spous Iesus Christ, and so *Apos. 21.* enioy eternal glorie, in the heauenlie Ierusalem, *v. 27.* whither nothing can enter, that is polluted with anie spotte or blemish, but must first be cleansed, purged, and made perfect.

Our Adversaries first oblation, that the word Purgatorie is not in the Scriptures.

2. Against which Catholique doctrine Protestantes seeke diuers euasions, al very friuolous. First they say, the name Purgatorie is not in al the holie Scriptures. We answer, that neither is the word Trinitie, nor Person, in that sense as Christians confesse Trinitie of Persons, in one God. Neither are Baptisme, and the Eucharist called Sacraments, in the whole sacred Bible. Yet the thinges themselves are there signified, and proued. Secondly they denie that there is anie other place for soules, departed from the bodies, but only heauen for the blessed, & hel of eternal torments, for the damned, and so they would exclude Purgatorie. But their opinion is evidently confuted by the Article of Christs descending into hel. Which is a distinct place both from *Part. 1.* heauen, and from hel of the damned. As we haue *Art. 24.* declared by manie holie Scriptures in the explication of that Article. Thirdly they would exclude *Part. 2.* Purgatorie, by denying anie temporal punishment *Art. 31.* to remaine

Secondly they denie anie other place for soules departed, but onlie heauen for the blessed, and hel for the damned.

Thirdly they denie that

to remaine due for sinnes remitted; and by denying that anie satisfaction of penitents is either necessarie, or possible to be made, by the same penitents; or by others for them; by denying also that there is anie common treasure of satisfactorie workes, with auctoritie to grant Indulgence, & so (say they) there is neither neede, nor possibilitie of Purgatorie in an other world. Al which their negatiue no faith, is confuted, and the contrarie Catholique beleefe, and doctrine manifestly proued in the next precedent Articles: for their better satisfaction, who will be satisfied in pointes of Religion, by true Christian credibilitie, according to the holie Scriptures. For our Aduersaries, which haue anie meane learning, doe easily see, that these controuersies haue special dependence, and coherence, each with others. And so the proof of the former pointes, proueth Purgatorie. And contrariwise their denial of Purgatorie, maketh them to denie al the rest. Neuertheles that there is in deede a Purgatorie: & that faithful soules departing from this world in state of grace, but not sufficiently purged; must there remaine, til satisfaction be made for their sinnes, by their suffering, or by suffrages of the Church, is further proued by these special places of holie Scripture.

3. Our B. Sauour admonishing al, to satisfie, for wronges in this life, teacheth that those which doe it not, shal be constrained, with more seueritie, when they come to the Iudge, to pay al, saying [Be at agreement with thy aduersarie betimes, whiles thou art in the way with him: lest perhaps the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the officer (to the exactour, saith S. Luke) and thou be cast into prison. Amen I say to thee: thou shalt not goe out from thence, til thou repay the last farthing, the very last mite] plainly signifying, that the last part, and parcel of the debt must,

anie punishment is due for sinne remitted: al which are proued in former Articles.

Purgatorie is further proued by our Sauours doctrine.

b Art. 32.

c Art. 34.

d Art. 35.

Psal. 90.

v. 5.

Mat. 5. v.

26. 27.

Luc. 12.

v. 58. 59.

must, and shal be payed: and then the debtor shal goe out from thence. Whereas in hel of the damned, there is no payment made, but eternal punishment neuer ended, neuer diminished, no counting of farthings, and mites: for the whole debt, and punishment stil continueth, neither shal anie be euer delivered from thence. Because from hel (of the damned) there is no redemption. [For it is the hel of *Isa. 66.* vnquenchable fire, where their worme (of conscience) dieth not, & the fire quencheth not.] Therefore *Mar. 9. v.* the place of payment, wherof our Sauour here speaketh, is a temporal, not an eternal prison. And what *Mat. 35.* other temporal prison can there be, after this life, *v. 46.* but this place of payment, by purging of soules, called Purgatorie? At another time Christ our Lord distinguishing the greater difficultie of some sinnes to be remitted, then of others, saith that some sinne shal not be forgiven [neither in this world, nor in *Mat. 12.* the world to come] Wherof it is inferred by very *v. 32.* good consequence, that some sinnes shal be forgiven after this life. And S. Marke relating this doctrine of our Sauour, that some sinne shal neuer be forgiven, calleth the same [an eternal sinne] signifying that some sinnes are eternal, and some not *Mar. 3. v. 29.* eternal.

The same is confirmed by like doctrine, in an other place.

Likewise by S. Pauls doctrine.

4. S. Paul likewise teacheth that some workes being vnperfect, shal not only be tried, but also purged by fire [The worke of euerie one shal be manifested (saith he) for the day of our Lord wil declare *1. Cor. 3. v. 13.* (in the particular iudgement of euerie one, at their death) because it shal be revealed in fire: and the worke of euerie one, of what kinde it is, the fire shal trie. If anie mans worke abide, which he built therupon (vpon Christ the foundation) he shal receiue reward. If anie mans worke burne, he shal suffer detriment: but himself shal be saued: yet so as by fire] where we see that some workes being built

v. 14.
(11.)
v. 15.

built vpon the true fundation Christ Iesus, and vpon true faith in him, are perfect, and therefore resembled by the Apostle, to [gold, siluer, and precious stones] the same suffer no detriment in the fire, but presently receive reward : & other workes being built also vpon the same fundation, are vnperfect, resembled to [wood, hay and stuble] these suffer detriment (not eternal damnation) but himself (he that hath such workes) shal be saued : yet so as by fire.] And thus according to our Sauours, and the Apostles doctrine, those shal satisfie for their debt by suffering after this life, which departing from this world in Gods fauoure and grace, had not satisfied sufficiently before.

5. An other ordinarie meanes of satisfaction, after death, in Purgatorie. besides suffering, is by the holie Sacrifice, and by other prayers, and satisfactorie workes done by others : and by application of Indulgence (which is also by the way of suffrage) offered for releefe of soules departed. For albeit they are not vnder the Iurisdiction of the militā Church, and therefore can not be absolved by the ordinarie keyes therof ; yet when satisfaction is offered for them, being in the state of grace, the same is vndoubtedly accepted, for payment of their debt, as prayers of the faithful are profitable, of one for an other in earth. And so al prayers, & other satisfactorie workes offered, by the faithful in this world, are profitable to soules, departed in state of grace : and euer so were, from the beginning of the world. As

Satisfaction is also made by Sacrifice, and other suffrages for soules in Purgatorie.

Gen. 23. is clearly gathered by the diligent [performing of Exequies
v. 3. Ch. obsequies for Sara, the wife of Abraham, for Abra- were celebra-
25. 35. 50. ham himself, for Isaac, for Iacob, for Aaron, for ted for the
Num. 20. Moyles] and others. Which Exequies was a distinct faithful soules
Dent. 34. religious office from their burial. And though some departed in
v. 8. of these holie persons, needed not prayers, after the old Testa-
their death, yet the suite therof, remained in the ment.

The Wiseman
exhorteth to
use mercie
towards the
dead.

Judas Macha-
bers caused
Sacrifice to
be offered
for souldiars
slaine in bat-
tle.

The Jewes
still pray for
the dead.

Prayer for
the dead is
inuincibly
proued by
S. Iohns
doctrine.

common treasure of satisfactorie workes, applicable
to others, which haue neded. It is also recorded, that *1. Reg. 37.*
King David, and others mourned, and fasted for *v. 12 13.*
King Saul, and his sonnes being slaine. Iesus the *2. Reg. 11.*
sonne of Sirach exhorteth al to extend their charitie *v. 12.*
towards the departed, saying [The grace of a gift is *Eccle. 7.*
in the sight of al the liuing: And from the dead stay *v. 37.*
not grace: Judas Machabeus the High Priest, and
General Captaine of Gods people, caused Sacrifice
to be offered in Ierusalem, for the souldiars slaine in
battle [because he considered, that they which had *2. Mach.*
taken their slepe, with godlines, had very good grace *12. v. 42.*
laid vp for them.] Doubles neither he, nor David, *43. 45.*
nor Abraham instituted the first office for the dead,
but obserued the godlie ancient custome of other
holie Patriarches, Priestes, and Prophetes. And the
Iewes to this day, obserue a Rite of Praying for the
dead, wheresoeuer they dwel, as in Rome, Venice,
Amsterdam, Frankford, and in other places.

6. Finally S. Iohn the Apostle, considering that
some sinners dye obstinate in their sinnes: and some
are penitent, before, or at their death; as he would
not aduise anie man, to pray for the impenitent, so
he exhorteth to pray for them, that dye penitent,
saying [He that knoweth his brother to sinne a sinne *1. Ia. 5.*
not to death, let him aske, and life shal be geuen him, *v. 16.*
sinning not to death. There is a sinne to death, for
that [I say not, that anie man aske.] By which doctrine
it is most manifest, that prayer is profitable for
some soules after this life. Wherefore hauing also
elsewhere alleaged some of these, and other textes
of holie Scriptures, concerning the communication *Part. 1.*
and participation of spirital good workes, between *Art. 44.*
the soules departed, and the faithfull in this world,
we may with al assurance conclude this pointe,
with the holie Auctor of the Booke, of Machabees,
(yea though the same Booke were not Canonical
Scripture

Scripture, as it is also proued to be) at least vpon the
 2. *Mat. 12.* other proofes we may say with him [It is therefore
 v. 46. a holie, and healthful cogitation to pray for the dead,
 that they may be loosed from finnes.] And so it is Al true peni-
 fully proued that al true penitents, through Gods tents shal be
 abundant mercie, shal be saued: but with this diffe- saued, but
 rence, that some committing in this life few and not al with
 smal finnes, and doing great, and long penance: like speede.
 others committing manie and great finnes, & doing
 very litle penance, or none at al, til the last houre
 before their death, shal al enioy eternal glorie, albeif
 not al in like measure, nor so speedily. Al shal re-
 ceieue the penie: which is their hyre. But [In my
Mat. 20. v. 2. 9. Fathers house (saith our B. Sauour) there be manie
Jo. 14. v. 2. mansions.] Those, whose workes are perfect, shal
1. Cor. 15. presently receiue reward: as S. Paul teacheth. but if
 v. 4. 42. anie mans worke burne, he shal suffer detriment,
1. Cor. 3. but himself shal be saued, yer so as by fire.] And thus
 v. 15. hauing proued that Penance is a true Sacrament, and
 declared also the three partes therof, which are
 Contrition; Confession; and Satisfaction, either in
 this life, or in Purgatorie: It resteth breesly to adde,
 some more sacred textes of holie Scriptures, in
 further confirmation of the effect of this holie Sa-
 crament.

*The proper effect of the Sacrament of Penance,
 is remission of actual finnes, after Baptisme.*

ARTICLE 37.

Amongst the general Articles of our Beliefe, ex-
 pressed in the Apostles Crede, we confesse that
 in the Church there is Remission of finnes. In the
 explication of which, and other Articles, we haue
 more particularly declared, that God onlie is the
 principal efficient cause of remission of finnes; and
 Part. 1.
 Art. 48.
 Manie lose the
 benefice of
 Christs Re-
 demption for
 Christ

lacke of application therof, by true faith and Sacraments.

Baptisme is the first ordinarie instrument of grace remitting sinne.

The Sacrament of Penance is the ordinarie instrument after Baptisme.

Sacraments of the old Testament did only signifie iustifying grace.

Christ as Man, the meritorious cause, Who by his *Part. 2.* Passion redeeming al mankind, hath payed a most *Art. 6.* sufficient, yea superabundant ransom for al; which notwithstanding is onlie effectual vnto those, to whom it is applied. As must be stil remembered, and therefore I repete it often, because manie doe lose the benefite of Christs Redemption, for lack of application therof by right faith in Christ, and of due repentance, with the vse of holie Sacraments, the *Art. 8.* proper Instruments of sanctifying grace. For first by Baptisme (which is the doore, and entrance to al Christian Sacraments) original sinne is fully washed away, and also actual sinnes committed before Baptisme. And for remission of sinnes after Baptisme the Sacrament of Penance is the ordinarie meanes. The other fve Sacraments doe also geue first grace, with remission of sinnes, if perhaps anie sinnes remaine vnwitting to the penitent: but they are directly ordained for increafe of grace, & more sanctification, not so purposly for remission of sinnes. And therefore none ought to receiue anie of those fve, knowing themselves guiltie of mortal sinne, but must first be absolved in this Sacrament of Penance; whose proper effect is the remission of sinnes committed after Baptisme. As is before declared, where *Art. 25.* we proued it to be a Sacrament. Wherunto may be here added some other particular textes of holie Scriptures, in further declaration of this so necessarie effect.

2. In the old Testament no Sacrifice, nor Sacrament had the vertue to remitte sinnes, nor to geue grace, but only to signifie the same, as geuen by God, if the persons were rightly disposed to receiue it, yet was it then fore signified, that our Redemer, in his new Testament, would both merite such grace, and conserre it by Sacraments, as by external Instruments, instituted by him for this purpose. For besides

- Art. 5. 23.* besides the old significant Sacrifices, and Sacra-
ments, as is already declared, the whole maner of Christ both
Gods proceeding from time to time, with his pecu-
liar people, foreshewed, that in the time of grace, ^{signific and}
sinnes should be remitted, not only once, to each ^{goue grace.}
one (that would receiue it) by Baptisme, but againe
and againe, so often as neede should require, by the
Sacrament of Penance, the penitent doing his en-
deuour. For as God alwayes most iust, and most
propitious, specially admonished al to walke rightly
before him, keeping his commandments, so like-
wise he admonished them, that if they sinned, his
wil is, that they be cleansed, but not without repen-
tance, and punishment, especially the relapsed. And
to bring them to repentance, he often sent them
afflictions, and so reducing them from their wicked
sinnes, releued them, and received them into new
grace. As is manifest in their written Law, and in
the Prophetes writings, and other Histories of that
people. In the Law, our Lord thus warned them,
Leuit. 26. [If you walke in my precepts, and kepe my com-
7. 3. 4. mandments, and doe them, I wil geue you raine in
their seasons, and the earth shal bring forth her
spring, & the trees shal be replenished with fruites]
and manie like temporal benefites, according to the
state of that people. Contrariwise our Lord threat-
7. 14. ned them, saying [But if you wil not heare me, nor
doe al my commandments, if you dispise my Lawes,
7. 15. and contemne my iudgements, that you doe not
those thinges, which are appointed by me, & bring
7. 16. my couenant to nothing worth: I also wil doe these
thinges to you; I shal quickly visite you with pouer-
tie, and burning heate, which shal waist your eyes,
and consume your liues: you shal sow your seede in
7. 17. vaine, which shal be deuoured of the enimies. I wil
set my face against you, and you shal fal downe be-
fore your enimies, & shal be made subiect to them,

God promised
benefites to
those that kept
his Lawes,
and threatned
punishment
to those that
transgressed,
with remissi-
on of sinnes
to the peni-
tent.

that hate you : you shal flee, when no man pursueth you. But if you wil not obey me so neither, I wil increase your chastisements seven fold for your sinnes :] And more to the same purpose, al for chastisement, to bring them to repentance, and confession of their sinnes. As it foloweth in the same place :

[They and their Children shal be afflicted vntil they confesse their owne, and their ancesters iniquities, wherby they haue preuaricated against me, & walked contrary vnto me, I also therfore, wil walke against them, and bring them into their enemies land, vntil their vncircuncised minde be ashamed :

then shal they pray for their impieties. And I wil remember my covenant, that I made with Iacob, and Isaac, and Abraham &c.] Thus we clearly see,

Gods readie wil to remitte al sinnes, but not without repentance, and confession : and to bring them therunto, Gods good providence suffered their enemies to afflict them. Which yet further Moyses repeateth,

assuring them of release and remission, when they should be truly penitent [Therfore (saith he) when

al these wordes shal be come vpon thee, the blessing or cursing which I haue sette forth before thee, and thou be touched with repentance, of thy hart, in al nations, into which our Lord thy God dispersed thee ;

and shalt returne to him, and obey his commandments, as I this day command thee, with thy children, in al thy harr, and in al thy soule : Our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee : and gather thee againe, out of al the peoples, into which he dispersed thee before.]

3. Euen as it was foresheued, so the sacred Historie reporteth al to be performed. For after the death of Iosue, vnder whom the children of Israel conquered, and possessed the promised land of Canaan

[manie did euil in the sight of our Lord, and serued Baalim,

God wil desire that sinners wil repent, punisheth them to bring them to repentance, & then remitteth their sinnes,

al these wordes shal be come vpon thee, the blessing or cursing which I haue sette forth before thee, and thou be touched with repentance, of thy hart, in al nations, into which our Lord thy God dispersed thee ;

and shalt returne to him, and obey his commandments, as I this day command thee, with thy children, in al thy harr, and in al thy soule : Our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee : and gather thee againe, out of al the peoples, into which he dispersed thee before.]

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[manie did euil in the sight of our Lord, and serued Baalim,

God wil desire that sinners wil repent, punisheth them to bring them to repentance, & then remitteth their sinnes,

The sacred Historie relate that it so hapened to

v. 18.

v. 27.

v. 39.

v. 40.

v. 41.

Deut. 30.

v. 1. 2. &c.

Indic. 2.

v. 11. 12.

Baalim. And they left our Lord the God of their fathers, that had brought them out of the land of Egypt, and folowed strange goddes, & the goddes of the peoples that dwelt round about them, and adored them, and they prouoked our Lord to anger; leauing him, and seruing Baal, and Astaroth. And our Lord being wrath against Israel, deliuered them into the handes of ransackers, who tooke them, and sold them to the enimies, that dwelt round about, neither could they resist their aduerfaries: but whether soeuer they had meant to goe, the hand of our Lord was vpon them, as he spake & sware to them, and they were vehemently afflicted.] In the meane time [God raised vp Iudges (General Captaines, & cheefe temporal Gouvernours) that should deliuer them, from the handes of the waiters, but neither would they heare them, fornicating with strange goddes, and adoring them] These Iudges, & manie with them, serued God sincerely. But for the idolatrie of the greatest multitude: the whole nation was vehemently afflicted. At last, these idolaters repen-^{this people, as Moyses had foretold them.}ting, they with the rest [cried to our Lord, who

7. 13.

7. 14.

7. 15.

Deut. 29.

7. 12.

Iudic. 2.

7. 16.

Ch. 3. v. 2.

10. 11.

raised them vp a Sauour, and deliuered them, to witte Othoniel, and the spirite of our Lord was in him, he ouerthrew the enimie, and the land rested fourtie yeares.] But the people fel againe, & againe. And were very often afflicted, at last repented, and so were releued, and restored to grace, during the times of the Iudges.

4. In like sorte when the state was changed into a Kingdom, for diuers sinnes, especially for idolatrie, the Kingdom was diuided into two kingdomes, wherof the one, greater in circuite, and number of Kinges, tribes fel presently into schisme, so into idolatrie, was at last ouerthrowne by Paganes, and made captiue to the Assirians. The other Kingdom, where the Temple was, and the High Priest, with other Priests,

The like hap-
pened in the
times of the

These things
chanced to
them in figure
& are written
for our admo-
nition, cor-
reption, and
erudition.

Gods readines
to remitte sin-
nes is further
testified by
the Prophe-
tes.

But still with
condition of
repentance,
& penance.

Priestles, continued longer, but was also made cap-
tive to the Babylonians, in which affliction, the *Baruc. 3.*
people repenting for their sinnes, were after seuentie *v. 7.*
yeares captiuitie released, and so returned into their
countrie. Now comparing together al this, as the
figure with the thing therby prefigured (for to this
very purpose S. Paul saith, the sinnes & punishments
of this old people of God [are written to our cor- *1. Cor. 10.*
reption] and admonition) it manifestly appeareth, *v. 11.*
that God is alwayes readie, & willing to remitte al
sinnes, euen Idolatrie, and whatsoever is greatest,
but not without repentance, vnto which is euer ad-
ioyned punishment, either before remission or after,
or both before and after, especially in al remissions
after the first: which wel sheweth that remission of
mortal sinnes committed after Baptisme, requireth
harder penance, and the oftener that anie so falleth,
the greater ought his penance to be, for the ingra-
titude in reciduation. But like the Sacrament of Pe-
nance hath grace sufficient, through the merites
of Christ, to remitte al, and to restore the penitents
to Gods fauoure, and to true iustice. For [God is *Heb. 13.*
the same, yesterday and today] as S. Paul saith, of *v. 8.*
Christ: euen the same merciful louing God, who
said by his Prophete Ieremie, that he wil still receive
al that sincerely returne vnto him, in due manner, as
he requireth. [It is commonly said (saith our be- *Iere. 3.*
nigne Lord) if a man put away his wife, and she de- *v. 1. 12.*
parting from him, marie an other man, wil he re-
turne to her anie more? shal not that woman be
polluted, and contaminated? But thou halt com- *Ose. 14.*
mitted fornication with manie louers, neuertheles *v. 2. Ier. 2.*
returne vnto me, saith our Lord, and I wil receive *v. 12.*
thee] And in innumerable other places holie Scrip- *Zac. 1. v. 3.*
tures testifie, that al sinnes are remissible, but alwayes *Is. 1. v. 18.*
vnderstood with this condition [If the impious shal *Ezer. 18.*
doe penance] other wise [there is no peace to the *v. 21. Is.*
impious, saith our Lord.] *48. v. 22.*

5. To

5. To this same purpose, that al which wil , may be absolved from their sinnes , our Sauour crieth

Christ inuiterh al to come vnto him. doing penance, & so promiserh them.

Mat. 11. [Come ye to me, al that labour, and are burdened, and I wil refresh you] Our Lord here promiserh

v. 28. 29. to refresh such as haue hartie sorow for their sinnes,

Mat. 7. not such as doe only [crie: Lord, Lord, but such as doe the wil of his Father.] For those that wil be

v. 21. refreshed by him, must doe that which foloweth in the next wordes [take vp his yoke vpon them, & lerne to be meeke and humble] Christs yoke is his

1. Ioan. 2. Law: which requireth [that we sinne not] and

v. 1. Ch. when we haue at anie time sinned, [to confesse our sinnes] and so he promiserh remission, by their mi-

1. v. 9. nisterie, to whom he hath geuen commission, and power to absolve: saying [whose sinnes you shal

Io. 20. v. forgeue, they are forgeuen them.] This you see, is

23. the yoke and crosse which sinners must take vp, and this is to come to him, and so he wil disburden them, and refresh them. Our Lord also teacheth that al

sinners may be receiued into Gods fauour, and be pardoned, if they wil returne in due maner, by the

Luc. 15. parable of a prodigal childe, who after a dissolute life returning penitently [when he was yet farre

v. 17. 20. of, his father saw him, and was moued with mercie, and running to him, fel vpon his neck, and kissed him] so wonderful and tender is Gods mercie to-

wards penitent sinners: neuertheles the penitent

p. 21. said [Father, I haue sinned against heauen, & before thee, I am not now worthie to be called thy sonne.

v. 22. And the father said to his seruants (so doth God our heauenlie Father say to Priestes his seruants)

Quickly bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his

v. 23. feete: and bring the fatted calf, and kil it, and let vs eate, & make merrie, signifying that with remission of sinnes, not only the first stole, of innocencie from the guilt of former sinnes, but also grace of other

The prodigal childe by manie humble actions shewed his true repentance, and receiued remission of sinnes.

vertues, abilitie to walke in Gods commandments, and capacitie to receiue more grace by other Sacraments, namely by the most blessed Sacrament of the Altar (signified by the ring, shoes, and feast) are receiued of true penitents. And although this parable is specially vnderstood of the returning of the Gentiles to God, which the Iewish nation disdaineth, yet it pertaineth also to the conuersion of all particular greatesinners, as we suppose Protestants will not denie. And it sheweth that all sinnes, so long as the sinners are in this life, if they returne by true repentance, may be remitted, & grace geuen them, by the ministerie of Gods seruants, first in Baptisme (which also, is alwayes ministered by an *Luc. 11.* other, for none can baptize themselves) and afterwards in the Sacrament of Penance. But therein *2. Pet. 2.* more penance is required, because the state of such *v. 21. 22.* sinners is worse, then it was before.

6. But some man may perhaps doubt, that certaine great sinnes, namely the sinne against the Holie Ghost, can not be forgiven; because Christ saith [He *Mat. 12.* that shal speake against the Holie Ghost, it shal not *v. 32.* be forgiven him, neither in this world, nor in the *Mar. 3.* world to come.] And S. Paul saith: [It is impossible *v. 29.* for them, that were once illuminated, haue tasted *Heb. 6.* also the heauenlie gift, and were made partakers of *v. 4. 6.* the Holie Ghost &c. and are fallen: to be renewed againe to penance] and [If we sinne willingly, after *Ch. 10. 7.* the knowlege of the truth receiued: now there is *18. 26.* not left an holie for sinnes.] Vpon which wordes, Nouatus an old heretike grounded his heresie, that none falling into anie mortal sinne, after Baptisme, could be receiued vnto mercie, or penance in the Church. And Calvin holdeth that it is impossible, for one that forsaketh his faith, and becometh an Apostate, or an Heretike, to be receiued to penance, or to Gods mercie. For answer, and explication of these,

An obiection
solued, touching
sinne
against the
Holie Ghost.
& other great
sinnes after
Baptisme.

It is euer to
be obserued,

- these, and other difficulties, which seeme to haue apparance of contradiction, to other holie Scriptures; we must necessarily obserue, that in deede there is not, neither can be anie contradiction in al the holie Scriptures. And the holie Church (the pillar and ground of truth) so vnderstandeth, and expoundeth such hard places, as the true sense of al may be verified. And so the former place importeth, that sinnes of mere malice, against the Holie Ghost, are harder to be forgiven, then sinnes of ignorance, or frailtie. As the sinne of the Pharisees, attributing the euident workes of the Holie Ghost, in casting diuels out of men, to the diuel himself, was harder to be forgiven, then the sinne of those, that only said, that Christ the sonne of man, was a glutton, a drinker of wine, a freind of the Publicans and sinners, a breaker of the Sabbath, and the like, as he is a man. And the wordes of S. Paul haue this most true sense, that if the Christian Hebrewes, to whom he then wrote, should reuolt to Iudaisme; or they, or anie other should fall into mortal sinne after Baptisme, they can not possibly be renewed to the same penance, which is in Baptisme: that is, they can not haue that first great, & large remedie applied vnto them, through anie other penance, as it was by Baptisme. Because the Sacrament of Penance, is a more painful medicine, requiring more punishment, by fasting, more praying, more particular confession, and other penal workes. And so the oblation of Christs death & passion, may stil be applied, with stricter penance, vnto the remission of anie sinnes, how great soeuer. And our Sauours word & promise, is most true & assured, which he vttered to his Apostles, saying without exception of anie sinne [Whose sinnes you shal forgive, they shal be forgiven them] & that which he said to S. Peter, & to the rest [Whatsoever you shal loose in earth, shal be loosed also in heaven.]
- that no sentence, nor word, in holie Scripture is contrarie to anie other.
- Sinnes against Christ as he is God, are more hardly, and more rarely forgiven, then sinnes committed against him, as he is Man.
- Sinnes after Baptisme can not be remitted with so little penance, as sinnes are first remitted by Baptisme.
- All sinnes, without exception, are remissible in this life, by the Sacrament of Penance,

*Extreme Vnction of the sicke, with holie Oyle,
by a Priest, is a true Sacrament.*

ARTICLE 38.

Our B Savi-
our according
to his seruants
special neede,
geueth them
his special
helpe.

So he geueth
them Extreme
Vnction in
their sicknes
tending to
death.

It is proued
by the holie
Scriptures to
be a Sacra-
ment.

CHrist our Lord louing his seruants vnto the *Iohn. 13.* end, continually sendeth to them his special v. 1. assistance, as their daylie necessities require. And so wheras in their sicknes tending to death, and departing from this world, their bodies and senses being weake, and stil decaying, their spiritual en- *1. Pet. 5.* mie alwayes desiring, and in that time most busie, v. 8. to inuegle and ouerthrow them: our merciful Sauiour hath ordayned for this our last, and most dangerous confit &, an especial Sacrament of spiritual counfort, and strength. Which consisteth in anointing with sacred oyle, those partes of the bodie, and proper instruments of senses, by which sinnes often haue accessse into the soule, as wel for more fully cleansing the faithful penitent, from al formerly contracted euil habites, and reliques of sinne, as for more strength of the minde against al new assautes, and tentations in the agonie of death: that the soule may piously depart, purged from al sinne, and strongly fortified by grace, and so haue more speedie entrance, into the Kingdom of heauen.

2. But because Protestants denie this holie Sacrament, as they doe most of the others, we shal here proue by the holie Scriptures, that this also is a true and proper Sacrament, instituted by Christ, and very profitable to Christian soules. Holie Dauid tending to old age, and weaknes of bodie, with thanks to God for his continual protection, prayed him in special maner, that he would stil defend, & strengthen him in minde, and spirite, to the last end of his *Psal. 70.* transitorie life, saying [In thee o Lord I haue hoped, v. 2. let me

- 7 5. Let me not be confounded for euer in thy iustice deli-
 6. uer me, and receiue me. Because thou art my pa-
 8. tience, o Lord: o Lord my hope from my youth:
 9. Vpon thee haue I bene confirmed from the wombe,
 10. from my mothers bellie, thou art my protector; let
 11. my mouth be filled with praise, that I may sing thy
 12. glorie: al the day thy greatnes. Reiect me not in the
 13. time of old age; when my strength shal faile, forsake
 14. me not. Because myne enemies haue said to me, and
 15. they that watched my soule consulted together, say-
 16. ing: God hath forsaken him; pursue, and take him,
 17. because there is none to deliuer] thus doe the diuils
 18. watch the time, conspire, and assaunte faithful soules
 in their greatest distresses, which the holie Prophete
 considering, procedeth in this prayer. [O God be
 not farre from me: my God haue respect to myne
 ayde. Let them be confounded, & faile, that detract
 from my soule. But I wil alwayes hope in thee. O
 God thou hast taught me from my youth, and vntil
 now: I wil pronounce thy meruelous workes. And
 vnto ancient age, & old age, o God forsake me not.]
 So the holie Psalmist prayed for himself, & also left
 this prayer in writing, as a figure, or rather a pro-
 phetic, of this so nedeful deprecatore Sacrament,
 in the Church of Christ. But more clearly Christ
 himself foresignified to his Apostles, the holie vse
 of oyle towards the sicke. For albeir the Euangelist
 doth not expressely relate our Sauours command-
 ment to them in this behalf, yet is it most certaine
 by his narration of their anointing the sicke, and
 of the miraculous effect therof, that the Apostles did
 the same vpon our Lords commission, as they also
 cast out diuels [Going forth (saith he) they pre-
 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.]
 out manie diuels: and anointed with oyle manie
 sicke: and healed them.] Yet was it not then a Sa-
 crament: for neither is it like, that those sicke per-

Prefigured
& propheci-
ed by David.

The Apostles
anointing of
the sicke with
oyle, before
Christs Passi-
on, was a
figure, and
preparation
to the Sacra-
ment of Ex-
treme Vncti-
on.

sons, whom they instructed, and miraculously healed, were baptized; neither were the Apostles at that time Priests. But this ceremonial anointing with oyle, was a manifest preparation to this Sacrament: as S. Iohns baptizing was to Christs Baptisme,

When this Sacrament was instituted is not expressed in holie Scripture.

3. When it was instituted, is not expressed in holie Scripture: but included amongst those [manie other] *Isa. 21. 7. vlt.* things, which Iesus did (as S. Iohn testifieth in the last wordes of his Gospel) and are not written in particular.] And most like it was ordayned after the

Sacrament of Penance, within the space [of those] *Act. 1. 4. 7. 3.* fourtie dayes, in which Christ appearing to his Apostles, after his Resurrection, spake with them of the Kingdom of God [to wit, concerning his Church, & things belonging therunto. For as it is certaine that no man euer could, nor can institute anie Sacrament, but Christ onlie: so it is also assured, by S.

S. Iames omitting to declare the institution of this Holie Rite, thereby sheweth that he spake of a thing already known, and so expresseth other circumstances pertaining to the practise.

Iames his promulgation, in his Catholique Epistle, written to al the faithful in the world, that before that time, this holie Rite was vsed in the Church.

Else he would not haue written in such maner, as of a thing knowen to manie, and not newly ordayned by him: but must haue declared the Author, and Institutor therof: which (as being already knowen to the Church) he omitted, admonishing al Christians, to vse it in due time, and maner: telling them the benefite therof. His wordes (adioynd to an other exhortation of praying; & singing in certaine cases)

are these [Is anie man sicke among you? let him] *Iac. 5. 7.* bring in the Priests of the Church, & let them pray 14. ouer him, anointing him with oyle, in the name of our Lord. And the prayer of faith shall saue the sicke: *7. 15.* and our Lord shall lift him vp: and if he be in sinnes, they shall be remitted him. Confesse therefore your *7. 16.* sinnes, one to an other: and pray one for an other, that you may be saued.] In this whole passage we may

7. 15.

may first obserue, though they be not the first wordes, that if the person thus annoiled [be in sinnes, they shal be remitted him] which effect of remission of sinnes, by an exterdal Ceremonie, doth inuincibly shew that it is an holie, and perfect Sacrament. In further declaration wherof, let vs also consider al the other wordes, before and after : by which other effectes, with the state of the person to be releued, the Minister, the matter, and forme of this holie Sacrament, are likewise declared. By the first wordes [Is anie man sicke among you] it is signified, that this Sacrament pertaineth only to the sicke : not to others that haue bodilie health, and competent strength to pray, and doe other spiritual exercises, for their owne soules health, and to resist the enemies assautes. Secondly we see by the Apostles wordes, that Priestes are the Ministers of this Sacrament: whom the partie diseased must desire to pray, not only for him, which might be done absent, but [ouer him] that is, in presence by him. Thirdly that the Priest, together with his prayer, must annoint him with oyle [pray ouer him, anointing him with oyle.] Fourthly the forme of this Sacrament is deprecatorie, as is euident by the wordes [let them pray ouer him.] And so the Church praïseth in administering it, by this sette forme of wordes vttered by the Priest, applying the holie oyle to the seueral partes of the bodie, where the senses haue their most proper function. As, touching the eyes he saith: [By this holie vnction, and by his most pious mercie, our Lord pardon, and forgue thee, whatsoeuer thou hast sinned by sight.] And so in like forme annoiting the other vsual partes, the special organes of the external senses. Al agreable to S. Iames his declaration, though not al expressed by him. And, that so manie partes of the bodie are annoiled (which some may perhaps imagine to be superfluous) doth nothing

By the effect
of remitting
sinnes, it is
most especi-
ally proued
to be a Sacra-
ment.

Who is to re-
ceiue it.

Who is to
minister it.
and where?

What is the
external mat-
ter of this Sa-
crament?

And what is
the forme.

An obiecti-
on is solued.

nothing at al disproue this holie action, nor hinder it, from being a perfect Sacrament. For the Priest anointing anie one part only, adioyning therewith the deprecatorie forme, with intentio there to complete the Sacrament, it is in dede complete. And may lawfully be so administered, in case of necessitie, when the sicke person is in the last extremitie, like to depart from this world, before the rest (which is otherwise required) can be performed. And therefore, whether only one part of the sicke bodie, or more partes be annoiled, here are sufficient matter, forme, minister, promise of gracious effect, and al other things requisite to a true, and perfect Sacrament. And Christs Institution is also clearly proued by the practise. For as the Apostles fact, in annoynting the sicke, presupposed Christs commission so to doe: euen so S. Iames his admonition, to vse this sacred Rite, to so great effect, presupposeth Christs Institution therof, as of a proper Sacrament: because the Apostles could not institute anie external Rite, to so great effectes. As is yet further declared in the next Article.

The Apostles
practise pre-
supposeth
Christs Insti-
tution.

Mar. 6.
v. 13.

The proper effect, is strengthening of the soule in the agonie of death; with remission of sinnes, if anie remained; & restauration to bodilie health, if it be expedient for the soule.

ARTICLE 39.

IN these wordes of the Apostle [The prayer of Iac. 5. faith shal saue the sicke : and our Lord shal lift him vp : and if he be in sinnes, they shal be remitted him] are conteyned three effectes of this holie Sacrament, one proper, & absolute; which is strengthening of the soule, in the agonie of death. An other effect

Three effectes
of this Sacra-
ment : one
common to
al Christs Sa-

v. 15.

effect is common to this Sacrament, with al other Sacraments of Christ, which is remission of sinnes conditionally, if anie remained. The third effect is also proper to this Sacrament: which is restauration of corporal health, but conditional, if the same be more expedient for the soule. Al which we shal here further explicate, and declare in order.

2. First, by these wordes [Prayer of faith] no doubt the Apostle meaneth the same prayer, whereof he spake immediatly before, to witte the Priestles prayer ioyned with the action of annoiling, & so the word and external element, that is, the forme and matter, doe ioynthly worke special effect in the sicke person, either in his soul, eor bodie, or both, signified by those wordes [shal saue the sicke.] For as in other places of holie Scripture, so here [to be made whole, and safe] sometimes signifieth both spiritual, and bodilie health, for so it is our Sauours maner [to cure men wholly] and especially the soule, which is the more principal part. And so the proper, & peculiar effect of this Sacrament, is the strengthening of the soule, with special grace and comtort, as wel to beare more patiently, the bodilie paine, and pangues of death: as to resist, and withstand the tentations of the enemie, who then most busily assaulteth the sicke, with diuers suggestions, to driue them into damnable state, or to kepe them therein: as sometimes into presumption of imagined securitie, without due repentance, & without helpe of Sacraments: sometime into desperation, & distresse of mind, without hope of Gods mercie, by aggerating the horriour of their sinnes, & terrifying them with Gods iustice. Our Lord therefore most iust, & most merciful, hath ordained this special supplie of grace, in the time of most neede, besides other holie Sacraments: that as the spiritual combate is then most dangerous, so new helpe, & succurre of more strength is afforded,

Ff

by our

craments: the
other two proper
to this.

The proper &
absolute effect
is strengthening
of the soule in
the agonie of
death,

Mat. 9.

v. 2. 6. 7.

22. Ch.

14. v. 36.

10. 7. v.

23.

by our propitious Lord, and Saujour, who [neuer 1. Cor. 10. suffereth his seruants to be tempted aboue their v. 13. strength, but geueth also fruite (or good issue) with temptation.]

An other effect is remission of sinnes, if anie remaine, and if the sicke person be attrite,

3. An other spiritual effect is expressed in these wordes [If he be in sinnes, they shal be remitted him] which is the common effect of al Christs Sacraments, that if they be worthily receiued, they remitte sinnes, geuing first grace of iustification, if the soule was not actually iust, but only disposed therto by attrition: and if the soule be iust, it is [yet *Apos. 23.* justified more] by increase of grace. These wordes *v. 11.* therefore (if there were no other prooffe) doe clearly shew (as is noted before) and inuincibly confirme, *Article.* that this is a true, and proper Sacrament. For that 38. no other Ceremonie, nor Ecclesiastical Rite, nor external signes, doe remitte al kinde of actual sinne, but only true Sacraments. And therefore the Apostle speaking generally of al such sinnes, as are committed by anie Christian after Baptisme (for to al such persons he writte his Epistle) he affirmeth plainly, that the vertue of this prayer, together with the annoiling, dorch remitte sinnes, if anie remaine in the sicke person so annoiled. By adding of which condition [if he be in sinnes] he sheweth that it is not the proper effect of this Sacrament, but that the penitent must seeke remission of his sinnes, by the Sacrament of confession: and so expressly he exhorteth in the next wordes, saying [Confesse *v. 16.* therefore your sinnes, one to an other, and pray one for an other, that you may be saued] So the circumstance of the sacred text most apparently signifieth. And if after confession, or by anie defect in confession (against the penitents wil, being willing to confesse al, if they were knowen vnto him, and in his memorie) there remaine anie sinnes, they are al remitted by Extreme vnction, whether they be mortal.

mortal or venial: for here the Apostle speaketh indefinitely without restriction.

4. The third effect expressed by the Apostle in these wordes [Our Lord shal lift him vp] is assuredly true, no lesse then the other two: but only the first is absolute, without condition, and the other two conditional. For as the effect, of remission of sinnes, which is last expressed, is conditional, if he be in sinnes: so this which is expressed in the midde place, must nedes to be vnderstood, to be also conditional; in respect of corporal health, if the same be more expedient for health of the soule. Because otherwise the lesse benefite should preiudice the greater, which can not be in Gods workes, for they are alwayes perfect in themselues. And we see by experience, that albeit some are restored to corporal health, after this Sacrament, yet manie are not; Gods prouidence ordayning to euerie one of his seruants, that which is best for them, alwayes hearing and granting the deuout prayers of the iust, though not alwayes in that senie, as they demand, yet to such effect, as his diuine wisdom knoweth to be better. For as the same Apostle teacheth [some aske, and receiue not, because they aske amisse.] And so if they should pray absolutely for corporal health, by vertue of this holie Sacrament, they should in that point pray amisse. Because we must neuer pray absolutely, for anie temporal or corporal thing, but conditionally, if it be (and so farre as it may be.) to Gods more honour, and the good of soules. As remission of sinnes is alwayes most necessarie, where they remaine: for otherwise the soule is not capable of other grace. And therefore the forme of this deprecatorie Sacrament, is a direct prayer for pardon, and remission of sinnes, which haue bene committed of the sicke person, by abuse of al, or anie of his senses. And so accordingly, as the wordes

The third effect is restoration to corporal health, conditionally if it be expedient for the soule.

We must not pray for temporal, nor corporal things, but with condition, if they be to Gods more honour, and health of soules.

signifie, it hath effect, of strengthening the soule, in the conflict before death: also remission of sinnes, if anie remained: and of corporal health, if it be best for the soule: at least of so much bodilie strength, as is necessarie for the soules health.

It beboueth al penitent Christians, being by sicknes in peril of death, to receiue this holie Sacrament of Extreme Vnction.

ARTICLE. 40.

NEcessitie in thinges possible, and of importance, bindeth vnder paine of great sinne. Vtilitie in like thinges possible, and of importance bindeth in prudence, and in some cases induceth obligation, vnder paine of other sinne, more or lesse. For so much therfore, as al the seuen Sacraments, are of *Art. 10.* great importance, we haue hitherto declared, in 11. their seuerall places, of what necessitie, and special *Art. 17.* vtilitie the former foure are: & it is also very needful *Art. 21.* to explicate the same point, touching this Sacra- *Art. 27.* ment, because it likewise pertaineth to euerie Christian penitent, in particular: and is rather more reiected, then the rest, by Protestants, who wil seme to make some shew of al the other, but none at al of Extreme Vnction. For although they haue a new deuised maner of visiting the sicke, where they allow of particular Confession of sinnes, with a prescript forme of Absolution from al sinnes, to be geuen by the Priest, which highly offendeth Puritanes: yet they neuer speake of anointing the sicke, nor deale therwith: but by diuers very frivolous obiections impugne it, neither admitting the Sacrament it self, nor anie resemblance in shew therof.

English Protestants allow of particular Confession, but not of Extreme Vnction.

1. Their first euasion from so cleare testimonie of S. Iames,

S. James, is the denial, or calling into doubt, that S. James Epistle should not be Canonical holie Scripture. Luther in plaine termes denieth it, & calleth it, *Stramineam Epistolam: & Apostolice spiritus indignam*: A straw Epistle: and vnworthie an Apostolical spirit. Some other Protestantes will only doubt of it, and so wil not admitte it, for an assured ground of prooffe in matter of faith. English Protestants doe admitte it with Calvin, to be Canonical Scripture: and so flee to other shifts. In the Bibles which they commonly read in their Churches, in stead of the word [Priestes] is Elders, of the Church (and in one Bible, Elders of the congregation) as if this annoiling of the sicke, were no Priestlie function, and that the Apostles meaning were, that ancient old men, whether they be Clergie men, or Laimen, were in this case to be called for [to pray ouer the sicke, annoiling them with oyle.] But when it is proved, that their translation is corrupt, and fraudulent (for not only both Latine & Greke texts haue Presbyteros) which they sometimes translate Priestles: but also they here auoide the word Ministers, lest it might appeare, that the Apostle meaneth Ecclesiastical persons. Againe when this sleight is also detected, they haue an other, which is a mere imagination, that the Apostle should speake, only of a miraculous maner of curing the sicke, which is long since ceased, and so no more vse therof, Which their inuention hath diuers, and great absurdities. First this glossie hath neither warrant of holie Scripture (by which they wil haue a trial made) nor is proued by Tradition (if perhaps in some case they wil repaire therunto) for neither apic holie Scripture doth witness, that this annoiling of the sicke should in time cease, & be no more in vse: neither doth Tradition helpe them: but both the Apostles promulgation of it, is in plaine and general wordes, percteyning to all times,

Their chief objections are answered. Lutherants denie S. James Epistle to be Canonical.

Other Protestants translate Elders, for Priestles.

They also pretend that the Apostle speaketh only of a miraculous gift, not of anie perpetual Rite in the Church.

Manie absurdities in this inuention.

It hath no warrant,

2. Corporal health is not the principal effect.

3. Neither al, nor onlie Priester had the gift of curing infirmities by miracles.

4. Protestants denying that anie Sacrament remitteth sinne, confesse that this external action (which they say, is no Sacrament) remitteth sinne.

Extreme Vnction is requisite for greatest benefites of soules.

times, and places of the Christian world. And by tradition it is most cleare, that in al the Church of Christ it hath bene stil in vse. Secondly it is false, and absurde to say, that al sicke persons were then directed to speake corporal health by miraculous meanes, as the principal benefite for so these glossors plainly shew that they esteeme it, in that they would haue this holic action to cease, because al are not visibly cured therby in bodie. Thirdly it is also false, and absurde to say, that either al Priestes (or Blders) generally, or they onlie, had this peculiar gift to cure sicke bodies, but some had this gift, as wel others; as Priestes, and some had no other like giftes, and not this, and some had no extraordinary giftes at al. [Al were not Apostles, al 1. Cor. 12. Prophetes, al Doctors; al did not miracles, al did not cures; al did not speake with tongues; al did not interpret:] euen so albeit Priestes were the Ministers of this Sacrament, yet they did not alwayes cure al the sicke therby. For some died shortly after, as wel in the primitiue Church, as now. Fourthly, they doe manifestly contradict their owne general doctrine denying that anie Sacrament remitteth sinnes, and are here forced to confesse that by this external action (consisting in praying, & anointing) their sinnes are remitted, to whom it is ministred: and yet denie it to be a Sacrament. What can be more absurde, then to graunt greater effect, to an other external action, that is no Sacrament, then to anie Sacrament?

3. Wherefore seing in al true diuinitie, Extreme Vnction is in dede an holic Sacrament, geuing grace and remitting sinnes, though ordinarily it be not so necessarily as without it the soule should eternally perish, yet is it necessarie in an other degree, *ad melius esse*, to the bettering of the soules estate: for more strength in the last combate against the fierce enimie.

Not

Rom. 9. 6.

Art.

Rom. 8.

y. 6.

Not to esteeme it, therfore is incredulitie: to persist in opinion that it is of smal importance, is plaine heresie: knowing it to be a Sacrament profitable for the soule, not to desire it, is great imprudence: to omitte it for anie temporal respect, is [prudence of the flesh] which is a greuous sinne: to vse no endeavour to receiue it, is grosse negligence: to refuse it, when it may be had in case requisite, is contempt. Finally in some case, as if for lacke or speech, or of perfect memorie, the penitent sicke person, can not sufficiently confesse his mortal sinnes, especially if he can not confesse anie of his sinnes at al, then in some case it is necessarie, this Sacrament is most necessarie, for procuring of more grace, and spiritual supplie of the penitents imbecillitie, to cooperate in cleansing his soule, and for remission of sinnes, if he haue only Attrition, not Contrition.

What sinnes
are incurred
by omitting
this holie Sa-
crament.

In some case
it is necessa-
rie.

Art. 16.

*Ordination of Priestes, & of other Clergimen,
is a true Sacrament.*

ARTICLE 41.

After declaration of the five Holie Sacraments, which pertain to euery faithful person, in respect of their owne particular spiritual state, we are in like maner to declare the other two, which are ordayned to the spiritual good of the whole communitie of Gods Church: which are Holie Orders, and Matrimonie. Wherefore concerning Holie Orders, we shal first shew, that it is a true and proper Sacrament, instituted by Christ. By which some are taken from the Laitie, made Clerkes, and ordained Ecclesiastical Ministers of Christ, to execute spiritual functions in the Church according to their diuers powres, of seuen distinct Orders, lesse & greates. Of which also some (of the greatest Order,

Six particular
pointes are
here proued
concerning
Holie Orders.

2. Order, which is Priesthood) are consecrated Cheefe Priestes, called Bishopes. Secondly that neuer anie man since Christs Ascension could be promoted to anie of these Orders, or be made a Clergiman, but by Ordination of the Apostles, or their Successors.
3. Thirdly that neither ought anie man to be admitted, without certaine requisite qualities. Fourthly that the principal functions, of al the seuen Orders, doe tend, to the consecration and oblation of the holie Eucharist, which onlie Priestes can performe. Fifthly, that an other function of holie Orders, is spiritually to feede, & gouerne the faithfull flocke of Christians.
6. And sixthly that the same is, in sacred subordination of one cheefe visible Superior. Al which we shal here proue in seuerall Articles.

Not onlie true Religion, but also al falsly pretended religions depute some men to spiritual functions.

Protestants haue negher Priests, nor Sacrifice, nor Altar.

2. Touching the first point, in al congregations, which pretend anie Religion, there are some orders of men, deputed to spiritual offices, w hom they account as Ecclesiastical persons. Purest Calvinistes haue onlie Ministers, or as they cal them, Preachers of the word: with an Elder, or Superintendent, in euerie citie, or prouince. Lutherans haue also Superintendents, & Ministers, w hom they cal Priestes. Which pretend to consecrate Christs real bodie and bloud in the Eucharist. English Protestants ordaine in their peculiar maner Bishopes: keping the title, and external habite of Catholique Bishopes. And these doe ordaine certaine Readers, Deacones, and Ministers: which title of Ministers is either al one with Deacones (for *Diaconos* in Greke, is in Latine Minister) or els it is common to Readers, Deacones, Bishopes, and whatsoeuer other Ecclesiastical Order. But they vse this name of Minister, for the De- *Leuit. 8. v. 2. &c.* grece next aboue a Deacon: because they wil haue *Ch. 9. v.* no Priestes: wel knowing that euerie true Priest, is a *2. 7.* Mailing Priest, and that his most proper office is *2. Par. 26.* to offer Sacrifice: which they abhorre, & so farre as *v. 18.*

lieth

lieth in them, haue abolished. As also they will haue no Altar, for that, it importeth a Sacrifice, & Priesthode, but in place therof they haue a communion table. And so for lacke of a proper terme, they call him a Minister, that ministreth their communion: miserably confounding themselues in their practise, and new doctrine, which admitteth a Deacon of the Catholique Romane Church, for a sufficient Minister, and also maketh al Christians, men, wemen, and children, to be Priestes alike. And therefore it is no maruel, that they denie Holie Orders, to be a Sacrament: as in deede it is not with them.

They hold a Catholique Deacon equal to their owne Minister, and al Christians to be Priestes alike,

3. Which neuertheles is evidently proued to be a true, & great Sacrament, in the Catholique Church. And first by the figure therof in the Law of Moyses, Where it is manifest, and I suppose our Aduersaries wil not denie, that Ordination of Priestes & Leuites, was a Sacrament. For God expressly instituted the same, in external Ceremonies, with sanctification of the persons. [Thou shalt speake to the wife of hart (said our Lord to Moyses) that they make Aarons vestments, wherein he being sanctified, may minister to me. Thou shalt bring Aaron & his sonnes, to the doore of the Tabernacle of testimonie. And when thou hast washed the father, with his sonnes in water: thou shalt vest Aaron with his vestments, &c. And thou shalt powre the oile of vnction vpon his head: and by this Rite shal he be consecrated. His sonnes also thou shalt bring, & shalt inuest them, &c. Seuen dayes shalt thou consecrate their hands: and thou shalt offer a calf for sinne, euerie day, for expiation. And thou shalt cleanse the Altar, when thou hast offered the holse of expiation: & shalt annoynt it vnto sanctification.] As it was thus ordained: so with al the prescribed solemnitie, it was performed: before al the people, at the doore of the Tabernacle, where they were washed, reuested, annoynted

Holie order is proued to be a true Sacrament. First by the figure of ordination of Priestes in the old Law, which was a Sacrament,

Exo. 28.

v. 3.

Ch. 29.

v. 4.

v. 7.

v. 8.

v. 35.

v. 36.

Leuit. 8.

v. 2. 3.

6. 7. 12.

Also the Ordination of Levites.

Sacrifice was also offered, Aaron and his sonnes 14. 18. putting their handes vpon the hostes, which were immolated. The Levites also had a special ordination. [Take the Levites out of the middes of the children of Israel (said our Lord to Moyfes) and thou shalt purifie them, according to this Rite: Let them be sprinkled with the water of lustration, & shauel the haire of their flesh: and when they haue washed their garments, and are cleansed, they shall take an oxe out of the heardes, and his libament, &c. And thou shalt bring the Levites before the Tabernacle of couenant. The children of Israel shall put their handes vpon them. And Aaron shall offer the Levites a gift, in the sight of the Lord, from the children of Israel, that they may serue in his ministerie.] Al this (with more solemnitie, in ordaining both Priestes, and Levites, purifying, cleansing, and sanctifying them, for the ministerie of God in the old Testament, doth not only shew, that their Ordination was then a Sacrament, but also proueth, that much more the Ordination of Priestes, and other Clergimen, now in the Law of Christ (to a farre more excellent ministerie) is a true and proper Sacrament, by as much as the bodie excelleth the shadow, and the veritie surpasseth the figure. [For the Law was geuen by Moyfes, grace and veritie was made by Iesus Christ.] Wherefore as the former ordination was a Sacrament, signifying grace, but not geuing it; so this now, both signifying, and as an instrumental cause geuing grace, which it signifieth; must necessarily be a true Sacrament of the Christian Church.

The same is inuincibly proued by the new Testament.

4. Yet more clearly it is proued to be a true Sacrament, by the new Testament: and that according to those groundes, which Protestants require, to witte that it is an external signe (or *symbolum*) with promise of grace; instituted by Christ. The first of these is euident,

Num. 3.
v. 10.
Ch. 8. v. 5.
v. 6.
7.
8.
9.
10.
11.
13. 14.
15. &c.

Joan. 1.
v. 17.

evident; which is Imposition of Apostolical, or Episcopall handes, with wordes signifying the power geuen, and with deliuerie of some thing, wherein the same power is to be practised. As to him that is made a Priest, are deliuered bread and wine, with power to consecrate them. To a Deacon is deliuered the Booke of the Gospels, with imposition of handes. And in other Orders other thinges. So the

External
signe.

Act. 6.

v. 6.

Ch. 7.

Ch. 8. v. 5.

Ch. 13.

v. 3.

1. Tim. 4.

v. 14.

2. Tim. 1.

v. 3. &c.

v. 6.

Apostles made the seuen Deacons, by imposition of handes: and although in the same place, there is not mention of power to preach the Gospel, yet it is manifest, that S. Steven, & S. Philippe did preach, and baptize, and the same is to be vnderstood of the rest, which presupposeth that they had commission so to doe. And S. Paul and S. Barnabas were ordained Bishopes, and Apostles, by imposition of handes. The second thing required is grace, to be geuen, Collation of which S. Paul testifieth, was geuen to S. Timothee, grace.

when he receiued holie Orders, saying to him [Neglect not the grace, that is in thee, which is geuen thee, by prophecie, with the imposition of the handes of Priesthood.] In that the Apostle saith [by prophecie] he signifieth, that by propheticall spirite, or reuelation he knew Timothee to be fitte, & worthe to be promoted, as he was, to sacred function in the Church. In saying [with imposition of handes of Priesthood] he plainly signifieth, that grace was geuen him, by that external signe of imposition of handes, that is by Ordination. Againe S. Paul witnesseth the same, in his second Epistle, signifying his great and continual care, of S. Timothees progresse in all vertues. [For the which cause (saith he) I admonish thee, that thou resuscitate the grace of God, which is in thee, by the imposition of my handes,] what can be more clearly said, to signifie, that the grace of God was geuen, by imposition of S. Pauls handes, ordaining S. Timothee a Priest,

Priesthood
was instituted
by Christ.

and a Bishop? The third thing requisite in euerie Sacrament, is Diuine Institution, which is both manifest by Christs wordes, [saying to his Apostles *Luc 22.* (after that he had consecrated the B Sacrament of *v. 19.* his owne bodie and bloud) Doe ye this] therby making them Priestes, and so instituting the holie order of Priesthood. And the same is also necessarily vnderstood, by the other two requisite conditions, because no other man but onlie Christ, who is God & Man, can annexe grace to an external signe. And therefore whensoever a visible external signe. hath grace adioyned vnto it, the same is a true Sacrament of Christ, instituted by him: whether his Institution therof be expressed or no. And so being *Visibile signum inuisibilis gratia*: A visible signe of inuisible grace: it is a complete Christian Sacrament.

The other orders of the Clergie were also prefigured in the Law of Moyses.

5. There was also in the old Sacrament of Levitical Orders, an other especial resemblance of the holie Orders, which are in the Church of Christ. For there were then not only Priestes, and amongst them an High Priest, but also diuers degrees of Levites, superior, and inferior: so disposed that al the *Nu. 3. v.* power of the inferior, was in the superior, and in *17. 18. 45.* him some more, which was not in the inferior. The *Nu. 4. v.* first and cheefest order of the Levites were the Catherites; the second the Gersonites; and the third the *1. Par. 24.* Merarites: who al serued in, and about the Tabernacle, & Temple, al subordinate to the Priestes, who *v. 4. 7.* onlie could offer Sacrifice. Which figure is fulfilled *Ch. 25. 26.* in the thing prefigured, with special excellencie. *v. 18.* For whereas in the Law of Moyses, al that were borne of the Tribe of Leui perteyned to the Clergie, and none others: now in the Church of Christ, neither by birth, nor of one only Tribe, or kindred, *Isa. 66.* but by spiritual vocation [of al Christians] such as *v. 21.* are iudged fite, and [voluntarily desire this state] *Psal. 15.* are taken from the Laitie, & by a special ceremonie, *v. 5.* called, First Tonsure, are made Clergimen, & so are

By First tonsure
claymen

made capable of Ecclesiastical Orders. And whereas are made
 in the old Law there were four distinct Orders, Cleriques.
 to witte, Priesthood, & three degrees of Levites, in the
 Christian Church are Seven Ecclesiastical Orders, Besides which
 which are (in order of ascending) Ostiarius, Lecter, there are se-
 Exorcista, Acolytus (called *Minores Ordines*) and Sub- uen distinct
 deacon, Deacon, & Priest, called *Maires*. Amongst Orders.
 which, for complement of the sacred Ecclesiastical
 Ierarchie, some are chefe Priestes, called Bishopes. And Bishopes
 Al which (by reason of the subordination, euerie cheefe Pri-
 greater presupposing and including al the lesse) are ests.
 comprehended in the general name of Holie Order, and al the
 and so are one, of the seven Christian Sacraments.

Howbeit considered distinctly euerie Order, espe-
 cially euerie one of the greater (called *Maiores*) is
 a Sacrament. And although only Bishopes, Priestes,
 and Deacons are expressly named in holie Scripture;
 yet by authentical Tradition (to which holie Scrip-
 ture ascribeth infallible assurance of truth) the rest
 also, haue stil bene in the Catholique Church, since
 Christs Ascension.

And it is also gathered in the holie Gospel, that
 our B. Sauour, the Cheefe Eternal Priest, exercised
 al these holie Orders, as occasion serued; most of
 them very clearly recorded by the Euangelistes.
 Twise we read, that our Sauour practised the office
 of Ostiarius: driving vnworthie persons out of the
 Temple of God: [When he made as it were a whip
 of litle cordes, and cast them, that sold oxen, and
 shepe, and doutes, and bankers of money, out of the
 Temple, and poured out the money of the bankers,
 and ouerthrew their tables, & said vnto them: Make
 not the house of my Father, a house of marchand-
 ise:] This he did at his first beginning to preach.
 Likewise three yeares after, a litle before his Passion,
 finding the same fault to be committed againe [he
 cast out of the Temple, al that solde, and bought
 there:

Christ exer-
 cised al the
 Ecclesiastical
 Orders.

We doe not
vrge these
actes of our
Saviour, as
necessarie
proofes, but
only as prob-
able reasons,
of diuers Ec-
clesiastical
Orders, to be
conueniently
instituted by
him in his
Clergie,

there: and the tables of the bankers, and the chayres
of them that solde pigeons, he ouer threw: and said
to them: It is written: My house shal be called, the
house of prayer; but you haue made it a denne of
theeues.] The office of Lectors hippe, or Reading, our
Saviour sometimes exercised, in the Synagogue at
Nazareth [where (as S. Luke writeth) he entred ac-
cording to his custom on the Sabbath day, & he rose
vp to read, and the Booke of Isaia the Prophete was
deliuered vnto him.] And so he both read, which is
the proper office of Lectoratus: and expounded the
Prophecie, which is one special office of Subdea-
conshippe. And he very often proued himself to be
Messias, which is another office of Deaconshippe.
Likewise the office of Exorcist, our Lord praftised
very much, casting diuels out of men: and gaue that
power to his Apostles, and other Disciples, making
them Exorcistes. Sometimes vsing external cere-
monies, and corporal creatures, touching the eares,
& tongue of the infirme person, with spittle: which
maner of Rites perteyne to Exorcisme. The Aco-
lytes office, which is to bring light: and to serue in
time of Sacrifice here the Altar, our Lord exercised
at his life, for he brought himself, the true light of
the world. In particular he presented himselfe to
his persecutors, in the houre appointed for his ap-
prehension, when he would the next day offer him-
selfe vpon the Crosse, going to them, and saying:
[Whom seeke you, I am he.] Againe, when the eni-
mies were fallen downe on the ground, he suffered
them to rise, and said [Whom seeke ye? I am he.]
The other three greater Orders our Lord praftised,
in the institution of the B. Sacrament of his owne
bodie and blood [Whiles they were at supper] Iesus
first taking bread, and afterward the chalice, de-
signed the matter for the holie Sacrament and Sacri-
fice, separating it from the rest, as determinate to
this

Isa 56.

v. 7.

Luc. 4.

v. 16. 17.

v. 20. 21.

Mat. 8.

v. 31. 32.

Ch. 10. v. 1.

Luc. 10.

v. 17.

Mar. 7. v. 1.

33. 34.

Luc. 12.

v. 49.

Ioan. 18. v.

v. 4. 7.

Mat. 26.

v. 26. 27.

Mar. 14.

v. 32.

Luc. 22. this purpose: which is the proper office of the Sub-
1. Cor. 11. deacon. The office of Deacon he performed in ta-
 king the bread and wine, which were vpon the
 Altar into his owne handes, and mixing water into
 the wine, which perteyneth to the office of the
 Deacon (besides preaching, and baptizing) and so
 to put it into the Priests handes, & also to minister it.
 The principal office of Priesthod, he performed in
 consecrating, and offering his owne bodie & bloud,
 in Sacrifice to God: himself as Man being the Priest,
 and Hoste, sacrificed to God, the B. Trinitie. Lastly
 he exercised also the office of the Bishope, in ma-
 king his Apostles Priestes, when he said to them:
104. 20. [Doe ye this] & againe, when after his Resurrection
v. 22. 23. he said to them [Receiue ye the Holie Ghost: whose
 finnes you shal forgeue, they shal be forgiven them]
 which is an other special function of Priestes, com-
 mitted to them by the Bishope. Al which textes of
 holie Scriptures, though not al expressly, yet by agre-
 able deduction, may suffice, together with the Apo-
 stolical Tradition, to proue & defend, al the distinct
 Orders of this holie Sacrament, as the Catholique
 Church beleueth; holdeth, and teacheth, against
 whatsoeuer our Aduersaries can alleage in expresse
 holie Scriptures to the contrarie. If anie man wil
 contend that these are not sufficient proofes, nor
 defence of al the Catholique Ecclesiastical Orders:
 we auouch to defend them al, by better warrant;
 then English Protestantes, or Puritanes, can iustifie
 their new terme of Elders, or shal proue the lawfull
 institution of their Readers; or of anie, their pre-
 tended Ecclesiastical Orders. And more manifestly
 then they shal shew an essential, or real difference
 between their Deacon, and Minister. Now we shal
 shew, that they haue none of al these holie Orders
 at al.

We proue al
 these by bet-
 ter warrant,
 then our Ad-
 uersaries can
 defend their
 new terme
 of Elders &c;
 or difference
 between their
 Minister and
 Deacon.

None

*None can be Clergimen, but by Ordination of
the Apostles Successors.*

ARTICLE. 42.

King Ierobo-
am vpon false
imagination
of temporal
danger to his
Kingdom, made
schisme in
Religion, and
false Priestres.

When Ieroboam was by Gods permission, law- 3. Reg. 11.
fully made King ouer tenne Tribes of Israel, v. 31. Ch.
he falsely imagining that his téporal state could not 12. v. 24.
be secure, vnles he separated himself, and his people
from the High Priest, and Temple, which were in
Ierusalem, he altered among themselues, the whole
state of Religion. [For he sayd in his hart: If this 3. Reg. 13.
people shal goe vp to make Sacrifices in the house of v. 26. 27.
our Lord, into Ierusalem: the hart of this people
will be turned to their Lord Roboam, the King of
Iuda, and they wil kil me, and returne to him. And
finding out à deuise, he made two golden calues, v. 28.
and said to the people: Goe vp no more into Ieru-
salem: Behold thy goddes Israel, which brought
thee out of the Land of Ægypt. And he put one in v. 29.
Bethel, and the other in Dan. And he made Temples
in the excelses, and Priestres of the abiectes of the v. 31.
people, which were not of the children of Leui.]
And being admonished by a Prophete [which was
sent from Iuda to Bethel, he returned not from his Ch. 13.
wicked way, but on the contrarie part, he made of v. 1. 2.
the most abiect of the people, Priestres of the excel-
ses: whosoeuer would, he filled his hand (annoin- v. 33:
ted their handes with oyle, as Schismatices apishly
imitate some holie rites) and he was a Priest of the Ex. 29. v.
excelses] not of the true Church, but of the places, 9. Leu. 8.
where idols were worshipped. A most proper re- v. 7. &c.
semblance of the present English Ministerie. For after Iud. 17.
that King Henrie the Eighth, had (for imagined tem- v. 5.
poral danger, & gaine) separated himself & his peo-
ple from the Sea Apostolique, he made himself Head
of the

Anno. Ed.
5. & 6.
Elif. 2.
& 8.

Leuit. 8.
v. 2 &c.
Nu. 8. v.
14. 15.

of the Church, or cheefe Priest. And 20. yeares after, fix of the Clergie, and six temporal Lawyers were appointed, in the time of King Edward the Sixt, to deuise a forme of making Clergiemen. But as it is certaine that those of King Ieroboams creatiō, were not Priestes, but falsely so called, euen so manifest it is, that English Ministers are neither Priestes, nor Clergimen, but mere Laimen. because, as in the Law of Moyſes, none were Priestes (no though they were of the familie of Aaron, who only were then capable of Priesthod) neither were others of the Tribe of Leui, right Leuites to serue in the ministerie of the Tabernacle, and Temple: vntil they were admitted, consecrated. & ordayned by spiritual auctoritie, with due Rites: so absolute necessarie it is, and euer was in the Church of Christ, that such as shal be Clergimen must be lawfully called, ordayned, and consecrated to sacred functions, by the Apostles Successors: as the Apostles them selues were called, and ordayned by Iesus Christ: and others by them, and so continually by right succession, al Clergimen haue their Ordination deriued from Christ. And therfore al others, otherwise pretending Ecclesiastical mission, vocation, or ordination, are mere laimen, intruders, and vniust vsurpers.

Protestant Ministers are no more Priestes, nor Clergie men, then those of Ieroboams making.

2. Lacking better pleas, the Sectaries of this time, vse two special shiftes to defend their pretended Ecclesiastical functions. Sometimes they say that al Christians (men, women, and children) are Priestes: and therefore nede not anie other ordination, but may be designed, by the Prince, or people, to exercise spiritual power. And vpon this, or no better ground, a secular Laiman, King Henric the Eight: also his sonne, a childe scarce tenne yeares of age, King Ed ward the Sixt: and after them a woman, Quene Elisabeth, haue bene taken for Priestes, and made High Priestes, the Supreme heades of the

Sectaries of this time vse two false shiftes, to defend their pretended ministerie.

First they say that al Christians are Priestes.

Church of England, and Ireland: and vnder them haue bene pretended Bishops, Ministers, Deacons, and Readers, al of the same creation; as being Priests in their sense, by Baptisme: & put into possession, to practise spiritual power; the Prince by himself, and the people; and the rest, by the same Prince, and by his commission. And this new doctrine, they would maynteyne by the holie Scripture: allea-
ging sacred textes, for their purpose: For that S. Peter saith to al Christians. [Be ye also your selues *1. Pet. 2.* superedified, as it were living stones, a spiritual *v. 5.* house, a holie Priesthod, to offer spiritual hostes, acceptable to God, by Iesus Christ. You are an elect *v. 9.* generation, a Kinglie Priesthod, a holie nation, a people of purchase: that you may declare his vertues, which from darkenes hath called you into his mar-
uelous light.] S. Iohn likewise saith that Christ hath *Apo. 1.* made vs a Kingdom, and Priestes to God his Father. *v. 6.* And the blessed say to Christ [Thou hast made vs to *Ch. 5.* our God a Kingdom and Priestes.] Thus they finde *v. 10.* in the written word of God, to serue their turne, if themselues may vnderstand, and applie it as they list. But if they wil consider the whole passage, and search the true sense, they may see, that the Apostles *1o. 5. v.* and other blessed Sainctes, speake nor of Priesthod, *39.* as it is properly taken: no more then of proper Sacrifices, and of proper Kinges. For S. Peter saith, that al Christians ought to be such Priestes, as may offer spiritual hostes, not external proper Sacrifices. And consequently he speaketh of spiritual, vnproper Priesthod. Albeit therfore such spiritual Priesthod was in the Iewes, of al the tribes, and is more excellently in al good Christians: yet could not anie lawfully offer hostes, and immolate Sacrifice in the *Leuit. 21.* old Law, but such as were of the familie of Aaron, *v. 17. &c.* and were consecrated Priestes, and had no other *Nu. 3.* legal defectes. [Who only were appointed by God, *v. 10.* ouer

They pretend to prove their doctrine by holie Scripture, but wrong vnderstood.

So did Core and his complices allea-

Nu. 16.

v. 3.

Exo. 29.

v. 45.

Leuit. 26.

v. 11. 12.

ouer the seruice of Priesthod.] So that Core, Dathan and Abiron, with their complices did falsly, and wickedly denie the proper Priesthod of Aaron, pretending [That al the multitude consisted of holie ones, and our Lord is among them.] Likewise S. Peter withal saith, that [Christians are a Kinglie Priesthod] & S. Iohn, as also the other Saintes say, that [we are a Kingdome, and Priestes] Yet are not al Christians Kinges, and Quenes, but al are spiritu- ally so called, that haue the dominion & superioritie ouer consciences, and sinnes, and doe not yelde to tentations: especially those which are wholly free from al concupiscence, as the glorified are in heauen: and so al these are as Kinges in a Kingdom. And so whosoeuer imploy themselves, and their labours, to the seruice of God, and offer al their actions, as spiritual hostes, an acceptable sacrifice to him, are spirituall Priestes. But as he, that denieth proper Kinglie power to be only in consecrated terrestrial Kinges, Quenes, & other ordinarie supreme Princes, and maketh al men Kinges alike: so he that denieth proper Priestlie power, to be only in consecrated sacrificing Priestes, and accounteth al to be Priestes alike: erreth grossly, & sediciously opposeth himself against especial power ordayned by God.

3. But this shift sayling, English Protestants haue found an other Plea for themselves, contrarie to their former defense, and contrarie to al their other brethren and neighbours, in France, Germanie, Sweferland, Holland, and Scotland: and wil nedes deriue their present Ecclesiastical Ministerie, from the Apostles, by the Apostolical Seat of Rome. To auerre this, they plead succession, without anie interruption, since the conuersion of our countrie to Christianitie: which they confesse was immediatly from the Pope of Rome. And therefore their new inuention is, that their first Protestant Bishops of

the word of
God in defen-
ce of their
rebellious
schisme.

Perfect Chri-
stians, and
Saintes, are
spiritually
Kinges, and
Priestes.

Their second
shift is newly
devised, pre-
tending to
deriue their
imagined
Clergie from
the Aposto-
lical Seate
of Rome.

Protestants
and we are
now agreed,
that Aposto-
lical ordina-
tion with con-
tinual successi-
on is necessa-
rie.

So depe silen-
ce in such a
case is a very
sufficient con-
fession hat
there was
then no such
register.

Quene Elisabeths time, were Canonically consecrated by true Catholique Bishopes : which is a most newly raised controuersie: not of doctrine (for euen by this new plea, they approue the absolute necessitie, both of Apostolical ordination, and of continual succession) but in matter of fact. For prooffe wherof there can be no alleaging of holie Scriptures expected, neither from them, nor vs. But that this late found defense, is both false, in respect of the thing by them auouched, and also foolish, or very imprudent, in respect of their differing in opinion, from not only other Protestants, but also from themselves, theie last yeares past, is declared by inuincible proofes, in sundrie lerned Booces, lately set forth, since they pretended the auctoritie of a Register of their owne, which they say, reporteth, that Master Parker, M. Young, M. Pilkington, Grindal, Horne, Sandes, Iuel, and others were consecrated with al due Rites, by Master Barlow, M. Scorie, and others. A wonderful Mysterie, that such a thing should be so long concealed, especially at first, when Catholique writers, Doctor Harding, Doctor Sanders, Doct. Stapleton, Doct. Bristow, and others, in their printed Bookes, expressly auouched that they were not Bishopes. And Doctor Edmund Bonner, the true Catholique Bishope of London, openly pleaded in publique Court, before the Quenes Highcommissioners, that M. Grindal vniustly vsurped his Seat : and that the same M. Grindal was not only an vniust Intruder, but also that neither he, nor anie of the rest, was a Bishope. for lacke of necessarie consecration. Neither did M. Iuel answering Doct. Harding; nor M. Horne in his answer to D. Stapleton; nor M. Grindal in iustification of himself, or of anie of his felowes, nor anie other for them, once alleage, that they were consecrated by anie Bishope, formerly consecrated. Truly some of them should, & would then, without
al doubt

al doubt, haue auouched the fact, and so haue produced their prooffe, and appealed to witnesse: and namely to the late pretended Register, if there had bene anie such. For they knew very wel, what was done. And in deede manie did know, when & how the new pretended Bishopes were made. And amongst others, M. Stowe, the ordinarie Historiographer then in London, knew and said (though the time suffered him not to write it) that these men, nominated by the *Queene* to be Bishopes, endeououred by al possible meanes, to haue bene consecrated by one special Catholique Bishope (of *Landasse*) who finally refusing to doe it, and no possibilitie remaining, to ouertreate anie other, themselves being together, not in anie Church, nor Chapel, nor before manie witnesse, but such as they best trusted, in a priuate chamber, of an *Inne*, the *Nagshhead* in Cheape side, there M. Parker, M. Scorie, & the rest, euerie one shewing the *Queenes* Patentess, for their Nomination, M. Scorie (who had bene named, a Bishope, but not consecrated in King *Edwards* time) taking the Bible (or some other Booke) laide it vpon the heade, or shoulders, of euerie one, and said: Take thou power, and auctoritie to preach the word of God sincerely. And so they were esteemed to be Bishopes, and among the people went for Bishopes. Which when Catholiques denied them to be, especially Bishope *Bonner* hauing publickly pleaded, and others in wordes, and in print had auouched, that they were not Bishopes, to cure so desperate disease, with a violent medicine, at last the Parliament, in the eight yeare of *Q. Elisabeth*, enacted, that al such as had the *Queenes* Letters Patentess to be Bishopes, & were by her admitted into possession, should be so taken, helde, and esteemed, notwithstanding anie omission, defect, impediment, of due consecration, or of what other thing soeuer

See D. Kel-
lisons Examen
Religionis re-
formatæ. part.
1 cap. 3. and
D. Champe-
nes Treatise of
the Vocation
of the Clergie
ch. 14.

A new deuised
forme signify-
ing no more
power in a
Bishope, then
in another
Preacher.

Anno Eli-
sabeiz
Octauo.

to the contrarie. This in dede is in record amongst the Actes of Parliament. But the pretended Register, imagined to be so long concealed, & now avouched, hath no probabilitie at al to be true. But if anie will nedes thinke (which in dede is false , if a matter of seaned fact can be shewed to be false) that the first Bishopes, nominated by Quene Elisabeth, were canonically consecrated , and others following them, & so their Protestants whole Clergie , by the power and auctoritie, deriued from the Bishope of Rome, let them also (for vtter reproch of their present pretended clergie) change their opinion , concerning the same Bishope, and Seate of Rome, and confesse that Bishope, and Seate of Rome to be right Christian Catholique, and Apostolical , and Supreme visible head of the militant Church in earth.

4. In the meane time in further confirmation, that Clergimen must necessarily, besides Baptisme , and designation of the Layprince , or people, also haue spiritual mission , & ordination by the Apostles Successors : it is very certaine, and English Protestants wil not denie, that as the Priesthod of the Leuitical, and Aaronical Order, was instituted with manie special Rules, and holie Rites, and therein differed from the former Priesthod of the first borne, in the Law of nature : so Priesthod of the new Testament, which is intituted by Christ, by participation of his owne Priesthod, according to the Order of Melchisedech, doth farre excel al other Priesthod, either of the Law of nature , or of the written Law of Moyses. And yet in the former Law of nature , it was not sufficient to be the first borne, but his fathers ordination was also required by his blessing, or other declaration , & younger brothers also became Priests, and sometimes preferred before the elder, and al, when they married & had issue, were the Priestes of their owne families, but alwayes by order, some Rule

Seing they say their ordination is deriued from the B. of Rome, they must acknowledge that Seate to be Christian and Apostolical.

Priestes in the Law of nature had special Vocation.

In the written Law , their vocation was more exact,

And is most perfect in the Law of Christ.

Gen. 25.
v. 5. Ch.
27. v. 4.
33. 36.

Rule was obserued. More exactly when this order was changed, Priesthod was not only restrayned, to the familie of Aaron, and the other Ministerie in the Tabernacle, and Temple, to the Tribe of Levi, but also a prescript forme of consecrating those, that were without other impediments, was set downe in the Law: as is noted before. And namely that Priestes must be consecrated by the High Priest, and also the Leuites: & doe al their functions in subordination to the Priestes. For Moyse being extraordinarie High Priest, consecrated Aaron, and his foure sonnes. And so Aaron was the ordinarie High Priest, to whom succeeded his sonne Eleazar: & so the rest. And al that wanted this ordination, and succession, were vnlawful vsurpers: as after that Manasses, the High Priest fel into apostasie, who built the schismatical temple in Garizim, he & his folowers, were al schismatical vsurpers. So was in like maner Iason, making an other schisme in Ægypt, where some Iewes remained after the Captiuitie. And also Menelaus, Lisimachus, and Alcimus, were vnjust vsurpers, for lacke of succession, & ordination. And the others were the true High Priestes, which rightly succeeded. To witte, Onias the second, Simon the second, Onias the third, Matthathias, Iudas Machabeus, Ionathas, Simon, Ioannes Hyrcanus, and so to Caiphas. Who, though he vvas vicked, yet vvas the right High priest of that order.

5. There is an other Mission extraordinarie, without succession, but that necessarily requireth extraordinary confirmation, by Miracles. So Moyse vvith his mission, receiued power to vvork miracles, els the Israelites vvould not haue beleued him, neither had they bene bond to beleue him. God also sent Samuel, extraordinarily (vvho vvas borne rather by miracle then by common courie of nature, of his mother long barren) of the Tribe of Ephraim.

He was

Mission vvith-
out succession
necessarily re-
quireth to be
proued by
miracles.

Art 41.

§. 2.

Num. 8.

v 6 11. 21

Psal. 98.

v. 6.

Num. 18.

v. 4.

Leuit. 8.

v. 6. &c.

Num. 8. v.

7. &c.

2. Mach. 4.

v. 7. 10. 11

Jo 11. v

49. 51.

Exo. 4.

v. 2. &c.

1. Reg. 1.

v. 10. 20.

He was miraculously endued with gifts. He prophesied being a child, and was ordained of God, to admonish Heli, the High Priest of his fault, in not correcting his sonnes. He also offered Sacrifice by special warrant from God, yet was no Priest, of Aarons order: Of whom the Royal Prophet saith [Moyſes, and Aaron in the Priestes of our Lord, and Samuel among them, that inuocate his name.] King Saul presuming to offer Sacrifice, as he thought in case of necessity, greatly offended God. So all the true Prophetes proued their mission from God, by miracles, & false prophets hauing no mission, could neuer worke anie miracle: but when they were urged so to iustifie their falsely pretended mission, failed therein, and were confounded. So that all the power of Priestes, & whole Clergie dependeth vpon lawful diuine mission, and ordination, either ordinarie by succession, and ordination of those whom God instituted, and declared by miracles to be of his owne sending, and ordinance: or els, by new miracles. By neither of both which proofes, can Protestants shew themselves to be anie Clergie men at all except such as being ordained, and consecrated in the Catholique Apostolique Church, & are Apostates, from their Order: and so can not lawfully execute anie Ecclesiastical function, but sacrilegiously in heresie, or at least in schisme, and mortal sinne, to their owne, and their complices greater damnation. Of all such intruders and vsurpers, our Lord, by his Prophet Ieremie saith: [The Prophetes prophesie falsely in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision and deceitful diuination, guilfulness, & the seduction of their owne hart, they prophesie vnto you] Where he also denounceth vnto them, both to false Prophetes, or preachers, which come without seding, & to the people which heare them.

Protestants can neither proue their pretended mission by right ordination, as ordination: nor by miracle, as extraordinary.

Michas thought himself well sped, with an Apostate Leuite, in place of a Priest. Iudic. 17. v. 13.

Ruine threatened to all false preachers, and to all that heare them.

6. Much

6. Much more the same necessitie of mission, and ordination is proved in the new Testament. S. Iohn Baptist gaue this for a general rule, to his owne disciples, that [A man can not receiue anie thing vnles it begeuen him from heauen] speaking of Christ himselfe, that he had his mission, & spiritual power from heauen. Our Lord also confirmeth the same, saying [He that entreth not by the doore into the folde of the sheepe, but climeth vp another way, he is a theefe, and a robber. But he that entreth by the doore, is the Pastor of the sheepe] Cõformably hereunto, when Christ our Lord would ordaine true Pastors. [He called his disciples, & he chose twelue of them: whom also he named Apostles.] That is in English, Men sent, Messengers or Legates. [Afterward he designed also other Seuentie two, and he sent them, two and two before his face, into euerie citie and place, whither himself would come.] Further shewing the necessitie of mission deriued from God, he willed al to pray God to send spiritual Pastors, saying: [The harvest truly is much, but the workemen few: Desire therefore the Lord of the harvest, that he send workemen into his harvest] Again after his Resurrection, sending his Apostles into al the world, he declared first his owne power, by meanes of heauenlie mission: & in vigour thereof, sent them saying [As my Father hath sent me, I also doe send you.] At an other time, a litle before his Ascension, he said [Al power is geuen to me in heauen, and in earth: going therefore, teach ye al nations.] S. Paul speaking of the same necessitie of mission, as of a doctrine wel knownen to al Christians, saith confidently to the Romanes [How shal they preach, vnles they be sent?] And declaring Christs Priesthod, saith that he (as Man) was also called therto of God. [Neither doth anie man (saith he to the Hebrewes) take the honour to himself,
- Necessitie of due ordination is further confirmed by the new Testament.*
So S. Iohn Baptist taught.
So Christ sent his Apostles.
And the other seuentie two Disciples.
S. Paul incureth the same necessitie of mission.

but he that is called of God: as Aaron. So Christ
also did not glorifie himself, that he might be made
a Highpriest: but God that spake to him: My Sonne
art thou, I this day haue begotten thee: Thou art a
Priest for euer, according to the order of Melchise-
dech] The very same Christ being according to his
Deitie, the onlie Sonne of God, yet according to his
humanitie, was called of God, in maner as Aaron
was, and was made a Priest, according to the order
of Melchisedech. Thus by ordinarie calling, ordina-
tion, and mission, the Apostles were sent by Christ. *Mat. 28.*

Particular
Apostles, of
special na-
tions.

S. Matthias was afterward ordayned by the other
Apostles. Likewise S. Paul, and S. Barnabas were
ordayned by others. Epaphraditus was made a par-
ticular Apostle of the Philippians: and Epaphras of
the Colossians, not by themselves, but by the other
Apostles, S. Timothee, and S. Titus were ordayned
by S. Paul. And they ordayned others, in cities and
provinces, as appeareth by S. Pauls Epistles, written
to them afterwards. Such Preachers, and particular

As of Britanes
and English.

Apostles were S. Fugatius, and S. Damianus sent by
S. Eleutherius Bishop and Pope of Rome, into our
Iland of great Britanie: King Lucius requesting the
same of the Pope. Such an Apostle was S. Augustin,
sent into the same Iland to our English, and Saxon
nation, by S. Gregorie the Great, also Bishop and
Pope of Rome. From whence al our true English
Pastors, and Clergie had their calling, ordination, &
mission. And from the same Apostolique Seate must
stil haue it. Els it is cleare that they can not possibly
be of the true Clergie.

Such as haue
attempted to
proue their

7. And therefore Protestants, Puritanes, & al others,
that can not proue themselves to be so ordained, and
sent, want the very essence, and substance of Cler-
gimen. But if they wil pretend extraordinarie or-
dination, and mission from God, then must they
proue it, and make it manifest by miracles. Yet let
them

- them beware withal, if they shal attempt to make
Altor. 19. this prooffe, lest it fal to them, as it did to [certaine
v. 13. Iudaical Exorcistes, who(after the promulgation, &
 receiuing of Christs Gospel, and new Law) assayed
 to inuocate the name of our Lord Iesus, vpon them
14. that had euil spirites, saying [I adiure thee by Iesus,
15. whom Paul preacheth. And there were certaine
 sonnes of Sceua a Iew, cheefe Priest, seuen, that
 did this. But the wicked spirite answering said to
 them: Iesus I know, & Paul I know; but you, what
3. Reg. 18. are you? And the man in whom the wicked spi-
v. 26. &c. rite was, leaping vpon them, and mastring, both
 (the Iudaical Exorcistes, and the Highpriestes son-
 nes) preuailed against them: so that they fled, outof
 that house, naked, and wounded] The like successe
 is authentically recorded, to haue fallen vpon Mar-
 tin Luther, the Apostate frere: who was in deede a
Anno Do. Priest, but by apostasie being degenerate, had lost al
1545. his power, and iurisdiction ouer diuels, and so be-
 came the diuels slaue. This by the way. And now
See Sta- we procede to declare, that besides vocation, ordi-
philus. & nation, and mission (which are so essential, that
Cocleus: without them, none can be of the Clergie) there be
in Actis also other thinges required, as accidental qualities,
Lutheri. that they may be good, and fitte Clergimen, in the
 Church of Christ.

false preten-
 ded missions
 by miracles,
 haue alwayes
 failed therein,
 and bene con-
 founded.

*Competent qualities; especially of age, maners,
 and learning, are conueniently required
 in Clergimen.*

ARTICLE. 43.

Qualities are of such importance, that wheras al
 thinges are good by their creation, and proper
 nature, if also their qualities be good, they do adorne
 the same thinges, and make them better; but if the
 qualities be good or
 bad qualities
 the thinges,

which by nature are good, doe become better, or worse.

qualities be euil, they deprauē the things; and the better a thing is by nature, so much the better, or worse it is made, by accessse of good, or bad qualities. As we see in the blessed Angels, and wicked diuels: in holie men, and impious: and in al states of men, as euerie one is qualified, so are they good or bad. And therfore in designing of men to be made Clerkes (which ought by word and example, to teach and direct the Laitie, in the way of God, and good life) manie things are required, which may al be reduced to three special heades. That they haue competent age; knowen good maners, and vertues: and sufficient knowlege and lerning, in the Law of God, for that state, wherto euerie one is called.

2. Concerning age, there is no expresse Rule in the new Testament. But in the Law of Moyſes, which was a figure, the Leuites were at first numbred, euerie male from one moneth and vpward: and then designed for the seruice of the Sanctuarie, and made participant of the benefites & priuileges, pertyning to that Tribe: but were not consecrated to their seueral functions, vntil the age of twentie five yeares. And thence forth did execute al the offices, belonging to their seueral orders, vntil they were fiftie yeares of age: from which time they were deliuered, from al burdenous seruice, and were only [to kepe the things, that were commended to them, but not to doe the very workes.] The children also of Aarons familie, were made participant of benefites, and priuilegies, with their fathers, from their birth: and were consecrated Priestes, at competent age, when they were able to kil the victimes, dresse, and sacrifice them; whether before or after twentie five yeares, is not expresse in the written Law. But the Lewes had an ancient Decree, that none should read certaine hard partes of holie Scriptures, vntil they came to thirtie yeares of age. Wherof I here make

The Leuites in the old Law, were participant of priuilegies, from their infancie: but consecrated to their seueral offices, at the age of twentie five yeares.

The Lewes were forbid to read certaine partes

Num. 3.
v. 15. 41.

Ch. 3. v.
7. 24.

35.
26.

make.

Lat. 3.
v. 23.
Ch 2. v.
42. 47.

make mention, because Christ our Sauour, began first to preach publicly about that age: only once before, at the age of twelue yeares, making manifest shew of his Diuine wisdom. Now by ordinance of the Catholique Church, children hauing no other impediment, and hauing lerned to read Latine distinctly (or in Grecian countries, to read Greke) may be admitted, by first Ecclesiastical Tonsure, into the state of the Clergie, from the age of seuen yeares complete, so that they be first confirmed; and doe incline in wil, rather to procede in that state, then to depart from it: yet without obligation, to the one or the other. But more ordinarily they are differred, til they come to twelue yeares. The foure lesse Orders may be receiued at the age of eightene yeares. Subdeaconshipe, at full one and twentie. Deaconshipe at twentie three complete. And Priesthod at completer twentie foure. And thirtie yeares of age are required, before anie be consecrated Bishope. Because maturitie of Iudgement, Vertues, and lerning, fitte for so high power, and dignitie, can not ordinarily, be wel supposed in younger age. Yet may the Church dispense, in the want of age, with anie, in whom sufficiencie is otherwise found, other iust cause therwith concurring.

of holie Scripture, before the age of thirtie yeares.

Children may be made clerkes at seuen yeares of age, more conueniently at 12. yeares.

Clerques may receiue the foure lesse Orders at 18. yeares.

May be made Subdeacons at 21. Deacons at 23. Priests at 24. Bishops at 30. complete.

Eccles. 32.
v. 1. &c.

3. In the next requisite condition, of competent perfection in maners, there can be no lawful dispensation: but due examination is to be made, and good testimonie to be geuen, by such as know their approved vertues: not only by Clergimen, but in some case also by secular persons. According as S. Paul willed S. Timothee, in that time, when Christians liued, and conuersed in temporal causes, amongst Infidels, not to geue holie Orders, to [a Neophite (one lately conuerted to Christianitie) lest puffed into pride, he fall into iudgement of the diuel. And, he (that was in those dayes to receiue holie Orders)]

Good maners are necessarily required,

1. Tim. 3.
v. 6.
v. 7.

Diuers Irregularities hinder the lawfull taking of holic Orders.

must haue also good testimonie, of them that were without: that he fall not into reproch, and the snare of the diuel:] Because the diuel intrappeth manie soules, by the scandalouse life, or doctrine, of bad Clergimen. It is therefore prouidently foreseene by the Church, & exact Rules are set downe, that none be admitted, contrarie to the same rules, but are refused, as irregular, or not sufficiently approued. And this Irregularitie is contracted, not only by certaine enormous crimes, but also by natural defectes, and by some iust, and lawfull actions. As by vvilful murder, manilaughter, obstinate heresie, and apostasie: those that are illegitimate by birth: or haue notorious deformitie in bodie: those that haue married vviue, or haue married widowes: those that haue cooperated to the death, or maiming of anie person, although lawfully, which is no sinne: yet is a defect of such lenitie, as is required in Clergimen. These and some other faultes, and defectes, doe hinder from being made of the Clergie, without special dispensation, vpon iust cause. As is largely declared in particular Bookes, vvritten for this purpose, to vvich we remitte them, vvhom it concerneth. The groundes of these Ecclesiastical Lawes, appeare to be iust conuenient, & most agreable to holic Scriptures: partly by example of the old Law; more especially by some particular aduertisements, and by general auctoritie, geuen to the Church in the new Law of Christ.

The conuenience of these Ecclesiastical Lawes is shewed by holic Scriptures.

4. In the Law of Moyse, which was but a shadow of Christian perfection, diuers were excluded, euen of Aarons familie, from offering Sacrifice (Speake *Leu. 21.v.* to Aaron (said our Lord to Moyles) The man of thy fede, through out their families, that hath a blemish, shal not offer breades to his God, neither shal he approach to his ministerie. If he be blinde, if lame, if he haue a litle, or a great, or a crooked nose: if his foote

20. foote be broken, if his hand, if he be crooke backed or bleareyed, or haue a pearle in his eye; or a continual scabbe, or drie scurfe, in his bodie, or be burnt.
21. Euerie one that hath a blemish, of the seede of Aaron the Priest, shal not approach to offer the hostes to the Lord, nor offer the breades to his God. He shal eate notwithstanding of the breades, that are offered in the Sanctuarie. Yet so that he enter not within the veile, nor approach to the Altar, because he hath a blemish, & he must not contaminate my Sanctuarie. I the Lord that sanctifie them.] Some thinges did also debarre Priestes from participation of thinges sanctified [Say to them, & to their posteritie: Euerie man of your stocke, that approacheth to those thinges, that are consecrated, and which the children of Israel haue offered to the Lord, in whom there is vncleannes, shal perish before the Lord. I am the Lord.
23. The man of the seede of Aaron, that is a leper, or hath a fluxe of seede, shal not eate of those thinges, that are sanctified to me, vntil he be healed &c.] These
- Ch. 22. v. 3. impediments, as they were ordinances of the old Law, doe not binde Christians: but such are now Irregularities, as the Church of Christ, directed by his Spirite, declareth to be such, as I touched euen now. Al kinde of mortal sinne remayning in the soule doth much more hinder, from lawful receiuing anie holie Order, or anie other Sacrament (except Baptisme, and Penance) and from ministering anie Sacrament, vntil such sinners be cleansed from their sinne. To such greuous sinners [God hath said
- Mat. 12. v. 4. (by his Prophete Dauid) Why dost thou declare my iustices, and takest my testaments by thy mouth?] And because the Sacrifice, and Sacraments of the Law of grace, are most pure in themselves, Christ requireth much puritie in his Ministers [For he is
- Psal. 49. v. 16. (saith the holie Prophete Malachias) as it were purging fire, and as the herbe of fullers: and he shal sitte
- Mal. 3. v. 2. 3. purging,
- Diners corporal blemishes made Priestes irregular in the old Law.
- The Law of Moyles doth not binde Christians, but by example of it the Church of Christ ordaineth Lawes conuenient for this time.

purging, and cleansing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, & as siluer, and they shal be offering Sacrifices to our Lord in iustice.

Vertues required in Clergimen are signified by the paraments of the Clergie.

5. Further also the vertues required in clergimen (especially of the new Law) were signified in the holie vestments of Aaron, and the other Priestes, & are represented by the consecrated paraments of the Christian Clergie, and holie Altars. As being made by Gods appointment [of gold, and hyacinth, and purple, and scarlette twise dyed, and silke; adorned also with manie, & excellent precious stones] which in general signified, puritie of life, discretion in iudgement, sincere intention, contemplation of God, supportation of the peoples infirmities, solicitude of their spiritual good, examplar life, sound doctrine, and band of vnion.

3. Paul specifiesh certaine qualities requisite in the Clergie.

6. S. Paul expresseth also some special conditions in particular requisite, in the Christian Clergie: comprising Priestes, vnder the name of Bishopes (for in the primitiue Church most part of Priestes were also Bishopes) and vnder the name of Deacons, al other inferior Orders, he writeth thus to S. Timothy [If anie man desire a Bishopes office (or consequently a Priestis office) he desireth a good worke. It behoueth therfore a Bishope (& likewise a Priest) to be irreprehensible, the husband of one wife (for a man that hath bene once married, might receiue holie Orders, but not if he haue married twise) sober, wife, comelie, chaste: a man of hospitalitie, a teacher, not geuen to wine, no fighter, but modest, no quarrelor, nor couetous, wel ruling his owne house, hauing his children subiect withal chastitie.] Deacons in like maner (and so Subdeacons, Acolytes, and the rest) chaste, not duple tongued, not geuen to much wine, not folowers of filthie lucre: hauing the Mysterie of faith, in a pure conscience. And let these

Exo. 28.
v. 5. 9. 17.
18. 19.
See before
Art. 2.
Page. 22.
A. 20. v.
17. 28.
Tit. 1. v.
5. 7.
1. Tim. 3.
v. 1.
v. 2.
3.
4.
v. 8.
9.
10.
also

- also be proued first, and so let them minister, hauing no crime.] Againe he saith in the same Epistle [Impose handes on no man lightly, neither doe thou communicate with other mens sinnes.] The very same in substance, he writte to S. Titus, an other
- Ch. 5. 7. 22. Tit. 1. 7. 5. 6. 7. 7. 8. 9. 1. Pet. 5. 7. 2. 3. 4. 3. 4.
- Bishope, saying [For this cause I left thee in Crete, that thou shouldest reforme the thinges that are wanting: and shouldest ordaine Priestes by cities, as I also appointed thee; If anie be without crime; the husband of one wife (not *bigamus*) hauing faithful children, not in the accusation of riote, or not obedient. For a Bishope (so he calleth the same persons, Bishopes, whom in the sentence before he called Priestes) must be without crime, as the stuard of God, not proud, not angrie, nor geuen to wine, no striker, not couetous of filthie lucre; but geuen to hospitalitie, gentle, sober, iust, holie, continent: embracing, that faithful word, which is according to doctrine, that he may be able to exhor-te, in sound doctrine, and to reprove them, that gayne say it.]
- Most agreably S. Peter exhorteth al Bishopes, and Priestes (vnder the name of Seniors, as common to both) saying [Feede the flocke of God, which is among you: providing not by constreynt, but willingly according to God: neither for filthie lucre sake, but voluntarily: neither as ouerruling the Clergie, but made examples, of the flocke from the hart] Finally Christ himself by his Angel, commendeth such Prelates, as are formerly described by his Apostles, for their wel doing, and by threatres recalleth others to penance, saying to the Bishope of Ephesus: [I know thy workes, and labour, and thy patience; and that thou canst not beare euil men, & hast tried them, which say themselues to be Apostles, and are not, and hast found them liars. And thou hast patience, and hast borne for my name, and hast not fainted. But I haue against thee a few thinges: because
- S. Peter requir-eth the same good qualitie in Clergimen.
- Christ our Lord requir-eth the same.

because thou hast left thy first charitie. Be mindful
 therefore from whence thou art fallen, & do penance,
 and doe the first workes. But if not, I come to thee,
 and wil moue thy candlestick out of his place,
 vnles thou doe penance. But this thou hast, because
 thou hatest the factes of the Nicolaites, which I also
 hate.] To the Bishoppe of Smyrna he saith [I know
 thy tribulation, and thy pouertie, but thou art rich,
 and thou art blasphemed of them, that say them-
 selues to be Iewes, & are not, but are the synagogue
 of Satan Feare none of these things, which thou
 shalt suffer. Behold the diuel wil send some of you
 into prison, that you may be tried, and you shal haue
 tribulation ten dayes. Be thou faithful vntil death:
 and I wil geue thee the crowne of life.] In like
 maner to the other fīue particular Bishoppes of Perga-
 mus, Thyatiria, Sardis, Philadelphia, and Laodicia:
 praising their vertues, and admonishing them to
 amend their faultes.

Perpetual cha-
 stitie is requi-
 red in those
 that take the
 greater holie
 Orders.

It was prefi-
 gured in the
 old Law.

7. For better attayning, and conseruing necessarie
 vertues, in Clergimen, especially of the greater Or-
 ders, Subdeacons, and so vpward. The holie Church
 hath decreed, that before Clerkes be admitted, to the
 same greater Orders, they doe voluntarily promise,
 to kepe perpetual chastitie, embracing herein the
 Euangelical counsel [Making themselues Eunuches
 for the Kingdom of Heauen (our Sauour saying to
 his disciples) He that can take, let him take] this
 state vpon him. Which holie Institution was pre-
 figured, and in part obserued, by the Priestes of the
 old Law: in that they being married, liued separatly
 from their wiues, al the space of times, whiles they
 executed their Priestlie functions, in the order of
 their courses before God, to offer incense entring
 into the Temple of our Lord. As appeareth by Za-
 charias the Priest. Who doing this Priestlie functi-
 on in his proper course, remayned in the Temple,
 vntil

v. 5.

v. 6.

v. 9.

10.

v. 12. 18.

Ch. 3. v.

1. 7. 14.

v. 12.

1. Par. 24.

v. 8. 19.

Luc. 1. v.

8. 9.

v. 23.

until [the dayes of his office were expired] then, & not sooner [He departed into his house] How much more conuenient is it, that Priestes of the new Testament, doe liue in perpetual chastitie, without cumber of wife, and children; seing their function is not by course only of interrupted times, but continually, euerie day to serue at the Altar, of a farre more excellent Sacrifice? This state of life was also

1/a 36.

v. 4.

prophecied by Isaias, saying [Let not the Eunuch say Behold I am a drie tree. Because thus saith our Lord to the Eunuches: They that shal kepe my Sabbathes, and shal choose the things that I would, and shal hold my couenant: I wil geue vnto them, in my house, and within my walles, a place, and a name, better then sonnes, and daughters; an euerlasting name wil I geue them, which shal not perishe.]

It was also
foreshewed
by Isaias the
Prophete.

v. 5.

8. Al the Apostles according to this prophecie, & to our Sauours counsel, though it was no precept, such as were vnmarried so remained, & such of them as were married, parted with their wiues: as appeareth by Christs answer to S. Peter, demanding what reward he and his felowes should haue, which had left al, and folowed him: our Lord [said to them: Amen I say to you; that you which haue folowed me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you also shal sitte vpon twelue seates, iudging the twelue tribes of Israel. And euerie one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake, shal receiue an hundred fold, and shal possesse life euerlasting] where you see, that amongst other things, they had left their wiues, to folow Christ, and that the same is both lawful, and meritorious of reward [an hundred fold, in this time (saith S. Marke, to witte abundance of grace) and in the world to come life euerlasting.] S. Paul likewise gaue the same counsel,

The Apostles
and primitive
Priesties of
Christ obserued
perpetual
chastitie.

Mat. 19.

v. 27

v. 28.

v. 29.

Mat. 10.

v. 30.

S. Paul by
word and ex-
ample taught
the same.

The Church
compelleth
none to pro-
mise, but only
admitteth
such as wil
promise.

By the like
voluntarie
promise they
are also bond
to the Cano-
nical houres

Competent
learning in
euerie Order
is also requi-
red.

declaring withal, that it is no precept (before it be *1. Cor. 7.* promised) and both proposed his owne example, *v. 25. 29.* and his reason, why it is better to liue single, saying [I would haue you to be without carefulnes. He *v. 8. 32.* that is without a wife, is careful for the thinges, *33.* that pertain to our Lord; how he may please God. But he that is with a wife, is careful for the thinges, that pertain to the world, how he may please his wife; and he is diuided.] Seing therefore, so manie of their free wil, through Gods grace are disposed to make this promise of perpetual chastitie, it is most conuenient, only to admitte such to the greater holie Orders, they being both sufficient in number, that there is no want: and more apt for sacred functions.

9. These adde also of their owne accord, without compulsion, an other holie promise, eiter to sing dayly in the Quire with others, or in supplie therof, to read euerie day, the Diuine office of the seven Canonical houres, which is composed of the Holie Psalmes, and other holie Scriptures, with sacred *Psalm. 118.* Histories, Sermons, and Homilies, of the ancient, *v. 62. 164.* Fathers, and Doctours of Gods Church. But of these and other Euangelical Counsels, which are not precepts, til they be promised by free, and voluntarie *Part. 3.* vow, more is to be said after the explication of the *Art. 48.* ten commandments.

10. Competent learning, is the third necessarie, and special qualitie, required in the seueral orders of the Clergie. For the first entrance to be made Clerkes *§. 2.* it sufficeth by the ordinance of the Church, that they can read Latine, or in the Grecian contries, Greke, as is noted before. Before they be promoted to the foure lesse Orders, it behoueth that they vnderstand Latine, or Greke. It is moreover requisite, that Subdeacons be able to catechize, and instruct the *Luc. 10.* people in the principal pointes of Catholique Faith *v. 1. 9.* and

and Religion. Deacons ought to be able to preach, or at least priuately to teach, and exhort, both in matter of faith, and good life: in those especial vertues which pertain, to euery estate of Christians, & so to assiste Priestes also in that office. In Priestes is required sufficient knowlege to discerne, and iudge al ordinarie cases, touching finnes, and matters of conscience: to resolue the people in such spiritual doubts; especially such Priestes, as haue the pastoral charge of soules. Bishopes ought to be indued with ample, and exact knowlege, in al the sacred Scriptures of the old, and new Testament. [For the lip-
Mal. 2. v. 7. pes of the Priest (saith Malachias) shal kepe knowlege, and the Law they shal require of his mouth: because he is the Angel of the Lord of hostes] which is specially meant of the cheefe Priestes, that is, of Bishopes in the Church of Christ. For to them it properly perteyneth, to define in holie Councils, & Consistories, al pointes of faith, and general causes of spiritual controuersies amongst Christians, together with the Supreme Bishope, in greatest difficulties. And it behoueth al Bishopes to be able, to teach, and decide, such doubtres as commonly occurre [ac-
Tit. 1. v. 9. cording to sound doctrine, and to reprove them, that gaynsay it.]

In Pastors, & especially in Bishopes more exact knowlege in al Christian doctrine is required.

The principal power of Holie Orders, is to consecrate, and offer Christs bodie and bloud, in the Holie Sacrifice.

ARTICLE. 44.

TO what both general, and especial purpose, some men are taken from their former state of the Laitie, and made of the Clergie, S. Paul teacheth saying [Euery Highpriest taken from among men, is appointed for men, in those thinges, that perteyne
Heb. 5. v. 1. to God:]

A breefe ex-
plication of
S. Pauls sen-
tence. Heb. 5.
v. 4.

to God: that he may offer giftes, and Sacrifices for
sinnes.] In this sentence are breesly cōteyned diuers
particular pointes. For vnder the name of High-
priest, the Apostle declareth in general the function
of al Priestes, and of Leuites also, in the old Law, and
of al Clergimen in the new Testament. For they are
al ordained Ministers in these thinges, that peculi-
arly pertyne to God, and Diuine Seruice. In that
he saith: they are taken from men, it is euident that
Ecclesiastical Ministers, are of Mankinde, not of An-
gelical spirites; secondly that they are separated in
state from other men: from the state wherein they
were borne, and made of an other state, wherof
they were not before. In saying; they are appointed
for men, he plainly sheweth that the Clergie is in-
stituted for the benefite of al mankind, themselues
and others. Saying: in those thinges that pertyne
to God: he declareth, that their office is to haue the
charge of diuine thinges, to deale as mediators be-
tween God, and his people. Lastly saying [that he
may offer giftes, and Sacrifices for sinnes] he telleth
the principal function of the whole Clergie, to be
the oblation of Sacrifice. For albeit onlie Priestes,
can offer Sacrifice, yet al other inferior Orders
are subordinate to Priesthod, and are especially to assist
for the performing of Sacrifice, as the Leuites were
subordinate to the Priests of Aarons Order. For so
God commanded Moyse, saying [Thou shalt geue
the Leuites, for a gift to Aaron and to his sonnes,
to whom they are deliuered of the children of Isra-
el. But Aaron, & his sonnes, thou shalt appoint ouer
the seruice of Priesthod [to burne incense, vpon the
Altar] and to offer al other Sacrifices [The stranger
that approcheth to minister shal dye] Wherfore, as
in the Law of Moyse: so in the Law of Christ, onlie
Priestes can offer Sacrifice: & al other Clergimen are
specially deputed to assist them, in the most sacred
Action

Al the infe-
rior Orders
are subordi-
nate to Priest-
hod.

Action, of consecrating Christs bodie and bloud, & offering the same in Sacrifice.

Art. 18.

Art. 22.

2. Being therefore abundantly proved already, that Priestes haue powre to consecrate the true and real bodie and bloud of our Lord Iesus Christ, in the formes of bread and wine: and to offer the same in Sacrifice, it necessarily foloweth, that this is the most excellent of al whatsoeuer offices, and sacred functions, which are in the whole militant Church of God: in so much that if our Aduersaries would beleue it, as it is declared by the plaine wordes of Christ himself, written in his new Testament, they would easily also grant, and confesse, that the same is of al

Who soeuer beleueth the Catholique doctrine that Priestes can consecrate & offer the B. Sacrifice of the Altar, will easily confesse that it is the most excellent function in the Church of God.

Psal. 110.

P. 4. 5.

Art. 18.

§. 3.

others, the most sufferegne powre, which God hath geue to mortal men. For the greatnes theroff (which they falsely cal an impossibilitie) is the cheefe, and maine difficultie, which moueth them so peremptorily to denie, that there is, or can be such powre in anie man, yea in Christ himself, so to change, and transubstantiate bread, & wine, into his owne substantial bodie, and bloud. For if they wil once acknowledge this powre to be in Christ, & to be communicated by him to his Priestes, they wil then most easily graunt, that it is absolutely the greatest, & most excellent powre of al powers in this world.

3. Which is further declared, by these two manifest Theological demonstrations. First, in al spiritual functions (which farre exceed al temporal, and ciuil powre) doe either apperteyne immediatly to our dutie towards God Omnipotent, the most B. Trinitie: or to our dutie towards Christ, as Man: or towards the Church his mystical bodie; it is cleare that the consecration of his bodie, and bloud, in the formes of bread and wine, perteyneth directly to his owne real bodie and bloud, which consist in his Diuine Person: and therefore this sacred function so farre excelleth al functions perteyning to his mystical

Which is further proved, because it concerneth Christ himself in his owne bodie and bloud.

. bodie

And because
Sacrifice is
the most ex-
cellent exter-
nal Act of Re-
ligion.

bodie, the Church, as himself the Head excelleth *Ephes. 5.*
the same Church, his mystical bodie. Secondly seing *v. 23.*
Sacrifice is the most principal, and most excellent
external Act of Religion (due to God onlie) and the
cheefe external dutie, which man oweth, or can ex- *Exod. 22.*
hibite to God. And seing that Priestes are constituted *v. 20.*
the onlie Ministers of Christ, to consecrate, & offer
this onlie proper Sacrifice of the new Testament, *Art. 23.*
which infinitely excelleth al Sacrifices of the old
Law, being the very same, with that vpon the crosse,
not differing in the host, which is offered, but only
in maner of oblation (to witte, there bloudily, here
vnbloudily) it is euident, that the most principal
function, of al holie Orders, consisteth in consecra-
ting, and offering the same most blessed Sacrament,
and Sacrifice of Christs bodie & bloud, in the visible
formes of bread, & wine. So let vs procede to speake
of an other Priestlie, and Ecclesiastical function.

*An other power of holie Orders is Iurisdiction :
to feede and gouerne the Church.*

ARTICLE 45.

Al spiritual
powre is ge-
uen for two
endes.

For the serui-
ce of God.

And health of
soules,

Spiritual power perteyneth, & is directed to these
two general purposes: to the better performing
of mens seruice towards God: and for better obtey-
ning the health of soules, which two endes are al-
wayes so conioyned, that when the one is rightly
done, the other also is implied. For whatioeuer
seruice pleaseth God, the same is profitable to the
soule, because [God is a remunerator, or rewarder, *Heb. 11.*
to them that seeke him] by duly seruing him. And *v. 6.*
the health of soules is of al things most grateful to
God. [For this is the wil of God (saith S. Paul) your
sanctificatiō.] To this duple purpose, Christ our Lord *1. Thes. 4.*
hath ordayned Priestes, & other Clergimen, for the
better performing of al Gods due seruice, wherby
soules

soules may also receiue his grace; and for the sanctifying of soules, wherby God may be more glorified, whiles his spiritual Ministers, as officers betwixt him and men, doe those especial thinges, for themselves and others, which others can not performe. As to offer the dread Sacrifice, which is the cheefest function (as is now declared) and next therto, is the power to absolve from sinnes, by the Sacrament of Penance: a power only geuen to Priestes: as also to be the ordinarie Ministers of al the other Sacraments, yea and the onlie Ministers of the most part of them. Likewise spiritually to feede, and gouerne the militant Church generally: as S. Paul speaketh in the place before recited [to doe those thinges for men, that pertaine to God] to witte, mens spiritual affayres, which Laimen can not doe, but Clergimen onlie, being taken for this purpose, from the Laities. For so it is euident by the Apostles doctrine, that as temporal affayres are managed by temporal Princes, Magistrates, and other secular persons: so spiritual causes, whatsoeuer pertaining to the principal Seruice of God, and spiritual health of soules, belong to spiritual Prelates, Priestes, and other Clergimen. Which is further declared by other like testimonies, of the old and new Testament, as the one is a figure, or exemplar shadow of the other.

2. God hearing the crie of his people, sore afflicted in Ægypt, and intending to deliuer them, could haue done it, by manie other meanes; yet would releue them, by the ministerie of Moyses. Whom therefore he called from the keeping of theepe, made him an extraordinarie Priest, for this extraordinarie purpose, not only by him to deliuer the whole people from their seruitude in Ægypt, but also by him, to lead them in the deserte, and there by him, to geue them a writen Law. And withal to make Aaron and his sonnes, and successiuey their sonnes, the

Other offices, of the Clergie are to teach Christian doctrine, to minister al Sacraments, and to gouerne the Church spiritually.

God who can doe al thinges without secondarie causes, yet vseth the ministerie of his creatures.

He sent Moyses extraordinarily. Aaron

See 6.

Heb. 5.
7. 1.

Exo. 3.
7. 1. &c.

with other
Priestes and
Leuites, or-
dinarily.

ordinarie Priestes: and the rest of the Tribe of Leui, to assist the Priestes, in the seruice of the Sanctuarie, so long as the same Law should continew. [Come 7. 10. (said our Lord to Moyse) and I wil send thee to Pharaoh, that thou maist bring forth my people, the children of Israel out of Ægypt] And although Moyse should be cheefe in this worke: yet should he not be alone, but haue assistance, which he also desired: and therupon, our Lord said further [Aaron thy brother the Leuite, I Know that he is eloquent, behold 7. 15. he cometh forth to meete thee, and seeing thee shal be glad at the hart. Speake to him, and put my wordes in this mouth: and I wil be in thy mouth, and in his mouth, and wil shew you what ye must doe.] After that by Gods mightie hand, and ministerie of Moyse, and Aaron, the people were deliuered, and had also receiued the tenne moral precepts, the principal part of the Law, our Lord then further commanded Moyse, to consecrate Aaron the ordinarie Leuit. 8. Highpriest, and al his sonnes Priestes. Likewise to v. 1. 2. ordaine Leuites, of the rest of Leuites Tribe, to assist Nu. 8. v. 5. the Priestes.

Leprosie pre-
figured here-
fic, and other
errors in faith:
wherof Prie-
stes were
made the
Iudges.

3. Which being done, and the principal Priestlie function of offering Sacrifice, being first prescribed, an other office was declared, concerning the iudgement of Leprosie, our Lord speaking ioyntly to Moyse and Aaron, saying [The man, in whose skinne, Leuit. 13: & flesh, shal rise a diuers colour, or a blister, or anie v. 1. 2. thing as it were shining, that is to say, the plague of leprosie, shal be brought to Aaron the Priest, or anie one of his sonnes, who seeing the leprosie in his skine, at his arbitrement, he shal be separated] from v. 3. ordinarie conuersation with other people [At the v. 46. time that he is a leper, and vncleane, he shal dwel v. 13. 17. alone without the campe.] His restauration, when 29. 34. the leprosie should cease, was also by the Priestes Ch. 14. v. iudgement. [The Priest shal view him, & shal iudge 2. 3. him

Lev. 17. him to be cleane.] Which Law our Saviour obser-
v. 14. uing (in testimonie that it was of God, and signified
Mat. 8. Priestlie power, in the old Law, of separating and
v. 4. restoring lepers) sent such as he cleansed from le-
 prosie, to the Priestles. That they might iudge by their
 autoritie, according to the Law. Which is thereby
 plainly proved to be a figure, of Priestlie power in
Ch 18. Christs Priestles, to binde, or loose sinners, according
v. 18. to Christs Law, geuen to them in earth, that the same
 is in like maner bond, or loosed in heauen.

4. An other office of Aaronical Priestles, was by
 sound of trumpette, to cal assemblies, and by diuers
 maner of sounding, as occasions diuersly required,
Nu. 10. to admonish and direct the people. [The sonnes of
v. 8. Aaron the Priestles (said our Lord to Moyses) shal
 sound with the trumpets: and this shal be an ordi-
 nance for euer in your generation.] Which Rite of

v. 9. founding appropriated to the Priestles: was as wel
 to warne the people of their dangers, to provide &
Ios. 6. v. looke to themselues, calling to God for his helpe, &
10. so it was vsed in case of warres: as also to sturre vp
Leu 25. their deuotions to the seruice of God, and so it was
v. 9. vsed in their feastes and solemnities, especially in the
 Iubilee yeare, for which there were special trump-

pettes. Moreover that this sounding with trumpets
 signified preaching & spiritual admonition, is cleare
 by Ezechiel the Prophete, vsing the same Allegorie

Ezech. 33. in these wordes [If the watchman see the sword
v. 3. 4. coming vpon the land, and sound with trumpette,
 and tel the people; and he that heareth the sound of
 the trumpeter, whosoeuer he be, and doth not looke

to himself, and the sword come, and take him, his
v. 5. bloud shal be vpon his head, &c. but if he shal looke
v. 6. to himself, he shal saue his life. And if the watch-
 man see the sword come, and sound not with the
 trumpet, and the people loke not to themselues, and
 the sword come, & take a soule from among them,

An other
 Priestlie of-
 fice was to
 warne, and
 direct the
 people.

Sounding
 with trum-
 pets prefigu-
 red reaching.

The Pastors
 fault condem-
 neth himself,
 but excuseth
 not the peo-
 ple,

he certes is caught in his iniquitie, but his blood I wil require at the hand of the watchman] The same Ezechiel, a good watchman, both a Priest, and Prophete, seeing and foreseeing, the great harme, of bad Pastors, and great necessitie of good Pastors, crieth thus to the bad ones [Thus saith our Lord God: woe *Ch. 34 v.* to the pastors of Israel, which fede themselves: are *2. 3. 4. &c.* not the flockes fed of the Pastors? You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. That which was weake, you strengthened not: & that which was sicke, you healed not: that which was broken, you bond not vp: & that which was cast away, you brought not againe; and that which was lost, you sought not: but with an steritie, you did rule ouer them, and with might.] A most plaine testimonie that the function of Priestes, of greater, and lesse Iurisdiction, is to feede, & spiritually to gouerne their feuerall flockes. Bishopes must strengthen the weake, with the Sacrament of Confirmation: other Pastors must also heale the sicke sinners, with the *Mat. 5.* Sacrament of Penance. They must reconcile men *v. 25.* at variance by making peace, that they may fruitfully receiue the B. Sacrament of Vnion. Those that seme wholly lost, good Pastors must seeke, by godlie preaching, with mildnes beseeching, & gently inuiting them to returne to God. Obstinate contemners they must correct and punish, with the rodde of discipline. Which iudicial power our Lord also foresheved should be in the Church of Christ, saying to her, by his Prophete Isaias [Euerie vessel, that is *Isa. 54.* made against thee, shal not prosper: & thou in iudge- *v. 17.* ment, shalt iudge euerie tongue resisting thee] euidently auouching, that the Church is not, as her rebellious aduersaries would make her, a partie against them, and so to be iudged, as well as they, but is their Iudge, & must iudge them: as this sacred text doth necessarily

Particular
duties of Pa-
stors,

The Church
is Iudge of al
her rebellious
children.

necessarily conuince. Breefly in two wordes, our Lord againe sheweth, that the function of Priesthes is to feede, & correct, saying by his Prophete Micheas

To feede with the rodde, is to teach, and where nede is to punish.

Micb. 7.

v. 14.

Mal 2. v.

1. 4. 5. 6.

7.

lachias [O Ye Priestes, you shal knowe (saith our Lord) that I sent you this commandment, that my couenant might be with Leui, saith the Lord of Hostes. My couenant was with him, of life & peace: and I gaue him feare, and he feared me; and at the face of my name he was afrayde. The Law of truth was in his mouth, and iniquitie was not found in his lippes, in peace, and in equitie he walked with me: and turned away manie from iniquitie. For the lippes of the Priest shal kepe knowlege; and the Law they shal require of his mouth: because he is the Angel of the Lord of Hosts.] So God alwayes conserued some good Pastors, for his couenant sake, made to Abraham, Isaac, and Israel. Such were Phinees, and manie both Priestes, and Prophetes. Namely this Prophete Malachias, otherwise (as some suppose) called Esdras: who both exhorted; and corrected the Princes, Priestes, and people, which had offended, by marying strange wemen, of infidel nations. And such were after him Onias, Marthathias, Iudas Machabeus, Ionathas, Simon, and others.

God still provided Pastors both to teach, and to punish.

1. Esd. 10.

v. 4. 5.

6. 14.

2. Mach 3.

v. 1.

1. Mac. 2.

&c.

5. In the new Testament, Christ himself testifieth, what Priestes are by their function, and ought to be in their lines, and laboures, saying to his Apostles: [You are the salt of the earth. But if the salt leese his vertue, wherwith shal it be salted? It is good for nothing, anie more, but to be cast forth, and to be troden of men. It is profitable neither for the ground nor for the dunghil: but it shal be cast forth. You are the light of the world. A citie can not be hid, situated

The Clergie is the salt of the earth, the light of the world, and a citie vpon a mountaine.

Mat. 5. v.

13 14.

Luc. 14. v.

34 35.

Mat. 5.

v. 15.

Bull Pastors
kill their peo-
ple, either
with poyson,
or by famine.

vpon a mountaine. Neither doe men light a candle, *v. 16.*
and put it vnder a bushel, but vpon a candlesticke,
that it may shine to al, that are in the house. So let *v. 17.*
your light shine before men, that they may see your
good workes, and glorifie your Father which is in
heauen.] The first point therefore of Pastoral charge
is to teach by good example. The next to preach the
word of God: then to minister Sacraments, & other
things needful to al sortes: spiritual foode, medi-
cine, discipline, correction. For as by the ill life of
hyrelinges, & by false doctrine of false pretending
pastores, sheepe receiue pestilent poyson: so without
pasture, they sterue by famine. Christ the true good
Pastor [seeing the multitudes pitied them, because *Mat. 9. v.*
they were vexed with infirmities: & lay like shepe, *35. 36.*
that haue not a shepheard: and said to his disciples: *37. 38.*
The haruest surely is great, but the workmen are
few. Pray therefore the Lord of the haruest, that he
send forth workemē into his haruest.] Accordingly
our Lord and Sauour sent his Apostles: and after *Mat. 10:*
them other Disciples, to preach: first to the Iewes, *v. 5. 6.*
to doe penance, because the Kingdom of heauen is *Luc. 10.*
at hand. After that he sent to al the Gentiles: [Al *v. 1.*
power is geuen me, going therefore teach ye al nati- *Mat. 28.*
ons: preach the Gospel to euerie creature: teaching *v. 19. 20.*
them to obserue al thinges, whatsoeuer I haue com- *Mat. 16.*
manded you And lest they should doubt of successe, *v. 15.*
he addeth, promising perpetual assistance of his Spi-
rite [Behold I am with you al dayes: even to the
consummation of the world.] At another time *Luc. 10. v.*
confirming their commission he said [He that hea- *v. 16.*
reth you heareth me. He that receiueth you, recei- *Io. 13.*
ueth me. He that receiueth anie that I send, recei- *v. 20. Ch.*
ueth me. You shal geue testimonie of me in Ierusa- *15. v. 27.*
lem, and in al Iewrie, and in Samaria, and euen to *Act. 1. v. 8.*
the vtmost of the earth.

6. Vpon al which S. Paul saith to the Corinthians.

[We

1. *Cor.* 3. [We are Gods coadiutors, you are Gods husbandrie: Pastors are Gods coadiutors.]
7. 9. 10. you are Gods building. According to the grace that is geuen me, as a wife workmaister, haue I laide the foundation, and an other buildeth thereupon.] The
1. *Cor.* 4. same office of preaching he often auoucheth, to belong to noneels, but to those only, that are designed
7. 1. thereto. [The Mysterie of Christ (saith he) which
- Ephes.* 3. was not knowen in other generations, to the sonnes
7. 5. of men, is now reuealed to his holie Apostles, and
7. Prophetes in the Spirite: wherof I am made a minister, according to the gift of the grace of God, which
8. is geuen me, according to the operatiō of his power. To me the least of al the sainctes is geuen this grace, among the Gentiles, to euangelize the vnsearchable riches of Christ.] In like sorte the administration of
- al Sacraments, so perteyneth to the Clergie, that They are the ordinarie administrators of al the Sacraments. fise of the seuen are no Sacraments at al, except they be ministered by Priestes. Baptisme in necessitie may be ministered by anie man or woman. And in that case also, it ought rather to be ministered by a Clergiman, or childe, that hath onlie first Tonsure, then by anie laiman. And if Mariage be contracted without the presene of a Catholique Priest, it is in some places no true Mariage. And whensoever it is so contracted, though it be valide, yet is it a greuous sinne so to contract. Especially when it is done in heresie, or schisme. [For there is no participation between Christ and Belial: between the faithful and the infidel.]
2. *Cor.* 6. 7. 14. 15. 7. Againe that al spiritual charge, & gouernment of the Church, apperteyneth only to the Clergie, is a most cleare thing, both by the doctrine, & practise of the Apostles. When a doubt arose about Circuncision, and other Rites of the old Law [The Apostles and Ancients assembled to consider of his word] or thing. And resolving the question, decreed in these terms [It hath seemed good to the Holie Ghost, and
- 10 vs.]

And by compulscite power to correct offenders.

The people must obey their Pastors in al spiritual causes.

to vs.] S. Paul in an other assemblie of Bishopes, and other Priestes, exhorting them to see to their charge, said [Take heede to your selues, and to the whole, *Act. 20.* flocke, wherein the Holie Ghost hath placed you *v. 28.* Bishopes, to rule the Church of God.] He also signified his owen coercife power, to command, and by punishment to compel: writing thus to the Corinthians [What wil you? In rod that I come to you, *1. Cor. 4.* or in charitie, and the spirite of mildnes?] Plainly *v. 21.* intimating that if mildnes would not ierue, he must vse the rod. In his other Epistle to the same people he saith [Therfore haue I written vnto you, that I *2. Co. 2.* may know the experiment of you, whether in al *v. 9.* thinges you be obedient.] He admonisheth the Theisaloniens to obey their Pastors, nor only as those that feede them spiritually, but also as their Gouverners, saying [we beseech you brethren, that you wil *1. Thes. 5.* know them, that labour among you (by preaching *v. 12. 13.* and ministring Sacraments, and other Rites) & that gouerne you in our Lord] Writing to S. Timothee he saith [The Priestes that rule wel, let them be *1. Tim. 5.* esteemed, worthie of duble honour] wheras Priestes *v. 17.* may, & doe sometime offend, they are to be corrected yet with respect of their vocation [Against a Priest *v. 19.* (saith he) receiue not accusation, but vnder two or three witnesses.] To S. Titus likewise he writeth thus [These thinges speake, and exhorre, and rebuke *Tit. 2.* with al auctoritie. Let noe man contemne thee] In *v. 15.* Gods cause, Bishopes must vse their auctoritie, and suffer no resistance, because contempt of them, is the contempt of God [He that despiseth you despiseth me] said Christ to his Disciples. As S. Paul *Luc. 10.* admonished Bishopes to feede, rule, and punish, where *v. 16.* it is needful: so he also admonished the people to obey spiritual Superiors [Obey your Prelates (saith *Heb. 13.* he to the Hebrewes) and be subiect to them. For *v. 17.* they watch, as being to render account for your soules]

soules.] Consider wel this reason; why al must be subiect, and obedient to their Prelates, because the Prelates must render account, for the soules of their flocke. For it were against iustice, & against reason, thar anie should be bond to render an account, for those, ouer whom they haue not power, not only to admonish, but also to correct. If therfore the Prelates be not obeyed, the account wil not be expedient, for the subiects: as the Apostle here concludeth. [If they doe it with mourning (saith he) this is not expedient for you.]

Otherwise
Pastors were
not bond to
render ac-
count.

Ibidem.

*There are diuers degrees of spiritual Pastors:
subordinate to one cheefe visible Head.*

ARTICLE. 46.

Order is required in al things: and in nothing is more necessarie, then in Holie Orders themselves, the Ecclesiastical state. Which consisteth in a Sacred Subordination of Superiour Prelates, and other inferiour Clergimen, called the Ecclesiastical Ierarchie: hauing one Supreme visible Head, which was S. Peter in his time, & after him his Successors, as is shewed in the first Part. Vnder which one head are constituted certaine Patriarches, in distinct partes of the Christian world: next to them are Primates, or Archbishops, in their seuerall Prouinces; then Bishops, in their proper Dioceses: and vnder them other Pastores, in particular Parishes. With other Clergimen assisting: as Chancelers, Deanes, Archdeacons: and other Priests, Deacons, Subdeacons, and the rest. Some designed onlie to the administration of holie Sacraments, and other Rites; or to assist the proper Ministers therof: others haue also Iurisdiction, belonging to the Regiment of the Church. Touching the power of holie Orders, as they may

The Ecclesiastical Ierarchie consisteth of manie Superiours & subiects: al subordinate to one Supreme Head.

Ecclesiastical authoritie consisteth in the power of holie Order, and of Iurisdiction.

M m

be exe-

Artic. 35.
36.

Power of Order, is equal in al that haue the same Order.

Iurisdiction is greater in some, & lesse in others.

There was diuersitie of Iurisdiction in the Law of nature.

be executed without Iurisdiction, euerie Clergiman can as fully performe the function of his owne Order, or Orders, as he that hath greater Orders. So euerie Priest can as really consecrate, and offer the holie Sacrifice, as a Bishope, or Chiefe Bishope. Likewise in Actes of Iurisdiction, the inferiour Pastor, as perfectly performeth that which is within his power, as the superior can doe it. So a Pastor of a Parish as absolutely absolueth his penitent subiect, from his finnes, as if the Bishope, or Pope should doe it. But al haue not Iurisdiction extended a like, in respect of places, persons, & causes. Onlie the Supreme Head Pastor, hath vniuersal Iurisdiction in the whole Christian world, in al persons, and causes, being Christs vicar General in earth. Other Pastors haue more, or lesse Iurisdiction, according to their limited circuites of places, or persons, or causes. And thus spiritual Iudges are assigned in Ierarchical Order, and sacred Subordination by diuine ordinance. As appeareth by the holie Scriptures, and authentical practise of Gods Church, both in the old Testament, and in the Church of Christ.

2. So we see in the ancient Church of the Law of nature, long before Moyses, there was subordination of superior, and inferior Priestles, and Pastors, in spiritual causes. Melchisedech as superior Priest, blessed Abraham (who was also a Priest) & receiued Tithes of him. By which two special actes, amongst other excellences in Melchisedech, S. Paul sheweth, that he was the superior Priest, and of greater power, & that Abraham was subiect to him. [Behold (saith S. Paul) how great this man (Melchisedech) is, to whom also Abraham the Patriarch, gaue tithes of the principal things: and who blessed him, that had the promises. But without al contradiction, that which is lesse, is blessed of the better.] Moyses also was constituted by God, in superior auctoritie, both spiritual

Gen 14. v. 19. 20.

Heb. 7. v. 1. 2. v. 4.

v. 6. v. 7.

spiritual & temporal: and so Aaron was subordinate to Moyses: that he should be mediator, between him and the people, and between him and King Pharao. [He shal speake in thy steed, to the people (said our Lord to Moyses) and shal be thy mouth; but thou shalt be to him, in those things that pertain to God.] Againe [Our Lord said to Moyses: Behold I haue appointed thee the God of Pharao: and Aaron thy brother, shal be thy Prophete. Thou shalt speake to him al things, that I command thee; and he shal speake to Pharao.] Moreover Moyses also constituted inferior Iudges [to heare, and determine lesse matters only, and easier cases: reseruing the greater to himself.] And this he did vpon the prudent suggestion, of Iethro his father in law, the Priest of Madian, without expresse warrant from God. Which by this example we see, is supposed in so cleare, and needful cases. After this, Moyses also commended special cases to be decided by Aaron, & Hur [If anie question shal rise (to witte of more difficultie) you shal referre it, to them] appointing Aaron of the tribe of Leui, Hur of the tribe of Iuda, as it were the one a spiritual Iudge, the other a temporal, his owne deputies, who was supreme in al causes. But more particularly, for the seruice of the Tabernacle, al the Leuites being to minister vnder the Priestes, had their particular Superiors in euerie Order; of Caathites, Gersonites, and Merarites. And the same were subiect to one Principal of the same Order; and al the three princes were subiect to one of the Priestes, called the Prince of the Princes of the Leuites. And the same Priest, and al other Priestes, and Leuites, and the whole people were subiect in spiritual causes to the Highpriest, who was also called the Grand Bishoppe, that is to say: The Priest that is greatest among his brethren. And he was commanded by the Law, to maintaine his high state,

More expressly
in the written
Law.

Superiors may
substitute co-
adiutors to
themselves,
without par-
ticular com-
mission from
their owne
Superior, in
some cases,

Al according
to the Law.

Power of the
inferior was
deriued from
the superior.

and dignitie in al respectes, as singularly priuiledged, *v. 11. 23.*
and eminent aboue al. By whom also it pleased God *13. 61.*
to impart his diuers graces, as deriued from him, to
others. Witness the Royal Prophete [As oynment *Psal. 132.*
(saith he) on the head, ranne downe vpon the beard, *v. 2.*
the beard of Aaron: which ranne downe vnto the
hemme of his garment] From the hieghet to the
next subordinate, by him to others, so to the meaneft,
euen to the hemme of Aarons garment. For this
diuine ordinance being set in the house of God, the
same Royal Psalmist, inuiterh al men, especially the
Clergie, that by their spiritual functions serue the
Church, to praise God day and night [Loc now *Psal. 133.*
(saith he) blesse our Lord, al ye the seruants of our *v. 1. 2.*
Lord, which stand in the house of our Lord: in the
courtes of the house of our God. In the nightes list
vp your handes vnto the holie places, and blesse ye
our Lord] To the whole Church he saith [Ye house *Psal. 134.*
of Israel blesse our Lord] To the Priestes, [Ye house *v. 19.*
of Aaron blesse our Lord.] To al others of the Cler-
gie [Ye house of Leui blesse our Lord.] Again to al *v. 20.*
the faithfull in general: [You that feare our Lord,
blesse ye our Lord]

Much more
the Church
of Christ, is
both fortified
and adorned,
by Ierarchical
gouernment,
of one visible
Head, with
manie subor-
dinate Super-
iors, & sub-
iectes.

3. Seeing then, as wel in the Law of nature, as in
the written Law, there were degrees of spiritual
gouerners, to the great strengthning, and also orna-
ment of Gods Church: and that temporal kingdo-
mes are especially established, by the meanes of Ma-
gisistrates, gouerning the whole ciuil bodie: much *Cant. 6.*
more hath Christ our Lord, set his Church in strong, *v. 3. 9.*
and comelic order, disposed in aray of Ecclesiastical
Pastors, & people: with plenitude of spiritual power *Mat. 16.*
in one cheefe for vniue sake: with great power also *v. 18.*
in other principal Pastors: and with competent, and *Ch. 18.*
conuenient power, in al that haue charge of soules, *v. 18.*
to direct & gouerne their flockes. For so our sauour, *Ch. 25.*
deliuered his talentes to some more, to some lesse. *v. 15.*

Amongst

- Mat. 3. 7.* Amongst manie Disciples he made buttwelue Apo-
14. Luc. stles: and among them made one the Head, to hold
6. v. 13. al in vnion. At first he limited their commission,
Mat. 10. sending them to preach the Gospel, to the Iewes
7. 5. only [Into the way of the Gentiles (said he to his
 Apostles) goe ye not, and into the cities of the Sama-
Luc. 10. ritanes enter ye not.] In like maner [The Seuentie
7. 1. two disciples were sent into euerie citie, and place,
 whither himself would come] with direction to
7. 4. 5. goe two and two together; what they should say
6. 6. coming to euerie house, how also to behaue them
 selues, where to take their temporal necessarie re-
 leefe; to take nothing of such, as would not heare
 their doctrine: but [to shake also the dust from their
7. 10. 11. feete, in testimonie against them.] By which exam-
Mat. 28. ples, and the like: and by the general commission
7. 19. 10. geuen to S. Peter, and the other Apostles, they ordai-
20. v. 21. ned S. Matthias an Apostle. And shortly after, seuen
Act. 1. 7. Deacons. Likewise other Bishopes, Priestes, Deacons, &c.
15. Ch. 6. and Clergimen for diuers functions. [For there are
7. 6. (saith S. Paul) diuisions of graces, diuisions of mi-
1. Cor. 12. nistrations, diuisions of operations, but one Spirit, The same A-
7. 4. 5. 6. one Lord, one God, which worketh al in al.] For postles: and
 though we haue not al the holie Orders of the Cler- also S. Paul,
 gie, expressed in the holie Scriptures, yet vnder the ordayned
 titles of Bishopes, Priestes, and Deacons, the rest are other Cler-
 comprised: as we see that sometimes, Priestes are gimen.
 conteyned vnder the name of Bishopes. So S. Paul
 writing to the Philippians saluteth al the faithful
Philip. 1. [with the Bishopes, and Deacons] and sometimes As Priestes
7. 1. Bishopes vnder the name of Priestes: for writing to are sometimes
 S. Titus, a Bishope of Crete, he saith, that he left him contained vnder
 in the prouince of Crete, that [He might ordaine the name
 Priestes by cities] that is, both Bishopes and Priestes, of Bishopes:
Tit. 5. yea also Deacons, and inferior Clergie, for al Eccle- so other infe-
7. 5. siastical offices to supplie, saith he [Whatsoeuer was rior Orders
 wanting.] The reason of comprehending Bishopes, are contey-
 the name of

Deacones
which signi-
feth Mini-
sters.

and Priests vnder one name was, because for most part, al Priests were then Bishopes, the necessitie so requiring: and because the same qualities, & vertues were required in both. Neuertheles their power, & auctoritie was differēt, as appeareth in that none but Bishopes could make Bishopes, or anie other Clergimen. And Bishopes were alwayes of greater dignitie. As Likewise, the Apostles did excel other Bishopes, both in power, and dignitie. S. Paul called Timothee, and Titus his sonnes, being Bishopes, and directed them in the Churches affaires, as their Superior. In like maner, speaking of Epaphroditus, who was also a Bishope, and the particular Apostle of the Philippians, sheweth his owne auctoritie, & eminencie about him, saying [I haue thought it necessary, to send to you Epephroditus my brother, and coadiutor, and felovv souldiar; but your Apostle, and minister of my necessitie] where he calleth him his brother, in that they vv ere both Priests, both Bishopes, both Apostles in a general sense: he calleth him his coadiutor, in that S. Paul vv as a more principal Apostle, the other his helper, and assistant: he calleth him his felovv souldiar, both serving one Master, Christ our Lord: he calleth him minister of his necessitie (vv hich importeth superior and inferior) but your Apostle (saith he) for as S. Paul vv as an Apostle in al the vv orld, so Epaphroditus vv as an Apostle, of that particular citie, and countrie of Philippi. The like Apostle vv as Epaphras, of the Colossians. S. Gregorie the Great, and S. Augustine of vs Englishmen. But the vv elue Apostles, S. Paul and S. Barnabas, vv ere vniuersal Apostles of the vv hole earth, in al nations vv her soeuer they came. But S. Peter being the ordinarie Supreme Head of al, and the other Apostles extraordinarie founders of Churches: their Successors vv ere limited, to their circuits. And now (some sowne, some later) arc

Al the Apo-
stles were
founders of
the Christian
Church: but
S. Peter was
the ordinarie,
the other A-
postles were

Tim. 1.

1. v. 1.

Philip. 3.

Colos. 1.

7.

are al sayed: Only S. Peters Successors do continue without interruption. And so his Seate, is the onlie Apostolical Seate, and the Bishoppe therof the Apostolical Bishoppe. Others also are truly and properly Bishoppes, Archbishoppes, and Patriarches. Who with al other subordinate Pastors, vnder the one Supreme visible Pastor, and Head, make a perfect and formal Ecclesiastical Ierarchie in earth, resembling the Celestiall Ierarchie of heauen. Christ our Lord the Supreme Head of both: al making one complete vniuersal Church, in heauen and in earth.

Part. 1.

Art. 30.

Marriage rightly contracted between a Christian man, and a Christian woman, is a true Sacrament.

ARTICLE 47.

Art. 41.

§. 1.

TWo of the seven holie Sacraments, doe pertaine to the whole communie of Christians, as we noted before: which are Holie Order, wherof sufficiency for our purpose is said in the precedent Articles: and Matrimonic, which is now to be in like maner explicated. First shewing that it is a true Sacrament: then what persons may contract: lastly that the contract is indissoluble, during life of both parties. Concerning the first point, it is very strange, that Protestants wil denie Marriage to be a Sacrament, seing they preferre it before vowed chastitie, accounting it the more holie state of life; seing they also confesse it to be consecrated by God, to such an excellent mysterie, that it signifieth, and representeth the spiritual Marriage, & vnitic betwixt Christ and his Church; and seing it is expressly called a Sacrament, in the holie Scripture, which title is not there geuen to anie of the other Sacraments. Against their

What is here to be declared touching Matrimonic.

It is strange that Protestants denie Matrimonic to be a Sacrament.

Ephes. 5.

v. 31.

their denial therfore, we shal clearly proue, that it is not only in name, but also truly & properly an holie Sacrament, of the Christian Church, instituted by Christ, reducing it to the first perfection, & annexing therunto Sacramental grace.

Marriage was first instituted in paradise: where there was no neede of anie Sacrament.

2. Wherefore it is specially to be obserued, that Marriage was instituted by God in paradise, in the state of Innocencie. For when God had first created one man [he tooke a ribbe from his side, and build the same into a woman.] Then he blessed them, & said *Gen. 2. v. 21. 22.* [Increase and multiplie, and replenish the earth] *Ch. 1. v. 28.* but it was not then a Sacrament. Because in that

In the old Testament it was a figure of Christian Marriage.

state of innocencie, by the vertue of Original Iustice, the soule had perfect dominion ouer the bodie, and the superior power of the soule, ouer the inferior. And therfore whiles they had not committed anie sinne, there was no neede of anie Sacrament. Neither was it conuenient, that man should then be perfected in his soule, by the vse of sensible creatures.

To which by his fall he became to be subiect. Neither was it made a Sacrament in the old Testament, but only a figure of Christian Matrimonie, and an holie state, for the due propagation of mankind. And so of godlie Marriage came the progenie of the holie Patriarches, and other faithfull people, which were called the Sonnes of God. And of lasciuious fornication and adultrie. rose vp the wicked generations,

By lawfull Marriage, Gods people prospered; by fornication manie degenerated; and fell into grosse sinnes.

of Cains race: called the children of men. For some of the better societie degenerating from their godlie parents, and declining to vice, matched themselves with the wicked [The sonnes of God (saith Moy- *Gen. 6. v. 1. 2. 3. 4.* ses) seeing the daughters of men, that they were faire, tooketo themselves wiues out of al, which they had chosen, and they brought forth children, giants the mightie of the old world, famous men.] For which and other enormous sinnes, God sent the vniuersal diluge [The inundation of waters, which preuailed *Ch. 7. v. 17. 18. 19.* out of

- Ch. 7. v. out of measure, vpon the earth: and al the high
19. 20. mountaines vnder the heauens, were couered fiftene cubites, higher was the water, about the mountaines, which it couerd.] So that the huge mightie [giants groning vnder the waters (saith Iob) were drowned] and destroyed. Contrariwise [O how beautiful is the chaste generation, for the memorie thereof is immortal.] As we see in Noe, Sem, Abraham, Isaac, Iacob, Ioseph, and others, whose chaste Mariages, adorned with manie vertues, were figures of Christian Mariage. As farre therfore as the thing prefigured excelleth the figure, so much Christian Matrimonie is more excellent, then Mariage in the old Testament. And is reduced by Christ our Sauour, to the forme of that in which was in paradise: that one man shal haue but one wife, and not be deuorced so long as both parties liue in this world: and therfore is made a Sacrament of the new Law.
1. 10. 5. 3. For it is an assured Rule, that whatsoeuer Christ
v. 3. our Lord commandeth anie to doe, he geneth therewith sufficient grace to performe the same. In stead
Cor. 10. therfore of [the old permission to dismisse their
v. 13. wiues, geuing them a bil of diuorce (to auoide greater inconuenience) because of the hardnes of mens hartes] now Christ by Sacramental grace, mollifieth their hartes. Otherwise he would not haue made the Law of Mariage straiter, then it was before, but as this state is more perfect, so it is also a more easie yoke, by the helpe of Sacramental grace. In regard of which grace, S. Paul likewise prescribeth perfect and strict precepts, both to husbandes, and wiues, saying [Let women be subiect to their husbandes, as to our Lord: because the man is the head of the woman: as Christ is the head of the Church. As the Church is subiect to Christ, so also the women to their husbandes in al thinges.] On the other partie he saith also [Husbandes loue your wiues, as Christ
- Eph. 5.
v. 22.
23.
24.
v. 35.

Christian Matrimonie excelleth that of the old Law, and is like to that which was instituted in paradise.

Christ reducing the state of Mariage to a stricter rule then it was in the old Testament, gaue withal special grace to obserue his ordinance,

Also S. Pauls
strict precept
pre-supposeth
sacramental
grace in that
state.

also loued the Church, and deliuered himself for it. So also men ought to loue their wiues, as their owne bodies. He that loueth his wife, loueth himself. For no man euer hated his owne flesh, but he nourisheth & cherisheth it, as also Christ the Church. For this cause, shal man leaue his father and mother, and shal cleaue to his wife, and they shal be two in one flesh. This is a great Sacrament, but I speake in Christ, & in the Church.) Mariage is called a great Sacrament, because it signifieth Christs perpetual, & indissoluble coniunction, with his Church, his one onlie general spouse. For whose loue, he as it were left his Father, exinaniting himself by his Incarnatio, & left the Synagogue his mother, ioyning himself to his Church: which sprong out of his side sleeping on the Crosse: prefigured by Eue, who was built of the ribe, taken from Adams side, in his sleepe. For which great resemblance sake, amongst other reasons the Apostle exhorteth al married persons, to honour, cherish & loue each other: concluding thus (you also euerie one, each man loue his wife, as himself, and let the wife feare her husband) not with seruile, but reuerential feare. The very same teacheth S. Peter (Let the women (saith he) be subiect to their husbandes, that if anie beleue not the word, by the conuersation of the women, without the word, they may be wonne: considering your chaste conuersation, in feare: whose trimming let it not be outwardly in the plaining of heare, or laying on gold round about, or of putting on vestures: but the man of the hart, that is hidden, in the incorruptibilitie of a quier and modest spirite, which is rich in the sight of God. For so sometime the holie women, also that trusted in God, adorned themselves, subiect to their owne husbandes; As Sara obeyed Abraham, calling him Lord.) Thus doth he exhorthe women, which haue husbandes. And in the next wordes admonisheth married

S. Peter teacheth the same touching married persons.

v. 28.

v. 29.

v. 31.

(Gen. 2.

v. 24)

v. 32.

v. 33.

1. Pet. 3.

v. 1. 2.

3.

4.

5.

6.

Gen. 18.

v. 12.

v. 7. married men. saying [Husbands likewise, dwell with them (to witte with your wines) according to knowlege: as vnto the weaker feminine vessel, imparting honour, as it were to the coheytes also of the grace of life; that your prayers be not hindered.]

Al which perfection of vertues being required of married persons, among the manifold burdens of that state of life; doth plainly shew, that special grace is necessarie for them: and consequently proueth that Christ our Sauour, together with the obligation, and indissoluble knotte of Mariage, geueth correspondent grace, to performe the duties, wherunto they are bond, and therefore the Apostles doe admonish them to cooperate with the same grace, which is alwayes requisite in euerie Sacrament.

Special grace being necessarie for the state of Mariage, Christ hath therefore made it a Sacrament.

Isa. 2. v.
2. 11. 4. Brechly therefore to conclude this point, seing our Sauour voutfassed to honour Mariage, by his Personal presence, and by working there his first notorious miracle in Cana of Galilee, before it was a Sacrament, and afterwards declared the reformation of that, which was permitted by Moyses Law, concerning diuorce, and pluralitie of wines: it is therby made sufficiently credible to the holie Church of Christ, and ought to suffice al Christians to beleue, that Matrimonic rightly contracted by Christians, is a true Sacrament. But is further confirmed against

Ephes. 5.
v. 32. our Aduersaris so to be, not only because S. Paul so calleth it; which is a greater prooffe, then anie they haue to the contrarie; but also, because the same Apostle in an other place, testifieth most plainly, that it geneth sanctification, or sanctifying grace. For admonishing the Thessalonians to abstaine from fornication, he telleth them that Mariage (which amongst the Heathen is in passion, and lust of vncleane) doth sanctifie Christians, rightly contracting and so maketh matrimoniall state to be in sanctification. [You know (saith he) what precepts I haue

It is further inuincibly proued, because it geueth sanctifying grace: by the testimonie of S. Paul,

geuen to you, by our Lord Iesus. For this is the wil of God, your sanctification: that you absteyne from fornication: that euery one may know (by contracting lawfull Mariage) to possesse his vessel, in sanctification, and honour: not in the passion of lust, as also the Gentiles, that know not God: so not only teaching, that Christian Mariage, excelleth the marriage of Infidels, but also that it maketh the persons more holie, as the word Sanctification importeth, which the Apostle againe inculcath saying in the same place [God hath not called vs into vncleanesse, but into sanctification.] So that of lawfull Mariage lawfully contracted in the Catholique Church, resulteth this threefold benefite: the auoiding of fornication; the vertue of fidelitie between husband and wife; and sanctifying grace, which maketh it a Sacrament.

v. 3.

v. 4.

v. 5.

v. 7.

Three especiall benefites in Christian Mariage: to auoid fornication: the vertue of fidelitie: & Sacramental grace. If God send Iustice, it is the fourth benefite, or blessing.

Diuers iust impediments doe debarre some persons from contracting Mariage.

ARTICLE 48.

Protestants also admitte more impediments hindering the contract of marriage, then are expressed in holie Scriptures.

TOUCHING impediments of Mariage, only some more principal pointes are expressed in holie Scriptures; the rest depēd vpon Tradition, & Decrees of the Church, directed by the Holie Ghost: as not only Catholiques hold, but also Protestants must necessarily confesse. For albeit in the beginning of the world, brothers did marie their owne sisters, Adams children, because then there were no others: Yet afterwards, both in the Law of nature, and in the written Law of Moyse, as it was ordinarily vnlawfull to marie either in the first degree, or in the first *Leuit. 18.* and second, of consanguinitie, or affinitie: so was it *v. 6 &c.* not only dispensed withal sometimes, but also was *Ch. 20. v.* expressly ordayned by Law, & custome, that in some

case

case they should marie in the degrees other wise prohibited. So Abraham by way of dispensation married Sara, as some thinke his owne sister, at least, (which is more probable) his brothers daughter. *Gen. 11. v. 29. Ch. 12. v. 13.* Jacob married two sisters, Lia, & Rachel, both living together, Amram (the father of Moyses & Aaron) married Iocabed his aunt, to witte his fathers sister, before the Law of Moyses. And after the same Law Oihoniel (the first of the Iudges which gouerned the people of God after Iosue) married Axa his brother Calebs daughter, no doubt lawfully, by dispensation. And it was expressly ordayned by the written Law, that in a special case the brother should marie the widow, of his brother deceased; in these wordes [when brethren shal dwel together, and one of them dye without children, the wife of the deceased shal not marie to anie other, but his brother shal take her, and raise vp the seede of his brother.] And if the brother, or next kinsman, refused such marriage, they were punished with special disgrace. By vigore of which Law [Booz married Ruth, the widow of Mahalon, the sonne of Elimelech, of Bethleem Iuda] From whom descended King Dauid, & Christ our Lord. Which Law of marrying the brothers wife, is now abrogated, that it bindeth not Christians, as al confesse: and consequently al the other Lawes of Moyses, concerning Mariage, are likewise abrogated, and of no other force, nor obligation, then as they are reuevved and established by the Law of Christ, and his Church. It resteth therefore to see, vvhath Christ, & his Apostles haue taught in this behalfe. And in the rest, vve must relie vpon that Church, vvhich by the infallible assistance of the Holie Ghost, teacheth al necessarie truth, and nothing but truth.

Mat. 19. 2. Amongst other Rules belonging to Matrimonic, it is cleare by Christs doctrine, that pluralitie of

Examples of holie men testifie, that they married, in some cases such as the Law, and custome of those times did not ordinarily permitt.

Moyse's Lawes are abrogated, and binde not Christians, but Christian Lawes bind them.

By the Law of Christ, who- soeuer is married can not marie an other till the former be dead.

Pluralitie of wiues was permitted in the old Testament, but neuer pluralitie of husbandes.

An other impediment is, if one partie be not baptized.

It was prefigured by the fact of Abraham & Isaac.

vvives is taken away. Which vvvas lawvful in the old Testament. Abraham had two vvives, Sara and Gen. 16. Agar. Iacob had foure, Lia, Rachel, Bala, & Zelpha. v. 3. Ch. Dauid had also diuers, and that lawvfully: though 19. v. 13. Salomon sinned in exceeding multitude, for he had 28. Ch. 30. a thousand vvives, and concubines, contrarie to the v. 3. Lawv, prescribing that [The King shal not haue ma- 1. Reg. 18. nie vvives: that may allure his minde.] As for plu- ralitie of husbandes to one vvife, it vvvas neither Deut. 17. lawvful, nor tole. ated at anie time. And nature, and v. 17. reason abhorre it, because it vvould rather hinder propagation then further it [They shal be tvvo (said Gen. 2. v. God in the beginning) in one flesh] not three, nor 24. Mar. more, but tvvo. To vvwhich state our Lord restoring 19. v. 4. 5. Mariage, repeted the same first institution, and esta- Rom. 7. blished it, in his Church of the nev Testamēt. v. 3. Whosoever therefore, man or vvoman is already 1. Cor. 7. married, can by no meanes, marie anie other, during v. 11. the natural life of the former: vvwhich if anie doe attempt, the same is no Mariage, but adultric. And this is the first impediment: commonly called *ligamen*.

3. An other impediment is called *Disparitas cultus*, Disparitie of diuine vvorshippe, and Religion. As if one be a baptized Christian, the other a levv, Turke, or Pagane, they can not contract Mariage. And if anie Christian should attempt it, he committeth high sacrilege, neither is it a Sacramēt, in that case, because one partie vvanteth Baptisme, vvwhich is the gate, or entrance of al Chriitian Sacramēts. And as Mariage can not be betvven more then tvvo persons, one man, and one vvoman: so neither can the Sacramēt consist in lesse then tvvo. For they must be tvvo in one flesh. This impediment vvvas prefigured by the fact of Abraham, prouiding that his sonne Isaac should not marie a Chananite, but sent Gen. 24. his seruant vnto the house of Nachor, to take a vvife v. 3. & 6. of his ovvne kindred, that is of his ovvne faith and religion,

religion: and so Isaac married Rebecca the daughter of Bathuel, the sonne of Nachor, Abrahams brother. Isaac commanded his sonne Iacob (not to take a wife of the stocke of Chanaan: but goe (said he) and make a journey into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence, of the daughters of Laban thine vncle.) Esau offended his parents by marrying the daughters of Infidels.

*Ch. 28.
v. 1. 2.*

*Ch. 26.
v. 35.*

4. After this, in the written Law it is expressly said
Exo. 34 v. 11. 15. 16. [Enter not trafficke with the Amorrhites, Chana-

The Law expressly forbade to marie with Infidels.

neites (and other Infidels) lest when they haue fornicated with their goddes, and haue adored their idols, some man cal thee to eate of the thinges immolated. Neither shalt thou take a wife for thy sonnes of their daughters: lest after themselves haue fornicated, they make thy sonnes also to fornicate with their goddes.] Which precept is repeted amongst the principal commandments of God, in the repetition of the Law [Thou shalt not geue thy daughter to his sonne, nor take his daughter for thy sonne: for he wil seduce thy sonne, that he folow not me, and that he rather serue strange goddes.] And although God dispensed with some in this positiue Law, in whom there was no danger to be perueried, as with

*Dent. 7.
v. 3. 4.*

* *Indic. 14.* Samson marrying Dalila a Philistian: with David
v. 4. marrying Maacha daughter of the king of Gessur:
2. Reg. 3. with Esther marrying king Assuernus, & with others: yet the general Law stood firme. In so much that
v. 3.
Est. 2. v. When the Israelites in their captiuitie of Babylon had
8. Ch. 14. taken strange women for wives, they were compelled to dismisse them, being first brought to due
v. 15. repentance for that sinne, by Gods grace, & godlie
Mal. 2. endeavour of Esdras. Who vnderstanding by relation of the princes, of the people, that very manie
v. 11. had herein transgressed Gods commandment, began first of al himself to lament, and doe penance
1. Esd 9.
v. 1. 2.

Gods people were compelled to dismissthe Infidels, whom they had presumed to marie,

for

for other mens sinnes [When I had heard this word
 (saith he) I rent my cloke, and my coate, and pluc-
 ked of the heares of my head, and beard, and sate
 mourning. And there assembled to me al that fea-
 red the God of Israel, for the transgression of them,
 that were come from the captiuitie, & I sate sorow-
 ful, vntil the euening Sacrifice. And at the euening
 Sacrifice I rose out of my affliction, and my cloke, &
 coate being rent, I fel vpon my knees, & spred forth
 my handes to our Lord my God.] And in most hum-
 ble maner acknowledging this special sinne of the
 people [in ioyning matrimonies with the infidel
 peoples, cried for grace, & remission, that the whole
 people should not fall into vtter destruction, but some
 remnant be left, and saued.] Esdras therfore thus
 praying, and beseeching, and weeping, and lying
 before the Temple of God, there was gathered to
 him of Israel an exceeding great companie of men,
 and wemen, and children, & the people wept with
 much lamentation. And Sechenias (an appointed
 prolocutor for al) said to Esdras: We haue transgres-
 sed against our God, & haue taken to wiues strange
 wemen, of the peopls of the land, and now if there
 be penance in Israel vpon this, let vs make a coue-
 nant with the Lord our God, to put away al the
 wiues, and them that are borne of them, according
 to the wil of our Lord, and of them that feare the
 precept of the Lord our God: be it done according
 to the Law. Arise, it is thy part to discerne, and we
 wil be with thee, take corege, and doe it. Esdras
 therfore rose vp, & adiured the princes of the Prie-
 stes, and of the Levites, and al Israel, that they should
 doe according to this word: and they sware. Then
 Esdras said: You haue transgressed, and taken strange
 wemen to wife, to adde vpon the sinne of Israel.
 And now geue confession to our Lord, the God of
 your fathers, and doe his pleasure: and be separated
 from

The penitents
 put away those
 whom they
 had vnlaw-
 fully married.

v. 3.

v. 4.

v. 5.

v. 14. 15.

Ch 10.

v. 1.

v. 2. & 1.

v. 10.

v. 11.

- from the peoples of the land: and from your wiues. the strangers And al the multitude answered, and said with a loude voice: According to thy word vnto vs, so be it done.] And so it was performed, by the diligence of designed officers for this purpose, with consent of al the people. As Nehemias testified, saying [The children of Israel came together in fasting and sackcloth, and earth vpon them. And the seede of the children of Israel, was separated from euerie strange childe, and they stood and confessed their sinnes, & the iniquities of their fathers.] Then renewing their promise, and oath: that they would walke in the Law of God, which he gaue in the hand of Moyse, that they would doe, and kepe al the commandments, iudgements, & ceremonies, made special mention of this particular sinne, in which they had lately and greuously offended, saying: [They would not geue their daughters to the people of the land, and their daughters, they would not take to their sonnes. And it came to passe, when they had heard the Law (that Ammonites, Moabites, and other Infidels, should not enter into the Church of God) they separated euerie stranger from Israel.]
5. A third impediment, or prohibition of Mariage among the Iewes, by an other positive diuine ordinance, was that none should marie without their owne tribe. [Lest the possession of the children of Israel be mingled, from tribe into tribe (saith the Law) al men shal marie wiues of their owne tribe, and kinred: and al vvemen shal take husbandes of the same tribe: that the inheritance may remayne in the families: and that the tribes be not mingled among themselves, but remaine so, as they were separated by our Lord.] So that al vvere limited neither to marie vvith ouer nere kinred, nor vvith further of, then their owne tribe. Neuertheles the
- They did also other penance for this transgression.*
- An other prohibition was made, for a temporal respect.*

A special privilege that the Tribe of Levi might marie with the Tribe of Iuda.

tribe of Levi vvas exempted, from this particular Lavv: as appeareth by the factes of holie persons, though not otherwise expressed in the holie Scripture. For Ioida the Zelous, and godlie Highpriest *2. Par. 22.* married Iosababeth, the daughter of king Ioram, the *v. 11.* sister of Ochozias, and aunt of Ioas, of the tribe of Iuda. And Elisababeth of the daughters of Aaron, and *Lue. 1.* tribe of Levi (S. Iohn Baptists mother) vvas cosine *v. 3.* to our B. Ladie, of the tribe of Iuda, and familie of David.

6. These vvere the especial Lavves of the old Testament, touching impediments of Mariages, vvherin vve may obserue these particular pointes for our present purpose. First that by the strict Lavv of nature, Mariage can neuer be contracted in the right line of consanguinitie, ascending and descending, nature it self abhorring it, and light of reason so directing everie mans vnderstanding, & so there vvas no neede to expresse the same in the vvritten Lavv, but in affinitie only. By this rule Adam could not *Leuit. 18.* marie anie other vvoman then Eue, nor the anie *v. 8.* other man but Adam: because al others descended *1. Cor. 5.* directly from them. Secondly, by the secondarie *v. 1.* Lavv of nature, it vvas not lavvful to marie in the first degree of collateral lines, that is, betvvven brother & sister, by both parents, nor by one. In this *v. 9.* degree God dispensed vvith Adams children, for that there vvere no others, to propagate mankind. Thirdly there being no other degree of kinred, forbid by the Lavv of nature, God by positive Lavv forbade also to make mariage in the first and second degree, as wel in consanguinitie, as affinitie, but so, that he sometimes dispensed therein, and in one special case of raising seede, to the dead without issue, ordayned that the brother, or next in kinred, of the deceased, should marie the widow. Fourthly pluralitie of vvives was lawfull in the old Testament, and divorce

1.
By the first Law of nature none can marie in the right line of ascending & descending.

2.
By the secondarie Law of nature brother & sister can not marie.

3.
By the positive Law delivered by Moses, mariage was forbid in the first and second degree but in a special case it was ordayned that they should marie in the first degree of affinitie.

diuorce permitted, for the hardnes of some mens hartes, but both are now taken away: & for a better remedie, Sacramental grace is geuen to mollifie Christian hartes. But pluralitie of husbands, nor multiplication of manie wiues, was neuer lawful, nor permitted by the Law of God. Fifthly mariages between the faithfull, and heathenish infidels was forbidde generally: yet dispensed withal, where no danger appeared of spiritual peruerſion to the faithfull. Sixtly the degrees prohibited by the written Law, as pertainyng only to the Iewes, as figures of the new Law of Chriſt, doe not otherwiſe binde Chriſtians, but as they are either forbid by the Law of nature, or renewed, and eſtabliſhed by Chriſt, and his Church. Which Church hath power by Chriſts commiſſion, to make conuenient Lawes, and conſequentely to diſpenſe in the ſame, as juſt cauſe may require: to decree what degrees, and other impediments, ſhall make Mariage inualide, and vnlawfull; our Lord ſaying to his Apoſtles, and in them to their Succeſſors. [He that heareth you, heareth me: whatſoeuer you ſhall binde vpon earth, ſhall be alſo bound in heauen; & whatſoeuer you ſhall looſe vpon earth, ſhall alſo be looſed in heauen.]

4.
Pluralitie of
wiues, & alſo
diuorce are
taken away
by Chriſt.

5.
Mariage with
Infidels was
forbide.

6.
Moyſes Law
bindeth not
Chriſtians.

LUC. 10.

v. 16.

MAT. 18.

v. 18.

7. An other impediment, proper to the new Teſtament, is the ſolemne vow of perpetual chaſtitie, either voluntarily made, by ſuch as enter into anie approved Religious Order: or doe voluntarily accept, the Churches propoſed condition, to al thoſe that taking the three greater Holie Orders, promiſe to kepe perpetual chaſtitie. To neither of vvhich vows, none are forced, but hauing once by ſolemne promiſe to God, and his Church, ſo bound themſelues, they can not afterwards contract Mariage: and if they doe pretend to marie, it is void, & inualide. As is cleare by S. Pauls doctrine, concerning vowed virgines, & widowes. For the ſame rule pertaineth

A ſpecial Ec-
cleſiaſtical
impediment
is the ſolemne
vow of Reli-
gion, which
bindeth be-
fore God.

Proved by
S. Pauls
doctrine.

to al that make the like vowes. Concerning virgines, he saith, that there is no precept, that they shal kepe virginittie, yet he so counselleth, for the better 1. Cor. 7. seruing of God: & addeth, that [not hauing necessitie v. 25. but hauing power of his owne wil (signifying that by vowe, the wil hath bond it selfe) he doth wel 37. that kepeth his virgine, yea better then to geue her in Mariage] And of widowes vvhich hauing promised chastitie, and afterwards haue a wil to marie, he saith most plainly, that [They haue damnation 1. Tim. 5: (are in damnable state) because they haue made v. 11. 12. voide their first faith.] that is, haue broken their fidelitie, and promise geuen to God [And are turned backe after Satan.] Those therfore that after such vowes of perpetual chastitie returning backe, presume to march themselues in wedlocke, are stil bond by a former, and greater promise to God, then is anie promise made to mortal person, and so the later promise is vutterly voide, and such pretended Mariage, is merely nought els but sacrilegious adulterie. But of the lawfulness, & obligation of this and other vowes, we shal say more after the explication of the tenne commandments. And of other impediments you may see the Doctors, which write particularly therof.

S. Paul calleth the breach of vow, a returning to Satan.

The bond of Christian Mariage can not be dissolved, so long as both parties liue in this world.

ARTICLE. 49.

WHeras in the old Testament, Mariage wanting sacramental grace, to mollifie the hardnes of mens hartes, they were permitted by the Law of Moyses, to dismisse their wives, & to marie others, Deut. 24. by these wordes of the Law [If a man take a wife, v. 1. and

Divorce was permitted by the Law of

and haue her, and she finde not grace before his eyes, for some lothfomnes, he shal write a bil of diuorce, and shal geue it in her hand, and dismisse her out of his house.] By the Law of Christ this tolleratio is reformed, & a farre better remedie brought in place thereof, sanctifying grace is geuen, whereby the married parties are enabled, not only to beare with Christian patience, the ordinarie difficulties of their estate, but also with mutual loue to affect each other, performing their solemne promise, & perfect bond of cohabitation, as husband and wife, so long as they shal both of them liue in this world, according to the conceiued wordes expressly vttered, as the accustomed maner is: Vntil death shal them depart. Which indissoluble knotte of Christian Marriage, is manifestly proued, and confirmed by the holie Scriptures of the new Testament. And first by Christs owne doctrine.

Moyse, with licence to take an other, but is not lawfull by the Law of Christ.

2. For our Sauour Christ, reaching that we must kepe the commandments, more exactly then the Scribes and Pharisees did, sheweth that their iustice, was vsufficient in manie precepts. Amongst others in the matter of diuorce, declaring that it is neither lawfull for anie man to dismisshis wife, excepting the cause of fornication; nor to marrie an other [It was said (saith Christ) whosoever shal dismisshis wife, let him geue her a bil of diuorcement. But I say to you; whosoever shal dismisshis wife, excepting the cause of fornication, maketh her to committe aduoutrie. And he that shal marrie her that is dismissed, commiteth aduoutrie.] Which same doctrine our Lord repeted, in his answer to the Pharisees, demanding: Why Moyse did command to geue a bil of diuorce, and to dismisshis the married wife, telling them [that Moyse did this, for the hardnes of their hart: but from the beginning it was not so] adding also as before [that whosoever shal dismisshis wife,
- As in manie other pointes so in the matter of diuorce the Scribes & Pharisees were vsufficient.
- These is onlie one cause of diuorce, none at all, to take an other, the former liuing.

Mat. 5.
7. 21.

7. 32.

7. 33.

Ch. 19.

7. 7. 8.

7. 9.

In regard of
which diffi-
culty his
Disciples iud-
ged it exped-
ient not to
marie, which
Christ did
commend,
but not com-
mand.

vwife, but for fornication, and shal marie another,
doth committe aduoutrie, & he that shal marie her,
that is dismissed, committeth aduoutrie.] wherupon,
his Disciples considering the case to be so strict, be-
tween the husband and vwife, presently [said vnto
him: If the case of a man vvith his vwife be so, it is
not expedient to marie] vvwhich their iudgement
our Sauour approued, for the more perfect state,
vvwhich yet none are bond to folovv, except they
vvil, for better gaining the kingdom of heaven. But
Protestants supposing this Apostolical remedie of
single life, to be ouer hard, and vvith most men im-
possible, vvould make the state of Mariage more
easie, by applying the excepted case of fornication,
not only to the Pharisees question, vvwhether [it
vvwere lawfull for a man to dismisshis vwife for eu-
erie cause? but also to the last part of our Sauours an-
swer, concerning mariage of another: vvwhich they
account lawfull, not only for the innocent partie,
but also for the guiltie: most absurdly making that
lawfull by the meanes of adultrie, vvwhich can not
be done for anie honest cause: as necessarie long ab-
sence, imprisonment, captiuitie, leprosie, infectious
sicknes, barrennes, or the like more iust causes, of
marrying another, then for adultrie.

v. 10.

v. 12.

v. 3.

Whether the
case of forni-
cation pertain-
eth to both
partes of
Christians
svver, or to
the former
part only: is
decided by
the text.

3. For explication therefore of this holic text of the
Gospel, vvwhether the excepted case of fornication,
pertaineth to both the partes of our Sauours an-
swer, as Caluyn, and his felovves vvould haue it,
or only to the former part, touching diuorcement,
and not to the vvordes folovving, touching their
mariage vvith others; as al Catholiques vnderstand
it: the circumstances of the vvhole passage are to be
vveyed; as the occasion of our Lords doctrine at this
time; the persons to vvhom he answered, the con-
cordance also of this Euangelist, vvith S. Marke, and
S. Luke; vvho vvrite the same discourse: likevvise

Lib. 3. ca.
19. In 811.

S. Pauls

S. Pauls doctrine, touching the bond of Marriage, will geue vs some light, for better vnderstanding the true sence of Christs wordes. For al are assuredly true, and none of their wordes, contrarie to others. The occasion why Christ declared, that perfect obseruation of Gods commandments is necessarily required, was the superficial insufficient iustice of the Scribes and Pharisees, as is manifest by his general wordes, vttered as a preface, to diuers instructions,

The occasion of this doctrine, was to shew the insufficiencie of Pharisaical iustice.

Mat. 5.

7. 30.

7. 21. 28.

32. 34.

38. 42.

43.

when he said [Vnles your iustice abound more, then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen] & then in particular he taught, that Pharisaical iustice, (which seemed the best amongst the Iewes) was insufficient, in the precepts concerning murder, aduoutrie, diuorce, swearing, reuenge, vsurie, and enmities, requiring more perfection in them al, then the Pharisees obserued. The occasion of speaking againe concerning diuorce, permitted by Moyses Law, was the Pharisees temting him, and alleaging the Law against his doctrine, wherupon he auouched, that albeit Moyses did permitte diuorce, for anie great dislike, or lothsomenes, for the hardnes of their hart, lest a greater euil (as the murder of the wife) should happen: yet there is in deede, but one onlie iust and Lawful cause, to separate man and wife, by perpetual diuorce, which is fornication: and as for marrying an other, the first liuing, he said:

The occasion of repeting the same was the Pharisees obiection of Moyses Law against Christs doctrine.

Mat. 19.

7. 4.

that [he which marieth an other, doth committe aduoutrie; & he that shal marie her, that is dismissed, committeth admoutrie] which cleare wordes can not admitte former fornication, for an excuse of marrying an other: because so to imagine, that after adultrie, it were lawfull, to marie an other, yea for the guiltie partie dismissed, to marie an other, is to make filthie sinne, an excuse, & defence for fleshlie libertines, to sinne of purpose, that they may hate

The absurditie of Protestants exposition, sheweth it to be false,

7. 9.

their

and not agree-
ble to Christ
meaning.

Their expo-
sition is also
contrarie to
the wordes
of S. Marke,
and S. Luke.

S. Paul also
should con-
tradict S. Mat-
thew, if Pro-
testants gloffe
were true.

their pleasure, and that with pretence of lawfull
marriage, only made lawfull by committing adulterie.
Then the which what can be more absurde, yea
more vnpossible? Whereas therefore our Aduersaries
contend, that the accepted case of fornication, per-
teyneth also to the wordes folowing, for marying
an other, it is both an extorte & absurde extention,
most hardly applyed to S. Marke, and S. Luke, who
without anie word, or signe of exception, relate our
Sauours wordes, concerning Mariage after such di-
uorce, absolutely saying [whosoever dismisseth his *Mar. 10.*
wife (saith S. marke) and marieth an other com- *v. 11.*
mitteth aduoutrie vpon her. And if the wife dismiss *v. 12.*
her husband, and marie an other, she committeth
aduoutrie.] Which doth clearly agree with S. Mat-
thew, according to al Catholiques vnderstanding,
but were cleane repugnant by the Protestants gloffe.
S. Luke also relateth the same without anie excep-
tion, as S. Marke doth, and doubtles they both agree
in sense with S. Matthew. [Euerie one (saith S. *Luk. 16.*
Luke) that dismisseth his wife, & marieth an other, *v. 18.*
committeth aduoutrie, & he that marieth her that is
dismissed from her husband, committeth aduoutrie.]
Thus the three Euangelistes testifie Christs doctrine,
touching this cause without al iarre or contradiction.
4. And the same is further explicated by S. Paul,
writing thus [The woman that is vnder a husband, *Rom. 7.*
her husband living is bond to the Law, but if her *v. 2. 3.*
husband be dead, she is loosed from the Law of her
husband. Therefore her husband living, she shal be
called an aduoutresse, if she be with an other man
but if her husband be dead, she is delivered from the
Law of her husband: so that she is not an aduou-
tresse, if she be with an other man] What can be spo-
ken more clearly, to shew that neither adultrie, nor
anie other thing, but onlie death dissolueth Mariage?
The onlie euasion against this Apostolical doctrine,
is to

is to say: The Apostle affirmeth not, that a woman once married, & liuing with an other man, her former husband yet being aliue, is an aduoutresse, but shal be called an aduoutresse: as if S. Paul made a difference in being so, and being called so, which in dede is not to expound, but to delude holie Scripture. *Their evasion is as wicked as frivulous.*

1. Cor. 7
v. 39.

Wheras the Apostle saith plainly both here, & in an other Epistle, that [a woman is bond to the Law (of her husband) so long time, as her husband liueth: but if her husband sleepe, she is at libertie] where also a wrangler may caule, & say: The Apostle speaketh not of death, but of sleepe, & so a wife is at libertie from the Law of Mariage, when her husband hath once slept, after their mariage. Let

S. Paul teacheth the same doctrine in an other Epistle.

Inde.

v. 18.

1. Cor. 7.
v. 10. 11.

goetherfore these mockries: and see yet one place more, of the same holie Apostle saying a litle before [To them that be ioyned in matrimonic, not I, geue commandment, but our Lord, that the wife depart not from her husband: and if she depart, to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.] Obserue wel, and conferre this with our Sauours doctrine, which he here vrgeth, as greater then his owne. For first he saith it is not his owne only iudgement, but our Lords commandment, that the wife depart not from her husband: nor the husband dismisse his wife from him, as was permitted by Moyles Law. Secondly that if anie depart, or be disinised

He also professeth to teach Christs doctrine touching this point.

(Mat. 5.
& 19. vt
supra.)

(which may be only for adultrie) then to remaine without marryinge an other, or to be reconciled to her husband. Thirdly it is euident, that if there could be a new mariage made during the life of the parties once married, the Apostle would haue made mention thereof, by adding one clause more, seing he professed here to deliuer our Lords commandment, touching this point. And so this may suffice our purpose, concerning the indissoluble bond of Christian

In case of so-
lemne reli-
gious vow,
God solueth
the bond of
Mariage nor
consumma:e.

Mariage be-
fore Baptisme
may either be
continued or
dissolued.

Mariage, by anie humane power, but by death only.
5. Neuerthelesse God himselfe, by his diuine power,
looseth the bond of Mariage contracted, but not
consummate: when one partie, after the contract, *1. Cor. 7.*
chooseth the better state of life, to kepe perpetual v. 38.
chastitie in some approued Religious Order. After
whose solemne profession, the other partie may
marie. And in this case not man, but God doth se- *1. Thes. 5,*
parate them, by this spiritual calling of one to re- *v. 19.*
vounce this world: which is a holie kinde of spiri-
tual death.

6. But Mariage made before Baptisme, not being a
Sacrament, hath not so strict bond. Touching which
the Apostle in the same place, geueth his aduise by
way of counsel, without precept, saying [To the *1. Cor. 7.*
rest I say, not our Lord: If anie brother haue a wife *v. 12.*
an infidel, & she consent to dwel with him, let him
not put her away. And if anie woman haue a hus- *v. 13,*
band, an infidel, and he consent to dwel with her,
let her not put away her husband.] In case therfore
that two Infidels being married, the one become a
Christian, the same partie may if he wil, depart from
the other, yet the Apostle counseleth such to remaine
in that mariage, so that the infidel partie wil dwel
peaceably: that is, without contumelie of God, and
reproch of Religion. His reason is, for that by peace-
able, and godlie conuersation of the faithfull partie,
the infidel may be gained, to become also faithfull,
and so be made a Christian. [For (saith he) the man
an infidel is sanctified by the faithfull woman (by oc- *v. 14.*
casion & meanes of her good example, is perswaded
& gained to Christ, & by Baptisme is sanctified) and
the woman an infidel is sanctified (brought to sanc-
tifie) by the faithfull husband. Otherwise your chil-
dren should be yncleane, but now they are holie]
that is to say, are become Christians, by meanes of
their parents cohabitation: which is like y would not
so sowne

v. 15. so sowne haue happened, if their parents had bene separated, [But if the infidel depart (saith the Apostle to the faithful) let him depart: for the brother, or sister (the Christian) is not subiect to seruitude in such: but in peace hath God called vs] shewing that the ciuile contraſt before Baptisme, may be either kept or broken: as the parties can agree, or doe disagree. Yet againe, the Apostle exhorteth the Christian partie, so much as lieth in their power, rather to remaine in their mariage, then to depart, for the hope of spiritual good to the infidel partie, saying: v. 16. [For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman?] Thus the great Apostle aduiseſeth, and counseleth, not abriging the libertie of Christians, but only exhorting for the more glorie of God, edification of the faithful, and benefite of others, which may be wonne to Christ.

7. What the Church ordaineth in this, or anie other Sacrament. is by commission from Christ, limited within her bondes, not extended to alter the essential partes; neither to ordaine, nor take away the proper matter, or forme of anie Sacrament. And therfore wheras it is ordayned that al Christians must obserue the ordinances of God, and the Holie Church: It is alwayes to be vnderstood, that God principally maketh the Law, and that the Church doth expresse and declare Gods wil, & that which the Church so declareth, doth loose and bind, according as the same Church declareth: and by power geuen to her by God decreeth, and so accordingly God ratifieth the same in heauen, as the Church determineth in earth: which Protestants, especially the English, ought not to calumniate. Who most absurdly, in place of holie Church, intrude temporal power, of Prince and Parliament: as appeareth in their Communion Booke: where among other Rites,

The Church hath commission from Christ, to ordaine Lawes touching al circumstances, but not to alter the substantial partes of anie Sacrament.

Also to dispose of the ciuile contraſt, determining what persons can or can not make it,

in the publique solemnization of Mariage, they appoint their Minister, to denounce al those Mariages, and only those to be lawful, which are so approved (say they) by the Law of God, and of this Realme. Wel knowing, and thereby confessing, that Gods Law, concerning Mariages. doth neede and require to be declared by the vocal sentence of visible Iudges. But they erre grossly by intruding temporal Iudges, and Lawes of the Realme, or temporal kingdom, in place of the Church, & Ecclesiastical power. For albeit they haue certaine pretended spiritual courtes, in euerie Dyocese: yet al these haue relation, & in some cases by way of appealing, al controuersies must finally be decided, by the pretended Supremacie of the Laiprince: which no other Sectaries doe adimite. And so in al other Sacraments, & al matters of faith & Religion, that is only holden by them for truth, and that for errour, and heresie, which is, or shal be so declared by their Pärlament, their highest Tribunal.

8. And thus much may suffice our present purpose, concerning al the seuen holie Sacraments, and B. Sacrifice of Christ. Wherunto for complement of this Second part, we shal here adde one Article more, concerning some special Rituals, holie Blessings, and sacred Ceremonies: which are no Sacraments, but for the external similitude, are commonly called Sacramentalia. Which doe not geue first sanctifying grace, with remission of mortal sinnes, as Sacraments doe: but yet by right vse whereof *Apoē. 22.* grace is increased, and [the iust is made more iust, v. 11. and the holie more holie.]

English Protestantes remitte al cases of Mariages (yea and al other spiritual causes) to temporal Iudges.

Grace is increased by right vse of Sacramentals.

Christ

*Christ gaue his Church power to institute sacred
Rites, and Ceremonies: which are called
Sacramentals.*

ARTICLE 30

After declaration of the seuen holie Sacraments, it resteth to shew, that as Christ himselfe vsed diuers ceremonial Rites, which he made not Sacraments: so he also gaue power to his Church, to ordaine external Ceremonies, as wel in the administration of the diuine Sacraments, as by adding other sacred Rites, to the more honour of God, & spiritual good of Christians. Especially by blessing and consecrating creatures, to holie uses, to the comfort of the faithful, and for repressing the malice of wicked spirites. But omitting other Rites, partly proued already, against the contemners therof: partly confessed, and in some sorte practised by English Protestants, as the vse of their Publique prayers, in sette forme for sundrie purposes; their wearing of Surplices, Rochettes, Copes, and other Ecclesiastical paraments, the signe of the holie Crosse in Baptisme; their kneeling, when they make their general acknowledgement of sinnes; and when they receiue their Communion; and the like: it may here suffice to proue certaine principal, and most vsual Sacramentals, for example sake: because from the same groundes of holie Scriptures, al the rest are likewise deduced.

*Christ vsed
some other
sacred ceremonies besides the Sacraments.*

English Protestants doe allowe of some few.

2. To beginne therfore with Holie water, which was instituted in the first age after Christs Ascension by S. Alexander Pope and Martyr. Whose fact in instituting it, and the whole Churches general practise in vsing it, are abundantly warrented by like examples both in the old & new testament. For so it hath

Holie water was instituted about fourscore years after Christs Ascension.

It is warren-
ted by like
examples, ap-
proued in ho-
lie Scriptures.

Bitter waters
made swete.

Vnprofitable
waters made
good.

The case of
ielosie tried
by a kinde of
holie water.

pleased God at al times, by the ministerie of his ser-
uants, and vse of external elements, to worke super-
natural effectes. So vvere bitter waters made swete,
by casting into them a peece of wood. As vve reade
in Exodus, vwhen the people of Israel vvere nevly
parted from Ægypt, and found no other but bitter
vvater in the desert, therupon murmuring against
Moyse [He cried to our Lord, who did shevv him a *Exod. 15.*
peece of vvood: vvwhich vvhen he had cast into the *v. 25.*
vvaters, they vvere turned into svvete nesse.] Like-
vvise Eliseus the Prophete amended vnprofitable
vvaters, by his prayer, and casting salt into them.
For when the people of a certaine citie, lamenting
said [The vvaters of this citie are very il, and the *4 Reg. 2.*
ground barren.] The same Prophete said: [Fetch *v. 19. 20.*
me a nev vessel, and put salt into it, vvwhich vvhen
they had brought, he going out to the fountaine of
the vvaters, cast salt into it, and sayde: Thus sayth
our Lord: I haue amended these vvaters, and death
shal no more be in them, nor barrennesse.] Also by
vvater sanctified vvith special Rites, God ordayned
an extraordinarie meanes of trial, in the case of ielo-
sie, saying: [If the spirite of ielosie stir vp the husband *Num. 5.*
against his vvife, vvwhich either is polluted, or charged *v. 14. 14.*
vvith false suspicion, he shal bring her to the
Priest, and shal offer an oblation for her. *v. 17.*
And the Priest shal take holie vvater in an earthen vessel, and
he shal cast a litle gravel of the pavement, of the ta-
bernacle into it. And he shal adiure her, and shal say: *v. 19.*
If an other man haue not slept vvith thee, & if thou
be not polluted, by forsaking thy husbands bedde,
the moit bitter waters shal not hurt thee, vvherupon
I haue heaped curses. But if thou hast declined from *v. 20.*
thy husband, & art polluted, & hast lien with an other
man, thou shalt be subiect to these maledictions. Our
Lord geue thee for a malediction, and an example of
al among his people, make he thy thigh to rotte, and
thy

- thy bellie swelling burst asunder: the cursed water enter into thy bellie, & thy wombe being swollen, let thy thigh rotte. And the woman shal answer: Amen, amen. And when she hath drunke this water [if she be polluted, and by contempt of her husband, guiltie of adulterie, the waters of malediction shal goe through her, & her bellie being puffed vp, her thigh shal rotte withal: and the woman shal be for a malediction, and an example to al the people. But if she be not polluted, she shal be blamelesse, & shal beare children.] This was the Law of ielose, for trial of the truth, by a special kinde of holie water, ordained for this purpose. By water also of lustration (which was mixed with ashes of a redde cow, sacrificed with special Rites) the Leuites were consecrated, together with other Ceremonies. And the same water [was reserved, for water of aspersiō] that is, was reserved to be sprinkled, for diuers purposes, then in religious vse: as holie water is now in al the Catholique Church. S. Iohn Baptist also by special instinct of the Holie Ghost, did baptize in water, which was no Sacrament, but a figure of Christian Baptisme. Our Sauours washing of his Apostles feete: his imposition of handes vpon children, and imbracing them. The Apostles ordinarie ceremonies, prayers, benedictions of creatures, exorcismes, & al religious actions, besides Sacraments, were sacramentals, instituted by Christ: or his Apostles, by power receiued of him, not only for themselves, but also for their Successors. And so by this power and auctoritie S. Alexander instituted Holie water, to be continually in the Church, for the spiritual benefite of al faithful Christians, against the diuels diuers, & manifold molestations: that whereas he endeuoreth by the meanes of creatures, to deceiue, allure, and hurt Gods seruants, by other creatures, faithful deuout Christians may resist, & repel

Water of lustration used in consecrating of the Leuites.

S. Iohn baptiz-
ed penitents
in water.

Our Sauour
washed his A-
postles feete.

Imposed his
handes vpon
children: and
the like.

It is a most
wicked thing
to intreate
the diuel.

It is alwayes
necessarie to
resist him.

Consecration
of Churches
and Altares
instituted by
S. Siluester,
is agreable to
holie Scrip-
tures.

his tentations, and wicked attempts. Nor by anie maner of yelding to him, or by anie pact made with him : as Nigromancers, Sorcerers, Witches, & other execrable miscreantes vse : but by diuine power, by the vertue of God, working by holie creatures, which are blessed by Gods Church, faithful Christians may ouercome the diuels, expel them from their persons, and places, auoide their malice, and procede in vertues, by vse of such sanctified creatures, Gods grace so strengthning his childrē, which cooperate with the same grace, not trusting to their owne strength, nor presuming of their owne merites, but only in God, from whom as the eternal immense fountaine, al riuers of grace doe flow, and procede. Amongst which external meanes of spiritual helpes, next after holie Sacraments, as none is more frequent, so scarce anie other, is more potent, then Holie water.

3. An other principal Ritual Ceremonie, is the Consecration of Churches, & Altares. Which is also very ancient, and hath bene continually in the Catholique Church, euer since S. Siluesters time. Who first instituted the solemnne maner of erecting Christian Altares, annointed with sacred Oyle & Chrisme, in publike Churches, representing Christ our Lord the Anointed of God: who is our Altar, Sacrifice, and Priest. For albeit euen from the Apostles time, special places were dedicated to God, and Diuine Seruice : of which some were called Oratories, others Churches, where Christian people mette together to pray, to heare Gods word preached, and to receiue the B. Sacrament of the Eucharist, which S. Luke calleth [breaking of bread] & where [col. v. 7. lections were made, the first day of the Sabbath] 1. Cor. 16. which is our Lords day : yet vnill Constantine the Great was conuerted to Christ (who first both by example, and publike decree inuited al Christians to build

1. Tim. 4.

1. Tim. 4.

Anno Do.

306.

Act. 30.

col. v. 7.

1. Cor. 16.

1. Cor. 16.

to build Churches) the Apostles, & their Successors, with other Priests and Christian people, resorted together secretly in private houses, and criptes, to auoide persecution, very often changing places. But when this holie Emperour was once conuerted to Christianitie, Churches, and Altares were erected, and solemnly consecrated, as now we see: and our Adversaries denie not, though they seeke manie euasions to disalow the sacred dedication of Churches: and especially they contemne, and destroy consecrated Altares. And therefore seeing the fact is cleare, it resteth only to proue that the same is agreeable to Gods word, and true religion, and in nowile, as they wil nedes contend, infected with anie superstition. Which is manifestly shewed, by practise in the selected people of God, as wel in the Law of nature, as in the written Law of Moyses. For Noe immediately after the flood erected an Altar to God, and vpon the same offered holocaustes to our Lord. Abraham not only built manie Altares, but also bought a peculiar place for burial: where (it is probable) he erected some house: and doubtles dedicated the same, to that and other Religious vses. Iacob also in his prayer, when he had seene Angels descending and ascending by a ladder, which reached from the earth to heauen, vowed to build, & dedicate a house to God in the same place, & afterwards performing his holie vow, called the place Bethel, that is, The house of God: which before was called Luza.

Approved by
the example
of Patriarches.

In the written Law nothing was more exactly commanded, amongst the ceremonial precepts, then the building of the Tabernacle, with the things perteyning thereto. As the Arke of testimonie; the Propiciatorie; and Cherubimes; the Table for the louaes of proposition; the Candlestick for seven lampes, Snuffers of pure gold: a Lauer of brasse (for the greines) called a Sea; which stood vpon the

The making
and erecting
of the Tabernacle, was an
especial figure
of Temples, in
the Church
of Christ.

pictures of twelue oxen, as vpo twelue feete. Diuers *3. Reg. 7.*
 other vessels, and instruments, some of gold; some *v. 25.*
 of siluer, others of brasse, iron, marble, wood of
 diuers sortes: and special Priestlie atyre, adorned *Exo. 35.*
 with precious stones. Al to sette forth the worthie *v. 2. 9.*
 estimation of true Religion. For accomplishing *Ch. 36.*
 wherof, the deuoute people contributed so abund- *v. 6. 7.*
 dantly, that their voluntarie oblations did not only
 suffice, but being ouer much, publique proclamation
 was made, that they should offer no more. [The gold *Ch. 38.*
 that was spent in the worke of the Sanctuarie, which *v. 24.*
 vvas offered in donaries, vvas nine and tventie ta-
 lents, and seuen hundred thirtie sicles, according to
 the measure of the Sanctuarie. There vvere more- *v. 26.*
 uer an hundred talents of siluer, vvhich made the
 hundred feete of the pillers (that bore vp the Ta-
 bernacle.) And a thousand seuen hundred, seuentie *v. 28.*
 fiue talents made the heades of the pillers. A sicle of
 siluer being in value, about siferene pence sterling,
 and so sixtene sicles making a pound, & an hundred
 sicles making a talent, the vvhole summe of siluer
 bestowed only in making the feete, and the heades
 of the pillers, amounted aboue eleuen thousand seuen
 hundred pounds sterling. The gold was much more
 in value. The whole charges therfore in gold, siluer,
 brasse, and other things in making the Tabernacle,
 vvere exceding great. Al being finished, & the Ta- *Ch. 40.*
 bernacle erected [God replenished it with maiestie] *v. 32.*
 This excellent Tabernacle vvas continually remo- *Ch. 13. v.*
 ued vvith the vvhole campe, as God directed by a *21. 22.*
 cloude in the day, and by a pillar of fire in the night, *Ios. 18.*
 so long as the Israelites vvere in the desert. After *v. 1.*
 vvich peragrination, it vvas placed sometime in *1. Reg. 7.*
 Silo, then in Maspeth, and other places, and finally *v. 5.*
 in Ierusalem.
 5. Yet vvould King David, of his zelous deuotion. *2. Reg. 7.*
 haue built a more excellent Temple [vvhich God *v. 2. 12. 13.*
 vvould

A sicle being
 siferene pence;
 so a talent 6.
 poudes fiue
 shillings, the
 whole summe
 was very
 great

- would not haue him, but his sonne Salomon (for
 3. *Reg.* 8. mysterie sake) to performe] Which Temple [God
 7. *10.* also replenished with glorie, and sanctitie, aboue al
 places in the earth.] The same being destroyed by
 1. *Esd.* 3. the Babylonians, God so permitting, for the peoples
 7. *8.* Ch. sinnes, it was [reedified after the captiuitie by Zoro-
 5. *7.* I. babel, Esdras, and others.] Againe being prophaned
 & in part destroyed by Antiochus, [It was purged,
 & repared by Iudas Machabeus, with new Altars]
 1. *Mach.* 4. and other apurtenances, and [a yearlie feast institu-
 7. *36.* 43. ted of the new dedication therof.] It was also enlarg-
 ed, and much adorned by Herod Ascalonita, to
 7. *36.* gratifie the Iewes. There were also manie Syna-
 2. *Mach.* gogues, or litle temples in cities, and townes, built
 10. *7.* 3. and dedicated to God, for his seruice: the one prin-
 cipal Temple in Ierusalem, being a liuelie figure of
 the head mother Church, and the Synagogues figu-
 res of other Churches, Temples, and Chapels.
 6. More particularly concerning Altars, which
 Protestants denie, as they doe al proper Sacrifice, &
 Priestthod, in the Church of Christ: not only the
 necessarie vse, but also the consecration therof, is
 1. *Gen.* 8. proued, by the figures in the old Testament. To
 1. *Ch.* 12. which the Protestants Communion tables are no-
 1. *etc.* thing answerable. For in the Law of nature [Noe,
 1. *Ch.* 28. Abraham, and other Patriarches, built Altars for
 35. *7.* 7. Sacrifice. Iacob erected a stone for a title, powring
 oyle vpon it,] which afterwards he perfected by
 1. *Ibidem.* Gods special commandment [anointing it with
 7. *1.* 14. oyle.] Likewise in the written Law, Aaron and his
 1. *Num.* 7. 1. sonnes offered Sacrifices, vpon consecrated Altars,
 3. *Reg.* 7. King Salomon at the dedication of the Temple made
 7. *48.* an Altar of gold, tenne candlestickes for lampes, &
 snuffers, al of pure gold. Yet was the Altar more
 excellent for the sanctification, then for the merita, of Moyses.
 wherof it was made. For as our Sauour teacheth
 1. *Mat.* 23. [Not the giftes vpon the Altar, but the Altar doth

Salomons
 Temple, and
 diuers Syna-
 gogues, were
 more exam-
 plar figures
 of Christian
 Churches.

Consecration
 of Altares
 more particu-
 larly proued
 by the holie
 Scriptures.

Erection and
 consecration
 of Altares
 was expressly
 commanded
 in the Law
 of Moyses.

God severely
punisheth
sacrilegious
robberies.
Inunction of
Kings though
not prescribed
by the Law,
yet religiously
instituted, and
observed in
the old Testa-
ment.

Inunction of
Kings though
not prescribed
by the Law,
yet religiously
instituted, and
observed in
the old Testa-
ment.

Protestants
defend exter-
nal Ceremonies
against
Puritans, by
Christs gene-
ral commissi-
on.

Protestants
defend exter-
nal Ceremonies
against
Puritans, by
Christs gene-
ral commissi-
on.

sanctifie the giftes, and al thinges that pertaine vnto v. 18. 19.
it) and that by vertue of the Sacrifice offered thereon. 20. 21. 22.
The example of King Baltasars destruction, may Dan. 5. v.
teach al prophane contemnors of holie thinges, 2. 3. ad.
what horrible punishment hangeth ouer them, for v. 30.
the abuse of Altars, and other thinges dedicated to
God, and his Diuine Seruice.

7. Inunction of Kings is an other holie Rite, bor-
rowed from the old Testament, not instituted by the
Law, deliuered to Moyse: but brought in after-
wards. The Prophete Samuel, by Gods special or-
dinance annointed Saul, King of Israel. And after v. 1. Ch.
him Dauid. Likewise [Sadoch the Priest, and Na- 16. v. 13.
than the Prophete, annointed Salomon king] to suc- 3. Reg. 1.
cede his father. And when the kingdom was diui- v. 34.
ded into two kingdoms, not only the successors of
Dauid, and of Salomon, in the kingdom of Iuda, but 3. Reg. 19.
also the other Kings of Israel were annointed, as v. 15. 16.
appeareth [in Iehu] yea some other kings also, as 4. Reg. 9.
[Hazeal king of Syria.] Of these therefore it semeth, v. 3.

that some Christian kingdoms, namely England,
& France, borow the sacred Ceremonie of annoin-
ting their Kings, with Holie oyle, at their Corona-
tion. And English Protestants kepe euen to this day,
the external resemblance therof. As they doe of
diuers other Sacramentals: for which there is no
expresse special warrant, in the new Testament.
But only general power geuen to the Church; and
particular Customes, and Tradition.

8. To which manner of defense, they are forced to
repaire, when Puritanes impugne their Iniunctions
of Ecclesiastical Rites, and practise. And Puritanes
also in their formes of Baptisme, Communion, Ma-
riages, Preachinges, Publique exercises, and other
actions in their conuenticles: and al Sectaries plead
general auctoritie geuen by Christ, to institute diuers
particular formes, which are not expresse in the
holie

holie Scriptures: presuming, and euerie sorte suppo-
sing that themselves are the true Church. So that al
conclude and agree in this: that the true Church
hath the true faith, and Religion, the true vse of Sa-
craments, and Sacramentals. But which is the true
Church? remaineth still amongst them; an endles
circular question. Which to Catholiques is clearly
knowne by the Markes thereof, declared by expresse
holie Scriptures.

9 Of other Sacramentals therefore, we shal not
need to speake in particular. As the Benediction of
1. Reg. 21. Agnus Dei, Holie bread, Beades, Crosses, Medals,
v. 4. 6. Exo. 25. Candles, Ashes, Palmes, First fruites, Belles, New
v. 37. Ch. houses, New shippes, and the like. Al which crea-
28. v. 34. tures being good, as S. Paul teacheth, & no creature
is to be reiected, but to be vsed with thanks geuing:
are made more profitable by benedictions, & [san-
ctified by the word of God, and prayer.] For so the
1. Tim. 4. Church bleisseth al such thinges, by expresse inuo-
v. 4. 5. cation of God; alwayes vsing this Preface: *Adma-*
ritum nostrum in nomine Domini. Our helpe is in the
Psal. 123. name of our Lord.] And so besecbeth God to blesse,
v. 8. consecrate, and sanctifie his creatures, by the vertue
of his Passion & Death, suffered on the Holie Crosse:
that the same may be free from the power of the
enimie, beneficial to men, and (which is the cheefe
1. Cor. 10. end, wherunto al actions ought to be directed) to the
v. 31. Ch. more glorie of God: and to edification. As S. Paul
14. v. 26. instructeth. Euer concluding *Per Christum Dominum*
Psal 150 *Nostrum*, By Christ our Lord. Amen, Adding also, as
v. vlt. we adde here, and so end this second part: *Benedi-*
camus Domino. Deo gratias.

Puritanes also
& al Sectaries
plead general
auctoritie ge-
uen by Christ
to his Church,
for diuers rites
not expresse
in holie Scrip-
ture.

By which
confessed ge-
neral aucto-
ritie al Sacra-
mentals are
clearly iusti-
fied in the
Catholique
Church.

Al being done
in the name, &
through the
merites of
our Lord Ie-
sus Christ.

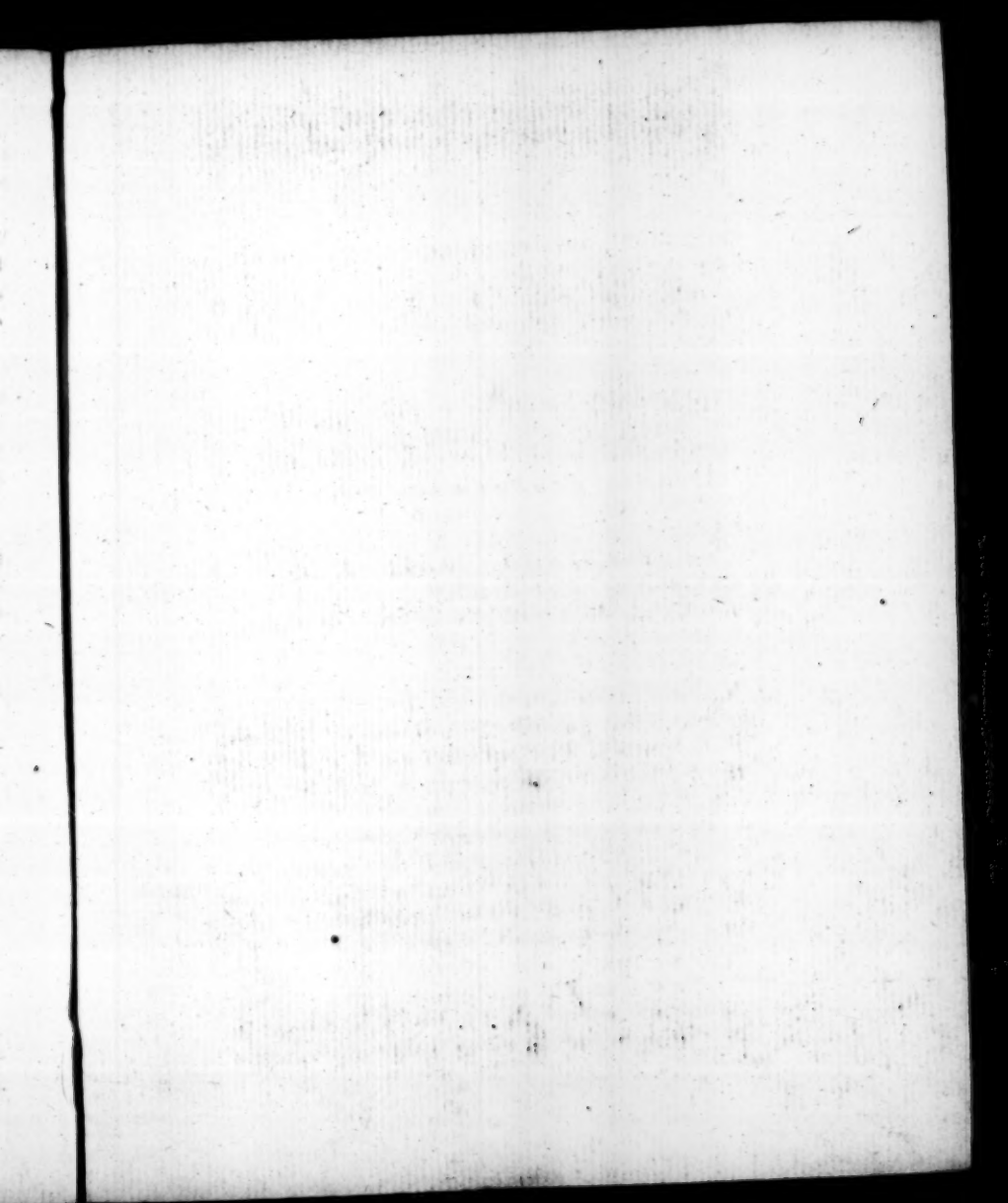
The end of the Second Part.

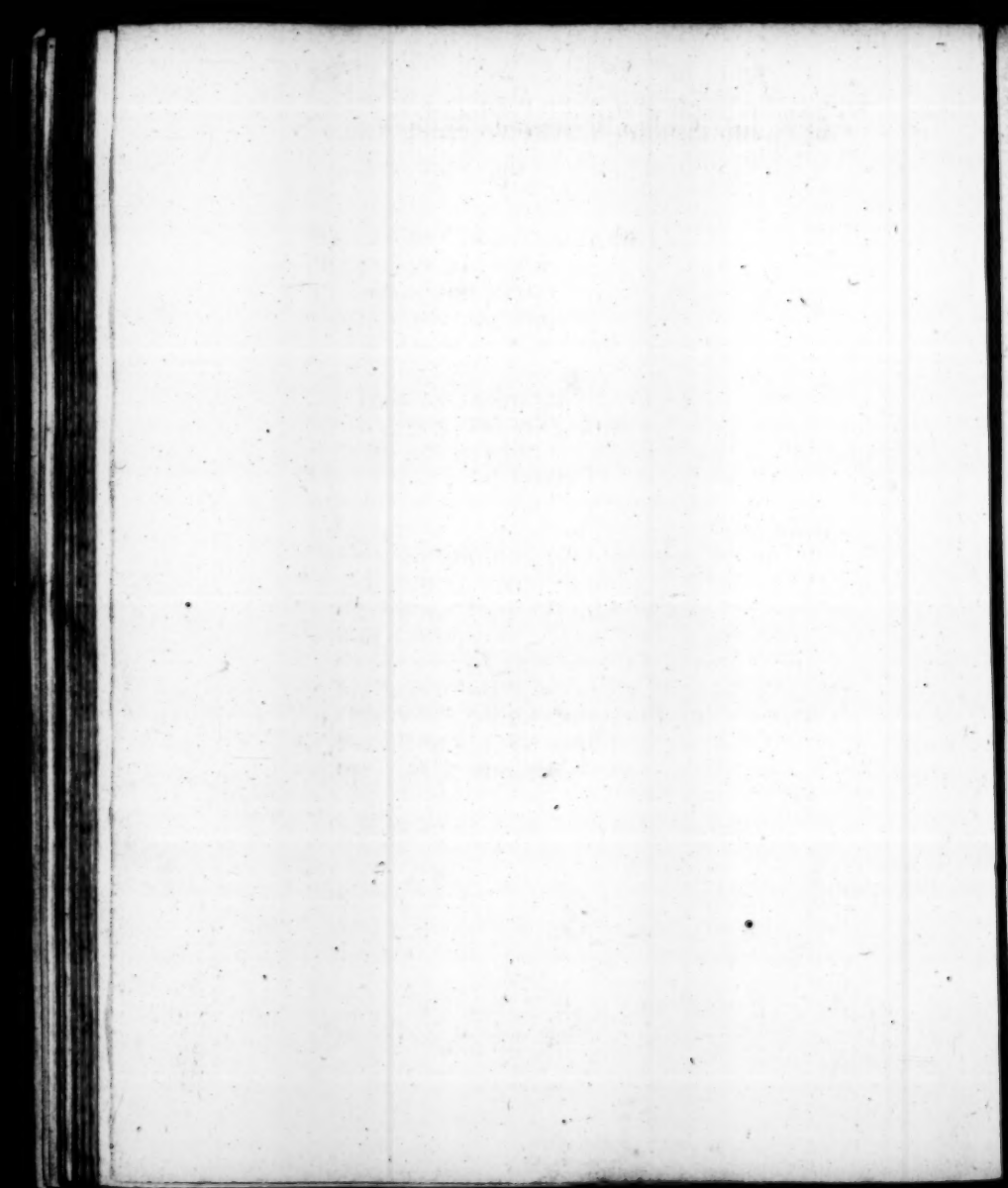
*You may please, courteous Reader, to correct the
faulter, with your penne, by making it thus.*

- Page 10. line 1. and 2. b requireth
Page 31. line 11. bought
 line 16. moniment
Page 32. line 31. publiquely
Page 38. line 12. was sanctified
Page 48. line 29. al worshipec
Page 83. line 1. exceedingly
Page 86. line 3. which I wil not
Page 101. line 35. part
Page 106. line 4. but wanteth
Page 109. betwixt the 23. & 24. line:
was a figure of Christs death. In that it was eaten, it
Page 112. Marg. line 31. Sep. 16. v. 30. 21.
Page 119. line 7. natural reason
Page 127. line 35. crament (which &c.)
Page 142. line 21. 6.
Page 161. line 1. whose finnes
Page 184. line 11. persons
Page 215. Marg. remitted &c. Al which
Page 256. line 1. miraculously
Page 268. line 17. either

Other lesse faulter are easily amended.

FINIS





THE THIRD PART
OF
AN ANKER
OF
CHRISTIAN DOCTRINE
CONCERNING THE

SEVEN COMMANDMENTS.

THE FIRST ARTICLE.

Gods commandments are possible: and necessary to be kept.



So much as all which beare the name of Christians, doe confesse, that only true Religion is the meanes (through the merites of Christ our Saviour) to attaine eternal life; and for so much as some will aduante no

other trial of true Religion, but the only written word of God; we haue for their sakes, and for the more manifestation of the truth proued, and declared by this special way, which they require, the principal points of the Christian Faith; and in like manner the seven holy Sacraments; in the two former Partes of this worke. Now it followeth in this third Part, to explicate in more sort the Seven Commandments of

A

God.

The command
of this third
Part with the
rest.

God. And so in the fourth Part to declare the necessity, and efficacy of Prayer: according to the Methode proposed in the Preface. To proceede therefore in this present subiect, as in the matters of Faith, and of the holy Sacraments; so likewise concerning the Commandments, our Aduersaries haue in these latter dayes rayled diuers Controuersies, though not so many in number, as in the former Partes: yet some of especial importance: which we shal discusse, as they occure. And first touching al the Commandments in general, Protestants hold that it is vnpossible for any mortal person, by any meanes to keepe them, or any of them. And that it is not necessarie, that they should be obserued. But that only Faith doth iustifie. Neither doe they meane the whole Faith, of al Christian Articles, but an especial assured perswasion of euery one, that whosoever beleueth, that himself is reputed iust by CHRIST, and that he shal be saued, his soule shal vndoubtedly be in heauen, so soone as it shal be parted from the body. None of which their Assertions can either be found, in expresse holy Scripture, nor be deduced from thence: nor otherwise proued by any good ground, of sacred text or reason. But the direct contrarie Propositions are clearly proued, and abundantly confirmed by many sacred textes, both of the old and new Testament. Vpon al which we ioyning issue of trial doe thus proceede.

Protestants haue no good prooffe, that the commandments are impossible: or not necessarie, nor for only faith, nor for their special faith &c.

Gods commandments, presuppose possibilitie to keepe them, both in the state of innocencie, and after the fall of man.

1. God, who is alwaies the same, and whose iustice is immutable, not only commanded Adam the first man, in the state of Innocencie, to abstaine from eating of a certaine fruite, and punished him for transgressing the same commandment: but also after the losse of original iustice, particularly punished Cain, for murdering his brother Abel. Which punishments had not bene iust, if either Adam in Paradise, could not haue obserued Gods precept; or Cain in the state of sinne, could not haue abstained from killing Abel. Because

Gen. 2. 17.
ca. 3. 7. 17.
13. 19. ca. 4.
7. 3. 10. 11.

Because by the rule of reason, none can be bond to a thing vnpossible. And where is no obligation, there is no transgression; and where no transgression, there can not be iust punishment. But Adam knowing by Gods commandment, that he was bond to kepe it: And Cain also knowing by the light of nature, that he ought to haue refrained from manslaughter: and consequently both Adam, and Cain knowing that their obligations were possible: were therefore iustly punished; and so neither Adam, nor Cain, replied to the contrarie, by pleading impossibilitie. For Adam in humble repentance, accepted the inioyned punishments: and Cain despairing of mercy, acknowledged his iust desert, saying to our Lord [Myne iniquitie is greater, then that I may deserue pardon.] Further this possibilitie of obseruing Gods commandments, is confirmed by examples of Adam in

Examples of
fulfilling Gods
commandments.

Sap. 10. v. 1.

Gen. 5. v. 24.

Heb. 11. v. 5.

Gen. 6. v. 9.

21.

14. 7. v. 4.

1. Pet. 1. v. 7.

5.

Gen. 12. v. 7.

4. 14. 17.

7. 1.

Ch. 12. v. 1.

3. 4. 17.

12. 16. 17.

the rest of his life. For [he was finally saued] and of Enoch who [walked with God, & was sene no more, because God tooke him. For before his translation he had testimonie, that he had pleased God] of Noe, who [was a iust and perfect man, in his generation, he did al thinges which God commanded him] concerning the making of an Arke, and preaching iustice by his life, and doctrine. [For I haue sene thee iust in my sight] said our Lord vnto him. And S. Peter calleth him [the Preacher of iustice] Likewise by the example of Abraham who [went forth of his countrie as our Lord had commanded him.] He walked before God and became so perfect, that vpon Gods comāndment he was ready, without reply, [to kil, and offer his beloued sonne Isaac in Sacrifice.] For which prompt obedience our Lord by his holie Angel gaue him testimonie, of iustice, and promise of reward: saying [Now haue I knowne that thou fearest God: and hast not spared thyne only begotten sonne for my sake. By my owne selfe haue I sworne, saith the Lord, be- cause

cause thou hast done this thing, and hast not spared thyne only begotten sonne, for my sake; I wil blesse thee, and I wil multiplie thy seede, as the starres of heauen: and as the sand, that is in the seashore. Thy seede shal possesse the gates of his enemies. And in thy seede shal be blessed, al the nations of the earth, because thou hast obeyed my voice.]

Like examples 3. Other examples abund in the sacred Historie of *Gen. 24. 7.*
of other Pa- Isaac, Iacob, Ioseph, al which walked rightly before *61. 6; ca. 15.*
triarches, and God, and of other Patriarches, and faithful people, *7. 27. ca. 18.*
faithful per- which sometimes obserued Gods wil, and so proue it *7. 13. ca. 40.*
sons, to be possible: & sometimes offending were punished, *7. 15.*
which presupposeth their obligation to haue fulfilled it: and consequently the possibilitie therof. God commanded his whole people, when he had brought them forth of Ægypt, to kepe his precepts, with promise of protection, and other reward, if they would obey, and with threatens of punishment, if they disobeyed, saying: [If thou wilt heare the voice of the Lord thy God, and doe that is right before him, and obey his commandments, and kepe al his precepts, none of the maladies, that I laid vpon Ægypt, wil I bring vpon thee: for I am the Lord God thy Curer.] *Exo. 15.*
For so sowne as there was want of meate, they murmuring: [Our Lord said to Moyses: Behold I wil raine to you bread from heauen. Let the people goe forth, and gather that sufficeth for euerie day: that I may proue them, whether they wil walke in my Law, or no. But the sixth day, let them prouide to bring in (for the seuenth) and let it be double, to that they were wont to gather euery day. Gather it six daies: but in the seuenth day is the Sabbath of our Lord. Therefore it shal not be found] which precept some obserued, and some transgressed: going forth on the Sabbath to gather Manna, but found none. [And our Lord said to Moyses (and by him to the people) How long wil you not kepe my commandments, *Ca. 16. v. 3.*
4. 5.
7. 16.
27.
18.

mandments, and my Law?] Whereby it is manifest that some obseruing this commandment, it was not vnpossible: and some transgressing it, were bond to haue obserued it: els they had not bene iustly blamed. And the same is the nature, and condition of euery commandment of God, that al are bond, and al can, if they wil, through Gods grace, keepe it.

4. Again this doctrine as wel of possibilitie, as of Gods threatnes and promises, is proued by the threatnes, and promises. As where our Lord shew it to be both possible and necessarie immediately after the first of the tenne commandments, sayth [I am the Lord thy God, mightie, ielous to keepe his commandments. visiting the iniquitie of the fathers, vpon the children, vpon the third, and fourth generation of them, that hate me: and doing mercy vpon thousands; to them, that loue me, and keepe my precepts.] To strike also more reuerence, and feare of God in this people; they heard [the voices; and saw the flames, and the sound of the trumpets, and the mount smoking; and being frighted, and strooken with feare they stood a farre off: saying to Moyses: Speake thou to vs, and we wil heare: let not our Lord speake to vs, lest perhaps we dye. And Moyses said to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you should not sinne.] Here Moyses saith plainly, that God sent this terrour, to make them afear'd to sinne. Which necessarily proueth, that if they would, they could obserue the thinges commanded: and that al this was done, to incline their willes to good, and to terrifie them from euil: leaving it in their power and wil, to doe the one, or the other. And therefore albeit manie did presently after these admonitions, tal most wickedly, making, and adoring golden calves, yet they did it voluntarily, not necessarily. As also manie other holie Scriptures doe abundantly declare.

5. For that none should pretend ignorance, or obliuion,

God againe by
commanding
to write the
same thinges
often: & often
to read them,
sheweth that
they must be
kept.

uion, God commanded his Couenant to be written. Yea some thinges often repeted, and al to be often read. As when Moyses ascended the second time into the mount, and had receiued diuers precepts, Moral, Ceremonial, and Iudicial [Our Lord said to him: Write thee these wordes in which I haue made a Couenant, both with thee, and with Israel] Vpon an other occasion our Lord said againe [You shal doe my Iudgements, and shal obserue my Precepts: and shal walke in them. I the Lord your God. Kepe my Lawes, and Iudgements: which a man doing shal liue in them. I the Lord.] Again he saith [Doe my precepts, and kepe my iudgements, and fulfil them, that you may dwel in the land, without any feare] In the repetition of the Law, Moyses againe and againe admonisheth, & vrgeth the people to kepe the commandments. Which were al in vaine, if it were vnpossible. And if onlie Faith would suffice, he would haue vrged that cheefly, or only. But he stil crieth: [Now Israel heare the Precepts, and Iudgements, which I teach thee (and neuer sayth: that thou maist only know them, or only beleue them. No not in al the Law, neither in al the holie Bible: but he addeth [that doing them, thou maist liue. And entring in maist possesse the land, which the Lord the God of your fathers wil gene you.] Thus was a terrestriall reward promised to that people, in figure of heauenlie reward to Gods spiritual children. But the one, and the other, to those that kepe his precepts. After recital of special benefites, Moyses putteth them in minde in what maner the commandments were geuen, saying [You came to the foote of the mount, which burned euē vnto heauen: and there was in it darknes, and a cloud, and mist. And our Lord spake to you from the middes of the fire. The voice of his wordes you heard, and forme you saw not at al. And he shewed you his couenant, which he commanded you to doe.

And

The same
againe is con-
firmed by the
maner of deli-
uering the
Law.

Ex. 34. v. 27.

Leuit. 18. v. 4-5.

ca. 25. v. 18.

Dent. 4. v. 1.

v. 11.

12.

13. v. 2.

And the tenne wordes that he wrote in two tables of stone. And he commanded me at that time, that I should teach you the Ceremonies, and Iudgements, which you should doe, in the land that you shal possesse. Kepe therefore yourselues carefully. You saw not any similitude, in the day that our Lord spake to you in Horeb from the middes of the fire: lest perhaps deceived, you might make you a grauen similitude, or image of male or female: the similitude of al cattel that are vpon the earth; or of birdes, that flie vnder heaven, and of creeping beastes, that moue on the earth, or of fishes, or of the Sunne, Moone, Startes, &c. and deceived by error you adore, and serue them.] Theſe were the false imagined goddes, which some Iewes sometimes, and the heathen Paganes generally adored for goddes. But now in place of Idolatrie, the Iewes hold their obstinate malice against Christ. The Turkes esteeme their Mahomete for a singular diuine Prophete, and many grosse absurdities for sound Religion. Al Heretikes esteeme and adore their owne deuised new doctrines, as their proper Idoles. Amongst the rest Protestants hold Gods commandments to be vnpossible, and not necessarie to be kept. Wherof there is no similitude at al in the holy Scriptures, but the quite contrarie doctrine. Therefore deare freindes, haue patience to search the Scriptures. [Heare Israel (saith Moyses againe) and obserue that thou doe the thinges, which our Lord hath commanded thee, and it may be wel with thee. Now Israel, what doth our Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes? and loue him, and serue the Lord thy God, with thy whole hart, and with thy whole soule, and with thy whole strength. And kepe the commandments of our Lord, and his ceremonies which I command thee this day, that it may be wel with thee. Circumcise therefore the prepuce of your hart: and your

necke

Iewish, Turkish, and Heretical errors in Religion, are as detestable as Pagans false goddes.

Besides faith, God especially requirerh that his seruants doe fulfil his commandments.

Mā's cooperation to circumcise his owne hart is required.

Zach. 13.

7. 1.

Deut. 6. 8.

3. 5.

10. 10. 7. 12.

7. 13. 7. 16.

necke indurate no more.] The faithful people did not
 reply to Moyses his admonitions, as holding it vn-
 possible, or vnneccessarie to kepe Gods command-
 ments: but freely accepted the couenant, as Moyses
 further testifieth saying to the same people [Thou hast
 chosen our Lord this day to be thy God; and to walke
 in his wayes: and to kepe his Ceremonies, and Pre-
 cepts, and Iudgements, and to obey his command-
 ment. And our Lord hath chosen thee this day, that
 thou shouldest be his peculiar people: as he hath
 spoken to thee, that thou shouldest kepe al his com-
 mandments: and make thee higher then al nations:
 which he created to his praise, and name, and glory:
 that thou maist be a holic people, of our Lord thy
 God, as he hath spoken.] In regard also that man can
 not (of himself, as of himself) performe this coue-
 nant, God promiset euer to assist with his grace, ena-
 bling his faithful seruants by mollifying, and incli-
 ning their hartes to obey: as Moyses testifieth saying
 [Our Lord thy God wil circumsise thy hart, and the
 hart of thy seede, that thou maist loue our Lord thy
 God, in al thy hart, & in al thy soule, that thou maist
 liue. And al these curses he wil turne vpon thine eni-
 mies, and them that hate, and persecute thee. But thou
 shalt returne, and heare the voice of our Lord thy
 God: and shalt doe al the commandments, which I
 command thee this day] Whereupon he inferreth euen
 the same which Catholiques beleue, and teach [This
 commandment which I command thee this day, is
 not about thee (how then dare any man say, it is vn-
 possible) nor farre of, nor situated in heauen, that
 thou maist say: Which of vs is able to ascend vnto
 heauen, to bring it to vs, that we may heare, and fulfil
 it in worke: nor placed beyond the sea, that thou
 maist pretend (excuse) and say: Which of vs can passe
 ouer the sea, and bring it euen vnto vs, that we may
 heare, and doe that which is commanded? But the
 word

God promi-
 seth sufficient
 grace to mol-
 lific the
 hardness of
 mans hart.

which is the
 first commandment
 which I command
 thee this day, is
 not about thee
 (how then dare
 any man say, it
 is vnpossible)
 nor farre of,
 nor situated in
 heauen, that
 thou maist say:
 Which of vs is
 able to ascend
 vnto heauen,
 to bring it to
 vs, that we may
 heare, and fulfil
 it in worke:
 nor placed be-
 yond the sea,
 that thou maist
 pretend (excuse)
 and say: Which
 of vs can passe
 ouer the sea,
 and bring it euen
 vnto vs, that we
 may heare, and
 doe that which
 is commanded?

15. word (the thing commanded) is very nere thee, in thy mouth, and in thy hart to doe it. Consider that I haue sette before thee, this day life and good : and contrariwise death and euil: that thou maist loue our Lord, thy God, and walke in his wayes, and kepe his commandments, and ceremonies, and iudgements, and thou maist liue: and he multiplie thee, and blesse thee in the land which thou shalt enter to possesse.] By al which it is most cleare that through Gods grace, the faithful can if they wil, kepe al, & etuerie one of Gods cōmandments. Neuertheles they can also if they wil, transgresse and breake them, according to the next wordes [But if thy hart (saith Moyses) be auerted and thou wilt not heare; and being deceived with error, thou adore strange goddes, and serue them (or choose and folow false opinions in Religion) I forrel thee this day, that thou shalt perish, and abide litle time in the land, which passing ouer Iordan, thou shalt enter to possesse.] Likewise passing by Baptisme into the Christian Church, and falling into heresie, thou shalt perish; no wāt nor defect on Gods part, getting alwayes sufficient grace, according to Moyses conclusion, saying [I cal for witnesses this day, heauen and earth, that I haue proposed to you, life and death, blessing and cursing. Choofe therefore life, that both thou maist liue, and thy seede; & maist loue our Lord thy God, and obey his voice, and cleaue to him: for he is thy life, and the length of thy dayes.]
16. 6. As Moyses in his time; so al good Gouvernors, Priestes and Prophetes admonished the people, of the necessitie (and consequently they presupposed it possible) to kepe Gods commandments. Iosue conserued the people, for most part, in the seruice of God. And at his death exhorted them to the same, saying [Feare you our Lord, and serue him with a perfect, and very true hart: and take away the goddes, which your fathers serued in Mesopotamia, and in Ægypt, & serue
17. our

our Lord. But if it like you not to serue our Lord, choise is geuen you (therfore it was in their power) choise this day, that which pleaseth you whom you ought especially to serue whether the goddes, which your fathers serued in Mesopotamia, or the goddes of the Amorrhites, in whose land you dwel: but I and my house wil serue our Lord. And the people answered and said: God forbid we should leaue our Lord, and serue strange goddes. We wil serue our Lord because he is our God. And Iosue said to the people: you are witnesses, that yourselues haue chosen to you our Lord, for to serue him. And they answered: witnesses. Now therfore, quoth he, take away strange goddes out of the middes of you; and incline your harts to our Lord, the God of Israel. And al the people said to Iosue: We wil serue our Lord God: and wil be obedient to his precepts. Iosue therfore in that day made a couenant, and proposed to the people precepts and Iudgements] This renouatiō of the couenant between God, and his people, as it was morally in confirmation of the peoples actual dutie, and purpose still to serue God, by keeping his cōmandments: so mystically it prefigured the like couenant to be made with Christians [To obserue al thinges, whatsoeuer Christ commandeth by himself, and his Pastors.]

God circūcise
th and in-
clineth mans
hart: and man
must also cir-
cumcise and
ipline his
owne hart.

7. Obserue now, ye that read these wordes of Iosue, & the like of other Prophetes. How conformable the Catholique doctrine is to the expresse sacred text [God circūcise the hart of man] by his special grace [Man circūcise his owne hart] by cooperating with Gods grace. We pray with Salomon, and with al the faithful, that [God wil incline our hartes to him, that we may walke in his wayes, & kepe his cōmandmēt] Iosue exhorted the people [to incline their hartes to our Lord the God of Israel] the Royal Prophete prayed [Lord incline my hart into thy testimonies.] And in the same Psalme confidently professeth of himself [I haue inclined my hart to doe thy iustifica-

39.

16.

18.

21.

22.

23.

24.

25.

Mat. 28.

7. 10.

Lec. 10.

7. 16.

Dent 30.

7. 6. ca. 10.

ca. 16.

3. Reg. 8.

7. 58. Pre. 1.

7. 1. 3.

Is. 24. 7. 23.

Psal. 118.

7. 36. 111.

tions

tions for euer.] In like maner, our Lord inuitheth al to incline their hartes, and diligent ly to kepe his commandments. And expostulareth with those that doe not [Incline your eare (saith he by his Prophete Isaias) and come to me: heare, and your soule shal liue, and I wil make an euerlasting couenant with you] By Ieremie he saith [I commanded them, saying: Heare ye my voice, and I wil be your God, and you shal be my people: and walke ye in al the way, that I haue commanded you, that it may be wel with you. And they heard not nor inclined their eare: but haue gone in their pleasures, and in the peruersitie of their wicked hart: & haue bene made backward, & not foreward.] So that by Gods grace first stirring vp the hart, and stil assisting, and by mans cooperation with the same grace, Gods commandments both can, and must be obserued: els man hath not spiritual life, nor can possibly attaine eternal life. Further that (by these meanes) the commandments are possible is testified by the same Prophetes [Al his commandments are faithful (saith the Psalmist) confirmed for euer and euer: made in truth, & equitie] If they were vnpossible, how could they be in truth, & equitie? Which can not be imagined, in commanding thinges vnpossible. [But thou o God (saith the same holie Psalmist) hast very much commanded thy commandments to be kept] And therefore they are both possible, and necessarie to be kept. To the same purpose Salomon, and by him the Eternal wisdom, crieth [Hold discipline, leaue it not: kepe it, because the same is thy life] And against our Solifidians, the same diuine Preacher concluding his Booke, saith [Let vs al heare together the end of speaking: Feare God, and obserue his commandments: for this is euerie man.] As if you wil say: In fearing God, and in keping his commandments, consisteth the means of mans felicitie; & contrariwise in presuming of securitie, & breaking the commandments consisteth the cause of mans

miserie. [Kepe ye iudgement, and doe iustice] saith *Isa* 56.
 our Lord againe by his Prophete Iſaias. And by le- *7.1.*
 remie: [Make your wayes good, and your studie (de- *1err.7.*
 fires, and affections) and I wil dwel with you in this *7.3.*
 place. Trust not in wordes of lying, saying: The
 Temple of our Lord, the temple of our Lord, it is the
 temple of our Lord. For if you shal wel direct your *4.*
 wayes, and your studie, if you shal doe iudgement, *5.*
 betwen a man and his neighbour: to the stranger; *6.*
 and to the pupil, and to the widow shal doe no op- *7.*
 pression, nor shede innocent blood (doe good, and
 flee from euil) I wil dwel with you] Wisdom (saith
 Baruch the Prophete) is the Booke of the command- *Bar.4.*
 ments of God, and the Law that is for euer: al that *7.1.*
 hold it shal come to life, but they that haue forsaken
 it, into death] Ezechiel threatneth false Prophetes, *Ezech.13.*
 and the people that are deceiued by them [for that *7.10.11.*
 they had deceiued the people, saying: Peace, & there
 is no peace: God builded the wal (saith the Prophete)
 and they daubed it with mortar without straw. Say
 to them that daub without tempering, that it shal
 fal: for there shal be a shower ouerflowing, and I
 wil geue very great stones, falling violently from
 aboue, and the wind of a storme dissipating: shal
 it not be said to you: Where is the daubing, that *13.*
 you daubed? Therefore thus saith our Lord God:
 I wil destroy the wal, that you haue daubed with-
 out tempering; and I wil make it euen with the
 ground; and the fundation therof shal be reuealed;
 and it shal fal, and shal be consumed in the middes
 therof: and you shal know that I am the Lord.] By
 which Metaphore of daubing, without tempering of
 straw with the mortar, the Prophete sheweth, how
 vaine the imagination of securitie is, to saluation,
 without due repentance, and other good workes: and
 how fouly the careles wil be deceiued, which pre-
 sume, that their sinnes stil remaining, are not impured,
 as if

as if onlie faith, yea onlie perswasion of impured iustice, would iustifie, and saue them. Which damnable imagination the same Prophete yet further confuteth by the example of Sodome and Gomorthe, which were destroyed in their pertinacie of sinnes, proceeding of proud presumption of securitie, and of idlenes from good workes, saying [Loe this was the iniquitie of Sodome thy sister: Pride, Fulnes of bread, and Abundance, and Idlenes of her, and of her daughters. And they raught not their hand to the needie, and the poore.] For omission therefore of good workes, and committing euil, no maruel that destruction came at last, suddenly and violently vpon them: liuing quite contrarie to the general Law of God, and nature, which prescribeth these two general precepts [To decline from euil, and to doe good] they contrariwise declining from good, and doing euil. And therefore the like, destruction (though perhaps not temporal, yer which is worse, eternal) must needs remaine to al such, as tunne the same course, how much soeuer they presume of imagined securitie. Al because they wil not incline their harts and eares, to doe that, which on mans part is required, in the couenant between God and his people. For on Gods part (which must stil be remembred) there is neuer any defect: whose grace is alwayes readie, if men wil accept it: Whereby euerie one may if he wil, kepe Gods commandments. As God yet further testifieth by the same Prophete, saying [I wil put my spirite in the middes of you, and I wil make (by my grace) that you (may if you wil) walke in my precepts, and kepe my iudgements, and doe them.] Daniel, and the other three renowned children and seruants of God, with excellent fortitude obserued Gods commandments, notwithstanding the terrour of the hote burning furnace, & of deuouring lions, which together with the

Presumption of securitie, & omission of good workes brought the Sodomites to most detestable sinnes and utter destruction.

Other examples, and testimonies.

constancie of old Eleazarus, & the young seven brethren Machabees, and others of diuers states and ages, may serue for examples vnto al Christians, in times of persecution; And in times of peace, godlie Zacharias, and his wife Elisabeth, with others doe re-
 sistie, that al the commandments of God are possible to be kept, Because they al were inuironed with flesh and bloud, with the world, and spiritual enemies, as we are; and the helping grace of God, throught Christs Passion, is now greater; then it was in the old Testament. Finally let one testimonie more of those times suffice for manie, The Prophete Micheas hath this cleare doctrine [I wil shew thee o man (saith he) what is good, and what our Lord requireth of thee. Verily to doe iudgement; and to loue mercie; and to walke sollicitous with thy God] Which breefe lesson conteyneth three special pointes of good life [To doe iudgement] by confessing our owne sinnes, doing penante for them [for the iust is first accuser of himselfe]. Secondly [to loue mercie] by doing good workes, with good wil and alacritie [for God loueth a chereful gener.] Thirdly [to walke sollicitous with thy God.] by carefully considering euerie thought, Word, and deede, that it be agreable, and not contrarie to Gods commandments. As holie Iob saith of himselfe to God [I feared al my workes: knowing that thou didst not spare the offender.]

8. Now that al these examples, precepts, and admonitions of the old Law, and Prophetes, concerning Gods commandments, pertaine no lesse, but rather more to al Christians, then to the Iewes, our Sauour expressly teacheth, saying [Doe not thinke that I am come to breake the Law, or the Prophetes: I am not come to breake, but to fulfil. For assuredly I say to you, til heauen and earth passe, one iote, or one tittle shal not passe of the Law: til al be fulfilled. He therfore that shal breake one of these least commandments,

Observation
 of the com-
 mandments is
 more exactly
 required in
 the Law of
 Christ, then
 the Iewes ob-
 served them.

1. Mat. 6.
 7. 13. ca.
 7. 7. 1. O. 2.
 Luc. 1. 7.
 6.

Mich. 6.
 7. 3.

Pro. 12.
 7. 17.

1. Cor. 9.
 7. 3.

Iob. 9.
 7. 23.

Math. 5.
 7. 18.
 19.

20.

ments, shal be called the least in the kingdom of
 heauen (that is, shal not enter into the kingdom of
 heauen) But he that shal doe, and teach (by word, or
 example) he shal be called great in the kingdom of
 heauen. For I tel you, that vnles your iustice abound
 more then that of the Scribes and Pharisees, you shal
 not enter into the kingdom of heauen.] And after
 that our Lord and Sauour had explicated, by diuers
 examples, wherein the Scribes and Pharisees were de-
 fectiue in keping the commandments, exacting of
 his disciples to kepe them rightly, he saith to them
 [Be you perfect therfore: as also your heauenlie Fa-
 ther is perfect.] And so prosecuting his doctrine
 saith. [Nor euerie one that saith to me: Lord, Lord,
 shal enter into the kingdom of heauen; but he that
 dith the wil of my Farber, Which is in heauen, he shal
 enter into the kingdom of heauen. Manie shal say to
 me in that day: Lord, Lord, haue not we prophesied
 in thy name, and in thy name cast out diuels; and in
 thy name wrought manie miracles? And then I wil
 confesse vnto them (plainly tel them) that I neuer
 knew you; depart from me, you that worke iniqui-
 tie.] As therfore it is necessarie to beleue in Christ,
 so likewise to kepe the commandments. Not only to
 know them, but also to doe them, [Take vp my yoke
 vpō you (saith our Lord at an other time) and learne
 of me: because I am meeke and humble of hart: and
 you shal finde rest to your soules. For my yoke is
 swete, and my burden ligh.] If light, then not vnpos-
 sible. More and more doth our Sauour declare in his
 Gospel, that this yoke, and burden, of keping the
 commandments, is necessarie to saluation. Very dire-
 ctly and most expresly by occasion & a demand pro-
 posed vnto him [Behold (saith the Euangelist) one
 came to him, and said: Good Master, what good shal I
 doe, that I may haue life euerlasting? (as an other Euā-
 gelist relateth it) By doing what, shal I possesse euer-
 lasting

Manie euidēt
 textes of the
 Gospel doe
 shew that
 onlie faith
 doth not iusti-
 fie.

Ch. 11.
 9. 29.
 30.

Ch. 19.
 7. 16.
 17.

lasting life. And Issvs said to him: If thou wilt enter ^{Luc. 18.}
 into life, kepe the commandments. This doe, and ^{v. 18.}
 thou shalt live] What can be said more expressly? And ^{ca. 10.}
 because al the commandments are bresely reduced to ^{v. 18.}
 two heades [To loue God aboue al other things; ^{Mat. 22.}
 and to loue thy neighbour as thy self] yea al comprised ^{v. 40.}
 in loue, as the roote from which the brâches proceede: our Sauour saith in an other place [If you loue ^{1st Joh. 14.}
 me, kepe my commandments. He that hath my ^{v. 15. 21.}
 commandments, and kepeth them, he it is that loueth ^{ca. 15.}
 me.] Againe saying [If you kepe my precepts, ^{v. 10.}
 you shal abide in my loue] he sheweth that to loue him, and to kepe his commandments, is fo one, and the same thing, that those which kepe not his cōmandments, doe not loue him, but by breaking any commandment, doe fal from louing him. Euerie one of these, and the like texres of the holie Gospel, doth euidently proue, that only Faith doth not iustifie without obseruation of al Gods commandments.

The same is
 proued by the
 doctrine of S.
 Paul.

9. The same both possibilitie & necessitie, of keeping Gods commandments is further declared by the doctrine of Saint Paul. Who shewing at large, the weaknes of man, without Gods special grace: and that in the state of sinne, none could fulfil the Law, teacheth the possibilitie therof, by the merite, and grace of Christ, saying [That which was impossible to the Law (before Christ) in that it was weakened by the flesh. God sending his Sonne, in the similitude of the flesh of sinne, euen of sinne damned sinne, in the flesh (that now concupiscence in the regenerate hath not dominion) that the iustification of the Law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit] And so the Law can now, through Christs grace, be fulfilled, which could not be kept without his grace. For therfore the Law was geuen, that grace might be knowne to be necessarie, and so be desired;

fired; and grace is geuen that the Law may be fulfilled For [they that are in the flesh can not please God. But you (saith the Apostle to the regenerate) are not in the flesh , but in the spirit : yet if the Spirit of God dwell in you] If in dede you kepe the comandments, and part not from the loue of God, and so his Spirit remaine in you. And agreeable to Christs former recited doctrine; the Apostle, in regard that the loue of our neighbour, presupposeth the loue of God aboue al; saith that [He which loueth his neighbour , hath fulfilled the Law] because the loue of our neighbour, presupposeth the loue of God; and these two are the summe of the whole Law. And so concludeth, saying [Loue therfore is the fulnes of the Law] In other places he writeth touching the necessarie obseruatiō of the comandments; that [not the hearers of the Law are iust with God; but the doers of the Law shal be iustified] Againe he saith: [Circumcision is nothing, and prepuce is nothing, but the obseruation of the comandments of God: For in Christ Iesus neither circumcision auaieth ought, nor prepuce, but saith that worketh by charitie; But a new creature] that is, iustification of the soule by grace, renewing and reuiuing the sinner to spiuall life [creating a cleaue hart (as the Psalmist prayed) and renewing a right spirit] This quickning, and liuing grace is it, which enableth man, and moueth the iust to obserue the comandments. Wherupon the same S. Paul, confidently writeth thus to S. Timothee [I command thee before God, who quickeneth al things, and before Christ Iesus, who gaue testimonie vnder Pontius Pilate, a good confession, that thou kepe the commandment without spotte, blamelesse vnto the coming of our Lord Iesus Christ.]

10. Touching the same necessitie of obseruing the comandments, S. Iames in the very like wordes to S. Paul, admonisheth al Christians, saying [Be

And of other Apostles.

doers of the word, and not hearers only: deceiuing *1ac. 1. 7. 22.*
 your selues, for he that only heareth the word, & doth *(23. 24.)*
 it not, is like to him that hauing sene his owne face in *7. 25.*
 a glasse, & by and by forgetteth what an one he was.
 But he that hath looked in the Law of perfe& libertie
 and hath remained in it, nor made a forgetful hearer,
 but a doer of the worke; this mā shal be blessed in his
 deede.] And touching the possibilitie, or rather the
 facilitie of carying the swete yoke, and light burden
 of Gods commandments, S. Iohn saith in *1. Iohn. 5.*
 termes [Gods commandments are not heauie] He also *7. 3.*
 agreable both to S. Paul, and to S. Iames, and to the
 Catholique beleefe, teacheth that al are bond to kepe
 the commādmēts, in that they are bond to beleue in
 God, & to loue God, saying [He that saith he knoweth *Ch. 2. 7. 4.*
 God, & kepeth his word (his commandment) in him
 in very deede the charitie (or loue) of God is perfited:
 in this we know that we be in him. For (saith he in *cap. 5. 7. 3.*
 the same Epistle) this is the charitie of God, that we
 kepe his commandments: and his commandments
 are not heauie] They are not heauie saith S. Iohn the
 Apostle. Detest therefore the grosse, & blasphemous
 paradox of Iohn Caluin, saying: They are not only
 heauie, but also impossible to be kept. But the holie
 Apostle declarerh also the reason, why they are not
 heauie. [Because al that is borne of God, ouercometh *7. 4.*
 the world: and this is the victorie which ouercometh
 the world, our faith] God geueth grace to beleue in
 Christ by faith, the first vertue: to be borne in him, by
 Baptisme; to loue him by charitie, to confide in him *Ch. 2. 7. 12.*
 by hope, and to overcome the world, the flesh, and *13. 6.*
 the diuel, by faith, hope, charitie, christian fortitude,
 & other vertues: al springing frō his grace. For which
 grace also S. Iude the Apostle rendreth thanks, and *Iuda 7. 14.*
 praise to God, in the behalfe of al good christiāns, saying
 [To him that is able to preserue you without sinne:
 and to sette you immaculate before the sight of his
 glorie:

glorie: be glorie, & magnificēce for euermore. Amen]
By al which is sufficiently proued that the obseruatiō
of Gods cōmandmēts is both possible & necessarie.

11. As for the newly imagined shorte way, by
which some persons, properly called Libertines, The new ima-
gined phansie, wil assure themselues of eternal saluation, by their
owne singular faith, or phansie; by euerie ones owne that al shal be
saued which
so perswade
themselues,
hath no foun-
datiō in holie
Scripture.
perswasion, that he, or she shal assuredly be saued, it
is no faith at al, but a most vaine illusion. For if it
were any point of true faith, then an Anabaptist so
perswading himself, should infallibly be saued: And is con-
trarie to ex-
presse Scrip-
tures.
then a Lutheran, and a Caluinist were bond to beleue
that the same Anabaptist shal vndoubtly be saued.

And so euerie one that holdeth such a perswasion, to
be a point of faith, must beleue that euerie Sectarie
holding this point, shal be assuredly saued, whatsoe-
uer he holdeth, or denieth in other points of Christiā
faith: & howsoeuer they depart frō this life in state of
other sinne. Which, besides the absurditie, & cōtradi-
ctiō of diuers Sectaries, condēning each others, and
only iustifying theselues, is euidently confuted by holie

Mat. 7. v. 22. Scriptures, which affirme that [man yshal say to Christ
21. in the day of iudgemēt, Lord, Lord haue not we pro-
phesied in thy name, & in thy name cast out diuels; &
in thy name wrought manie miracles? And then wil
Christ our Lord say to the: I knew you not: depart fro
me, you that worke iniquitie.] And to the foolish vir-
gins which shal come late [saying: Lord Lord opē the
gate to vs. he wil say: I know you not.] Al these haue
both faith, & hope. & are in their owne conceipt per-
swaded, that they shal be saued: no lesse then Prote-
stants suppose themselues are iust, & shal be saued by
their onlie faith in Christ, and by their particular be-
leeffe, that they are assured of their owne eternal sal-
uation. Neither haue they any holie Scripture to con-
firme this their perswasio. The most probable they cā
produce is the saying of S. Paul [The Spirit himself

*Rom. 8. v.
16. 17.*

An obiection.

Answer.

geueth testimonie to our spirite, that we are the sonnes of God. And if sonnes, heyres also: heyres truly of God, and coheyres of Christ] we answer. That this testimonie being only interual, can be no more assurance then a good and comfortable hope, of our iustification, and future saluation[yet if we suffer with him (saith the Apostle, in the next wordes) that we may be also glorified with him] But this is not an assurace of faith. For it is manifest by other expresse holie Scriptures, that together with good hope, we must haue iust feare. [Blessed is the man (saith Salomon) that is alwayes fearful. There are iust men and wise, and their workes are in the hand of God: and yet man knoweth not, whether he be worthe of loue, or hatred. I am not guiltie in conscience of any thing (said S. Paul) but I am not iustified herein. He that iudgeth me is our Lord. With feare and trembling worke your saluation.] saith he to al Christians. Likewise saith S. Peter[Brethren labour the more that by good workes, you may make sure your vocation, and election. By workes (saith S. Iames) a man is iustified, and not by faith only.] No nor by the true, and intire Christian faith alone, without good workes. Much lesse by heretical opinion, by particular beleefe, phantasie, or perswasion of euerie one for himself, that he shal vndoubtedly be saved.

Ibidem.

7. 17.

Prou. 28.

7. 14

Eccle. 9.

7. 1.

1. Cor. 4.

7. 4. Phil.

2. 7. 12.

2. Pet. 1.

7. 10. Iac.

2. 7. 24.

The opinion,
that the com-
mandments
are impossible
is absurde, in
common
iudgement of
moderate
Protestants.

12. Seing then it is manifest, by their owne confession, that Protestants doe not fulfil the commandments of God: for they hold opinion; that none can possibly kepe them, or anie one of them, it falleth necessarily vpon them, that the iust Iudge must say to euerie one, that not only confesseth (as al penitents truly doe) that they haue sinned, but also that it is impossible to kepe anie comādmēt; to him the Iudge must needs say [By thyn owne mouth I iudge thee, (1. Io. 1. 7. 9.)
naughtie seruant; thou didst know, that I am an austere man, taking vp, that I sette not downe, & reaping,
that

Luc. 19.

7. 22. 23.

that which I sowed not: why didst thou not geue my money to the banke, that is; Why didst thou not coöperate with my grace? Why didst thou not endeouour to kepe my precepts, but holding them impossible, presumest, to be rewarded without working at al, by thy onlie faith, or perswasion of securitie? [thou knowest, that I haue very much commâded my commandments to be kept.] thou saist thou couldest not kepe anie, and thou hast kept none. Then if thy self saist truth: Thou art a miscreant Infidel; a perfidious Turke; an obstinate Iew; an abominable Idolater; an apostata Heretike; thou art a Sorcerer; a Nigromancer, a Witch, a Blasphemer, a periured person, a prophaner of holie feastes. Thou hast reproched thy parents. Thou art a traitor to thy prince, and countrie. Thou hast resisted spiritual, and temporal Superiors. Thou art a wilful murderer, and manslayer. Thou art a sacrilegious, and an incestious aduouterer, a robber, a theefe, a false witnes, a liar. Thou doest carnally desire al fleshlie, and beastlie pleasures in thy hart. Thou doest also vniustly couete thy neighbours house, landes, and al his goodes. There is no sinne, but thou doest committe it in thy peruerse wil, at least. Thy setled opinion so holdeth, that thou fulfillst none of the commandments, but breakest them al: the imagined religion which thou holdest, so telleth thee. If Protestants opinion were true in this point, then were euerie one guiltie of al these, and of al other innumerable crimes, But when a moderate person rightly considering, that himself by Gods grace, is free from manie enormous sinnes: for example, from adoring Iuppiter, or the Sunne for a God: from hating God, and the like; he, therby seeth that the doctrine is false, which holdeth that none can possibly kepe anie of the commandments. And if he can kepe one by Gods grace, by his grace also (which is potent to euerie good worke) he can kepe

Protestants, by their owne opiniõ, should be guiltie of al sinnes.

Euerie one may see in his owne conscience, that he can obserue some of the commandments.

an other, and so euerie one [we are not sufficient to 1. Cor. 3. 7. 4.
thinke anie good thing, of our selues, as of our selues,
but our sufficiencie is of God] And by this grace eue-
rie one can if he wil, and maist if he wil be saued, kepe
the commandments. Now by the like holie Scriptu-
res is consequently to be proued, that spiritual, and
eternal fruite, euerie one shal reape, that finally de-
parteth from this life, in due obseruation of Gods
commandments.

*By keeping Gods commandments the faith-
ful please God: and merite eternal
glorie.*

ARTICLE 2.

The general
covenāt betwē
God and men
is, that he wil
reward them,
if they wil
serue him.

Holie Scriptures doe as abundantly testifie, this
point of doctrine, as the former: or any other
Article of Christian Religion. Very often repeting the
covenant made betwē God and his faithful seruārs.
In which God on his part promiset to gene them his
grace, protectiō, & final reward of eternal life, if they
on their part (cooperating with his grace) wil kepe his
cōmandments. Forewarning them also, that he wil vi-
site, & punish the iniquitie of al, not only in the first
offenders, but also in al that folow their euil steppes
[vpon the third & fourth generatiō, of them that hate
me (saith our Lord) & wil doe mercie vpo thousands, 6 ch. 13. 7.
to them that loue me, and kepe my precepts.] More
particularly this covenant is declared in these sacred
textes, which we shal here recite, both of the old and
new Testament.

Diuine iustice
rewardeth
good workes,
and punisheth
sinners.

2. God himself said to Cain [If thou doest wel, shalt
thou not receiue againe? but if thou doest il, shal not
thy sinne forthwith be present at the dore? Which
sheweth as wel that reward shal be receiued for wel
doing,

EN. 1. 7. 21.

EN. 34. 7. 17.

LEVI. 18.

7. 5.

EB. 26. 7. 12.

14. 15. 16. 17.

© 1.

7. 25.

RO. 1. 7. 21.

24.

1/4. 28.

7. 19.

DINT. 7.

7. 6. 7.

8.

doing; as punishment shal be inflicted for sinne. Moyses writeth that [Because the midwives (of Egypt) feared God (preserving the Hebrewes children, whom the king commanded them to kil) God built them houses] by multiplying their issue: or otherwise blessing their families, at least temporally, which was a figure of eternal reward, for workes done in true faith, & state of sanctifying grace. More expressly the written Law promiset reward, for the obseruation of Gods commandments [Write these wordes (said our Lord to Moyses) in which I haue made a couenant both with thee, and with Israel: Kepe my Lawes, and iudgements; which a man doing shal liue in them. I wil walke among you, and wil be your God, and you shal be my people. But if you wil not heare me: nor doe al my commandments, if you dispise my Lawes, and contemne my iudgements, that you doe not those thinges, which are appointed by me; and bring my couenant to nothing worth: I also wil doe these thinges to you: I shal quickly visite you with pouertie, & burning heate, which shal waite your eyes, and consume your liues.] Spiritually signifying subtraction of grace, and leauing them to their hote passions of carnal, and worldlie pleasures [And I wil bring in vpon you, the sword, a reuenger of my couenant] Which tēporal punishment is also inflicted, that [vexation may gene vnderstanding.] In al which God of his mere grace, & mercie, without any merite of men (which must stil be remēbred) electeth whom he wil, making them capable of his benefites. As Moyses expressly testifieth, saying to the people of Israel [The Lord thy God hath chosen thee, to be his peculiar people, of al peoples that are vpon the earth. Not because you passed al nations in number, is our Lord ioyned vnto you, and hath chosen you; whereas you are fewer, then al peoples: but because our Lord hath loued you, and hath kept the oath, which

Election is only of Gods mercy, cooperation is principally by Gods grace secondarily by free wil assisted with the same grace.

which he sware to your fathers, & hath brought you forth in a strong hand, and redeemed you from the house of seruitude, out of the hand of Pharao, the king of Ægypt. And thou shalt know, that the Lord thy God, he is a strong, and a faithful God, keeping his covenant, and mercie, to them that loue him, and to them that kepe his precepts: vnto a thousand generations.] Againe touching punishment of transgressors, he addeth [And rendring forthwith to them that hate him] immediatly rendring to them that they deserue. For immediatly greuous sinners lose Gods fauour, and sanctifying grace: though the eternal due punishment, is often differred, that they may if they wil repent. [Kepe therefore (saith Moyſes) the precepts, and iudgements, which I command thee this day, to doe them. If after thou hast heard these iudgements, thou kepe & doe them, the Lord also thy God wil kepe the covenant vnto thee, & the mercie which he sware to thy fathers.] So Moyſes assuring the people of the full performance of this covenant, on Gods part, which he declareth by reciting Gods benefites, and perpetual protection; and earnestly admonishing them that the defect is often on their part, by their often sinning, and so forsaking him: he denounceth plainly that God wil neither prosper them, without their owne cooperation, nor destroy them, if they wil kepe his commandments, or at least repent from the hart, when they happen to sinne, saying [Behold I sette forth in your sight this day, Benediction, and Malediction: Benediction if you obey the commandments of the Lord your God, which I command you this day. Malediction, if you obey not the commandments of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after strange goddes, which you know not] In the whole written Law nothing is more exactly, and largely expressed then blessinges, and curses, reward, and punishment, for

9.

10.

11.

12.

ch. 8 v. 10.

11. & 2.

Benediction & malediction are proposed to all men to choose which they wil, by doing good or euil.

Ch. 7. 16.

27 18.

Chapter. 17. for keeping or breaking Gods precepts. More particularly in foure whole chapters of Deuteronomie. In the last of which is special promise to true penitents, that God wil receiue them againe into his fauour, & restore them to his blessings: yet o leauing it in their power to serue him if they wil, that they can resist his grace if they wil. And therefore the Prophete warneth al men, that the impenitent shal assuredly perish [because hauing life and death, blessing and cursing proposed] they choose the worse.

3. Manie cleare-examples are recorded of diuers faithful seruants of God, which receiued special rewards for obseruing his commādmēts: and of others punished, for transgressing. Of both which we shal here recite some few [When Moyses had sent twelue men, of euerie Tribe one, to view the state and qualirie of the land of Chanaan, and to obserue, and reporte, whether the inhabitants, and cities, and towntes therof, were strong, or weake, few in number, or manie.] With other instructions: at their returne after fourtie dayes, tenne of these discoverers falsely reporting [that they saw there men,

Examples of
vertues rewarded,
and finnes
punished.

as it were monsters, the sonnes of Enac, of the Giants kind, to whom being compared (said they) we seemed, as it were locustes] and so making the people to murmure: Caleb one of the twelue, as also Iosue (formerly called Osee) an other of the same discoverers: appeasing the murmuring of the people, that rose against Moyses, said [Let vs go vp, and possesse the land: because we may obtaine it.] Whereupon our Lord punishing those detractors, and al that murmured vpon their false reporte, promised to reward Caleb, saying [My seruant Caleb, who being ful of an other spirit, hath folowed me, wil I bring into this land, which he hath circuited, and his seede shal possesse it.] And our Lord with al ordayned

Iosue & Caleb
rewarded for
their truth and
good zeal.

Tenne other
discoverers, &
the murmuring
people punished
for false reporting,
and disobedience.

Iosue the Duke, and General Captaine, that should
conquire the same Land. And accordingly when the
Land was conquered [Iosue deliuered Hebron in
possession to Caleb, because he had folowed our
Lord, the God of Israel] And by free consent of al
the people [special possession was geuen to Iosue in
the middes of the children of Israel] This couenant
of rewarding good workes, was also performed to
Ruth a Gentile for her pietie: as Booz wel conside-
ring, and testifying her merite, cooperated to her re-
muneration, saying to her [Al thinges haue bene told
me, which thou hast done to thy mother in law, after
the death of thy husband: and thou hast left thy pa-
rents, and the land, wherein thou wast borne, and
art come to a people, which before thou knewest
nor. Our Lord render vnto thee for thy worke: and
God grant thou mayst receiue a ful reward, of our
Lord the God of Israel, to whom thou art come, and
vnder whose winges thou art fled] which renowned
man Booz, the principal heyre of the tribe of Iuda,
married the same Ruth, which was an especial tem-
poral reward; cheefly for that of her descended
the royal race of Dauid, and al the kinges after
him of Iuda; and finally the king of kings Christ
Iesus: but the ful reward, which Booz prayed
that the might also receiue, importeth increase
of spiritual grace in this life, and eternal glo-
rie in heauen. Samuel a childe, borne of godlie pa-
rents, more by miracle, then force of nature, his
mother hauing bene long barren, was brought vp in
the feare of God among the Priests, and seruing God
in puritie, was made the Admonitor to Heli the
High priest, and Governour of the people, And in
shorte time ordained by God to succede Helie, in the
temporal gouernment. For Heli was punished, for
not correcting his sonnes faultes [But the child Sa-
muel prospered, & grew, and pleased both our Lord,
and men] Became a Prophete to the comforth, and

Ruth a gentile
rewarded for
her pietie.

Samuel a
childe rewar-
ded for manie
vertues. Heli
punished for
not correcting
his sonnes.

1os. 14.
7. 13. 14.

ch. 19. 7.
49. 50.

Ruth 2.
7. 11. 12.

ch. 4. 1. 10.
13.
7. 18. &c.
Mat. 1.
7. 5.

1. Reg. 1.
7. 12. 11.
30. 27.

ch. 2. 7.
11. 12. 16.
ch. 3. 7. 19.
2. 1.

good

good of al Israel And Heli at the age of ninetie eight yeares dying, Samuel gouerned the people. After king Saul was this, in the life time of the same Samuel, king Saul rewarded for being at first so innocēt, hūble and obedient to God, virtues: and that he was described [to be a childe of one yeare, punished for when he begare to reigne] and so continuing some finnes.
while, prospered in gouerning the kingdom: And if he had persevered in keeping Gods commandments, had bene confirmed in his kingdom, but for transgressing, was reiectēd of God: and an other of sincere hart was chosen for the place: which was King
Dauid, of whom Samuel testifieth, that [our Lord had found a man according to his owne hart.] which Dauid was not only aduanced to the kingdom, and prospered against al his enemies, but also for his sake the kingdom of Iuda, was long conserued in his feede, and stil in eminent reputation, euen to Christ our Saviour, the sonne of Dauid, Againe amongst Dauids successors in the kingdom, those that were of more special vertue, and good zele (which were Iosaphat, and Ezechias. and Iosias) were especially rewarded. As at large is recorded in the sacred Historie, and we shal touch the same by and by. And contrariwise, Ieroboam (who by wicked schisme, and idolatrie, made Israel to sinne) and al his successors, were iustly punished, their whole families extirpated, and that kingdom of Israel, caried into captiuitie, nere two hundred yeares before the kingdom of Iuda was captiue vnder Babylon. In like maner particular persons, Tobias, Iudith, Mardocheus Esther, and others proceeding in vertue, increased in grace. And others liuing wickedly, tel into more and more finnes, and into vtter ruine.

4. But most pregnant examples of al those kinges of the Iewes, are of Salomon, who for his finnes lost from his successors the greater part of the whole kingdom and of Ieroboam, who; with his whole familie, and diuers other like kinges, his successors,

An especial
example in
king Salom⁶.

with al their feueral families, were vtterly destroyed.
First Salomon, both very vertuous, and exceedingly
wise, acknowledged sincerely Gods iustice, as wel in
his rewards, as in his punishments, saying in his
prayer to our Lord [Thou ô God shalt heare in ^{1. R. 2. 8.}
heauen, and shalt doe and indge thy seruant, con- ^{7. 32.}
demning the impious, rendring his way vpon his
head: and iustifying the iust, rewarding him accord-
ing to his iustice] In confirmation wherof our Lord
himself said to the same king Salomon [Thou also ^{ch. 9. 7. 4.}
if thou wilt walke before me, as thy father walked,
in simplicitie of hart, and in equitie, and wilt doe al
things, which I haue commanded thee, and wilt ^{7. 5.}
kepe myne ordinances, and indgements: I wil set the
throne of thy kingdom ouer Israel for euer: as I haue
spoken to Dauid thy father, saying: There shal not
be taken away a man of thy stocke, from the throne
of Israel. But if by reuolting, you and your children ^{6.}
shal turne away, not folowing me, nor keping my
commandments and my ceremonies, which I haue
proposed to you: but shal goe, and worshipec anie
strange goddes, and adore them: I wil take away
Israel from the face of the land, which I haue geuen
them; and the Temple, which I haue sanctified to my
name, I wil cast away from my sight, and Israel shal
be for a prouerbe, and for a fable to al peoples. And ^{2.}
this house shal be for an example. Euerie one that
shal passe by it, shal wonder, and hisse, and say: Why
hath the Lord done thus to this land, and to this
house? And they shal answer: Because they haue ^{7. 9.}
forsaken the Lord their God: which brought their
fathers out of the land of Ægypt, and haue folowed
strange goddes, and adored them, and worshipped
them: therfore hath the Lord brought vpon them
al this euil.] According to this forewarning it hap-
pened, as wel to Salomon in particular, as to al the
kingdom in general. For whiles Salomon rightly
serued

10. served God, he prospered exceedingly, in wisdom,
 wealth, power; and singular renown in all the world.
 11. But afterwards falling into sinne of the flesh he And in his
 became sottish; and being deprived of Gods favour, Successors.
 12. and former grace, he fell also into idolatry, serving
 many false goddesses, to please his multitude of wives,
 and concubines. [And therefore our Lord was wrath
 with Salomon: because his mind was turned away
 from our Lord, the God of Israel; who had appeared
 to him, the second time: and had commanded him
 concerning this word, that he should not follow
 strange goddesses, and he kept not the things, which
 our Lord commanded him. Our Lord therefore said
 to Salomon: Because thou hast done this, and not
 kept my covenant, and my precepts, which I have
 commanded thee, breaking I will rent asunder thy
 kingdom, and will give it to thy servant. Nevertheless
 in thy days I will not do it, because of David thy
 father. Out of the hand of thy sonne I will rent it.
 13. Neither will I take away the whole kingdom, but
 one tribe I will give to thy sonne, for David my
 servant, and Jerusalem, which I have chosen.
 14. And this I will do to Salomon, said our Lord; because
 he hath forsaken me, and hath adored false goddesses]
 which was the greatest crime, but not the only, for
 he brake also some other commandments [Because he
 hath not walked (said our Lord) to do justice
 before me; and my precepts and judgements, as David
 his father did.] And so it came to passe. For Ieroboam
 possessed twelve tribes, there remaining to Roboam,
 Salomons sonne, only two tribes, Iuda and Benjamin,
 wherein Jerusalem was situated. As for the tribe of
 Levi, they had no distinct portion, but were dispersed
 among all the twelve tribes. And in the whole time of
 schisme, all the Priests and Levites, still adioyned
 themselves to the kingdom of Iuda, and to Ierusa-
 lem: where the Temple was, and only lawful Sacri-

fice. [Our Lord also proposed (and conditionally promised) to the new king Ieroboam , protection and prosperitie , if he would kepe the cōmandments , saying to him [If therefore thou wilt heare al thinges , that I shal command thee , and wilt walke in my wayes , and doe that which is right before me , keeping my commandments , and my precepts , as Dauid my seruant did , I wil be with thee , and wil build thee a faithfull house , and build a house to Dauid , and I wil deliuer Israel to thee .]

King Ieroboams race
was quite extirpated for
their profane
wickednes.

5. But this profane king Ieroboam , preferring his temporal kingdom before Religion , and falsely imagining that they could not stand together] finding out a deuise , made two golden calves , and setting them vp in two partes of his kingdom , said to his people ; Goe vp no more to Ierusalem : behold thy goddess , Israel , which brought thee out of the land of Egypt .] And made like false imaginarie priests , to serue their false goddesses . Which schisme , and idolatrie , God iustly punished , also in this world , besides eternal damnation , to al that consented , and dyed impenitent . For this kingdom standling about the space of two hundred and sixtie yeares , had in that time manye ciuil , and forraine waies , with miserable change of kinges ; in al twentie : of nine different families , euerie one ouerriding an other . The first familie (which was cut off in Nadab , Ieroboams sonne) held the scepter and kingdom , but four and twentie yeares . The second familie held it twentie six yeares . The third but seven dayes . The fourth , fourthie eight yeares . The first three , yeares : of which time , two Antikinges reigned in ciuil warre : one chose by the armie , the other by the people . The fifth an hundred and three yeares , in king Iehoi , and his issue to the fourth generatiō : for his zeale against Achab and Iesabel . The sixth , but one moneth . The seventh twelue yeares . The eighth , twentie yeares . And the ninth , which was
the

Also the other
kinges of the
tenue schismatical
tribes
with their families , extinguished for
their like impietie .

the last, nine yeares. Then was this schismatical kingdome ouerthrowne by the Assirians, al the principal persons caried away captiues, and the rest also kept in bondage. Which afflictions fel vpon them [because they had sinned against our Lord their God: and walked according to the rite of the Gentiles; and did wicked thinges, prouoking our Lord. And our Lord testified by his Prophetes, saying: Returne from your most wicked wayes, and kepe my precepts, and ceremonies, according to al the law, who heard not, but hardned their neck, according to the neck of their fathers, who would not obey our Lord their God] After which ruine of the kingdom of Israel, the kingdom of Iuda yet stood, aboue an hundred and fourtie yeares more. But was at last also subdued by the Babylonians, for their transgressions of Gods commandments, and covenant Neuertheles al those of each kingdom, which kept true Religion, and other commandments, pleased God therby, and were rewarded accordingly.

Both the kingdome fel into captiuitie for greuous sinnes.

6. Likewise after the captiuitie of the two tribes in Babylon (by which occasion manie also of the other tenne tribes, enioyed more freedome then before) according as euerie one obserued, or transgressed Gods commandment, doing good workes, or euil, they merited reward, or punishment. So holie Nehemias confidently prayed for reward of his good workes, saying [Remember me, my God for this thing, and wipe not out my mercies (my workes of mercie) which I haue done, in the house of my God, and in his ceremonies.] Namely for correcting the prophanation of the Sabbath [For this also (said he) remember me my God, and spare me (diminish the punishment due for my sinnes) according to the multitude of thy mercies.] Finally for al his good workes, done trough Gods grace, concludeith his Booke, praying thus [Remember me, my God, vnto good. Amen.]

Nehemias prayed for reward of his good workes.

Tobias

Tobias
prayed, that
patient suffer-
ed might
procure Gods
clemencie.

Sara confided
in the inno-
cencie of her
life.

Merite of
good workes
is proued by
manie testi-
monies in the
Psalmes.

Tobias in his affliction of corporal blindnes (in the former captiuitie of Israel) wel considering that most commonly such afflictions are punishments for sinnes , besought God for mitigation therein, saying [Now Lord be mindful of me, and take not reuenge of my sinnes, neither remember the sinnes of me, nor of my parents. Because we haue not obeyed thy commandments; therefore we are deliuered into spoile, and captiuitie, and death: and into a fable, and into reproche to al nations, in which thou hast dispersed vs.] Also Sara the daughter of Raguel, being afflicted by vniust reproch, both confessed Gods iust punishment, for sinnes, and confidently auouched her owne sincere mind, free from carnal concupiscence, and therupon prayed to be deliuered from a false sclander, saying [Blessed is thy name o God, of our fathers, who when thou hast bene angrie, wilt doe mercie, and in the time of tribulation forgoest them their sinnes, that inuocate thee. To thee o Lord I turne my face: to thee I direct myne eyes. I desire Lord, that thou loose me from the bond of this reproch, or els take me away from the earth. Thou knowest Lord, that I neuer coueted a husband, and haue kept my soule cleane from al concupiscence. Neuer haue I companied myself with sporters: neither haue I made myself partaker with them that walke in lightnesse. But a husband I consented to take, with thy feare, not with my lust] And both these godlie persons Tobias, and Sara, receiued reward for their merites. As also young Tobias, and others of their kinred, receiued comfort, by the ministerie of the holie Angel Raphael.

7. The Royal Psalmist abundeth in testifying, and praising Gods iust rewarding of vertues, & punishing of sinnes. And that the iust doe in deede merite increase of grace, and eternal glorie. Gods grace first preuenting, and alwayes assisting them. As on the other

rob. 3. v. 3. 4.

Ibidem
25.

7. 13.

14.

15.

16.

17.

18.

24.

25.

- other side the wicked deserue punishment, for their sinnes comitted through their owne naughtie willes.
- Psal. 1. 7. 1.* [Blessed is the man (saith he) that hath not gone in the counsell of the impious: and hath not stood in the way of sinners: and hath not sitte in the chaire of pestilence. But whose wil is in the way of our Lord, & in his Law wil meditate day and night. And he shal be as a tree, that is planted nigh to the streames of waters: which shal geue his fruite, in his time] In this preface of the diuine Psalter, is first denounced the happie state of such iust persons, as neuer yielded to suggestion of any sinne [Which haue not gone into the counsell of the impious] Secondly of such as shortly repented after their fall [Which haue not stood in the way of sinners.] Thirdly of such as at last haue returned to God [Which haue not sitte in the chaire of pestilence.] Lastly of al that declining from euil, imploy themselues diligently in doing good workes [Whose willes are occupied, in the way, and Law of our
- Psal. 4. 7. 7.* Lord, day and night.] The reason of which happines is, for that by wel vsing Gods grace, they procede in vertue [fructifying as the tree that is planted by the streames of waters, which shal geue fruite (of eternal glorie) in his time] In like maner in another Psalme,
- Psal. 5. 7. 13.* the same holie Propheete, and by him euerie iust soule, meditating vpon this most happie reward, and the meanes wherby to attaine vnto it, demandeth of
- Psal. 14. 7. 1.* God, saying [Lord, who shal dwell in thy tabernacle, or who shal rest in thy holie hill?] And thereto answereth, by warrant of Gods covenant, saying [He that walketh without spotte, and worketh iustice. He that speaketh truth in his hart: that hath not done guile in his tongue. Nor hath done euil to his neighbour. &c. He that doth (not euil, and doth good) shal not be moued for euer.] Shal receiue eternal, and immortal glorie. Againe, and againe repeating the same
- Psal. 17. 7. 21.* in other wordes, he saith [Our Lord wil reward me
- 22.* according
- 23.*

according to my iustice: and according to the puritie
of my handes, he wil reward me. Because I haue kept
the wayes of our Lord: neither haue I done impiously
from my God. Because al his iudgements are in my
sight: and his iustices I haue not repelled from me. *Ps. 18. 7. 8. 9. 10. 11. 12.*
The law of our Lord is immaculate: the iustices of
our Lord be right; the precept of our Lord lightsome:
the feare of our Lord is holie, the iudgements of our
Lord be true, iustified in themselues. To be desired
about gold, and much precious stone; & more (were
about honie, and the honie combe. For thy seruant
kepeth them. In keeping them is much reward. Come
children (saith the same holie Psalmist) heare me: I
wil teach you the feare of our Lord. Who is the man
that wil haue life: loueth to see good dayes? Stay thy
tongue from euil, and thy lippes that they speake not
guile. Turne away from euil, and doe good: seke
after peace, and pursue it. Decline from euil and doe
good: and inhabite for euer and euer. The vniust
shal be punished: and the seede of the impious shal
perish. But the iust shal inherite the land: and shal
inhabite for euer and euer vpon it. I haue sene the
impious highly exalted, and aduanced, as the cedars
of Libanus. And I passed by, and behold he was not:
and I sought him, and his place was not found. Kepe
innocencie, & see equitie; because there are remaines
(rewardes) for the peaceable man. Power is Gods, &
mercie o Lord is to thee: because thou wilt render to
euerie one, according to his workes. Mercie & iudge-
ment I wil sing to thee o Lord. But the mercie of our
Lord from euerlasting, and vnto euerlasting, vpon
them that feare him. And his iustice is vpon the chil-
drens children, to them that kepe his testament. And
are mindful of his commandments to doe them. Blef-
sed is the man that feareth our Lord: he shal haue
great delight in his comandments. Blessed are the im-
maculate in the way: which walke in the Law of our
Lord. *Ps. 100. 7. 1. Ps. 101. 7. 17. 18. Ps. 111. 7. 1. Ps. 118. 7. 1. 1. 1.*

Lord. Blessed are they that search his testimonies; that
 seke after him with al their hart. For they that worke
 iniquitie; haue not walked in his wayes. Thou (o
 God) hast very much commanded thy comādmēts
 to be kept. Wherin doth a young mā correct his way;
 in keeping thy wordes. I haue inclined my hart to doe
 thy iustifications for euer, for reward.] What can be
 spoken more clearly for merite of good workes, then
 this holie King and Prophete in expresse termes, said
 [In keeping the commandments is much reward, that
 he inclined his hart to kepe them, for reward; &c.]

8. To the same purpose, in respect of reward due
 for keeping Gods comādmēts. Diuine wisdom, ex-
 horreth, and al the Prophetes admonish al men, to
 lerne and kepe Gods Law. [My sonne (saith Eternal
 wisdom by the penne of Salomou) heare the disci-
 pline of thy father; and leaue not the Law of thy mo-
 ther, that grace may be added to thy head: & a chaine
 of gold to thy necke. He that shal heare me, shal rest
 without terrour, and shal enioy abundance, feare of
 euils being taken away. He that kepeth the com-
 mandments, kepeth his soule: but he that neglecteth
 his way shal dye. He lendeth to our Lord, that hath
 mercie on the poore (reward is so due for meritorious
 workes, as repayment is due for lent money) and our
 Lord wil repay him the like. The feare of our Lord
 (saith an other diuine preacher) is glorie, and glo-
 riation, and ioy, and a crowne of exultation (to write
 the cause of a glorious crowne.) The feare of our
 Lord is religiositie of knowlege. Religiositie shal
 kepe and iustifie the hart: shal geue gladnes and
 ioy. With him that feareth our Lord, it shal be wel,
 & in the dayes of his consummation, he shalbe bles-
 sed, Worke your worke before the time, and he wil
 geue you your reward in his time] Plainly signifying
 that merite is in this life, & reward in the next. Other
 Prophetes ofrē reftifie the same fruite of keeping Gods

The same do-
 ctrine is con-
 firmed by the
 sapiential
 Bookes.

And by other
 Prophetes.

commandments: and punishment for breaking them
 [Your iniquities (saith Iſaias) haue diuided between
 you and your God, and your finnes haue hidde his
 face from you, that he would not heare] But to those
 that returne to God and serue him, he saith [They shal
 inherite the land. The Lord shal be vnto thee for an
 euerlasting light, and thy God for thy glorie] Like-
 wise our Lord both threatneth offenders with pu-
 nishment, and promiseteth gracious giftes to penitents,
 by his Prophete Ieremie, saying [Shal I not visite
 vpon these thinges (their manifold finnes) and on
 such a nation shal not my soule take reuenge?] But to
 the conuerted he saith [This shal be my couenant,
 which I wil make with the house of Israel: I wil geue
 my Law in their bowels, and in their hart I wil write
 it: and I wil be their God, and they shal be my people]
 By his Prophete Ezechiel he saith [Myne eye shal not
 spare, neither wil I haue mercie: I wil require their
 way vpon their head. The soule that shal sinne the
 same shal dye. The iustice of the iust shal be vpon
 him: and the impietie of the impious shal be vpon
 him. But if the impious shal doe penance from al
 his finnes, which he hath wrought, & shal kepe al my
 precepts, liuing he shal liue, and shal not dye] By his
 Prophete Amos, our Lord warneth al sinners, that al-
 though he expect long, the conuersion of sinners, yet
 if they be stil obstinate, at last he wil punish seuerely,
 repeting eight times these wordes [Vpon three wicked-
 nesles) & vpon foure, I wil not conuert] the obstinate
 sinner. Signifying that for the multitude of finnes, in-
 sinuated by three (for three are manie) God stil offer-
 ring grace of repentance, during this temporal life, pu-
 nisheth not eternally, vntil the fourth kinde of sinne,
 which is obdurate abstinacie, be ioyned to the former
 and becometh final impenitence, and then there is no
 more possibilitie of conuersion. For then [as the tree
 shal fall] to the South, or to the North: in what place
 soeuer

1/a. 39. v. 2.

ch. 60. v.

19. 21.

Iers. 5. v. 9.

29. ch. 9. v. 7.

9. 10.

ch. 31. v. 33.

Ezech. 9.

7. 10.

ch. 18. v. 4.

20. 21.

Amos 1. v. 3.

6. 9. 11. 13.

ch. 2. v. 1.

4. 6.

Eccle. 11. v. 3.

focuer it shal fal, there shal it be] At that day, & houre of death, whē euerie one shal receiue sentence of eternal life, or death (even the same in particular, which they shal receiue againe, in the general day of Iudgement) God who is iust, & merciful, both meke & also ielous, wil come as the Lord rewarding, & also [reueging & hauing furie: the Lord reueging on his aduersaries, & angrie with his enimies. Our Lord is good, & strēgthning in the day of tribulation, & knowing the

that hope in him. The day of our Lord is nere, our Lord hath prepared an hoste, he hath sanctified his called (or elect) that day, a day of wrath, a day of tribulatiō, & distresse, a day of calamitie & miserie, a day of darknesse, & mist, a day of cloud, and whirlewind.

For behold the day shal come kindled as a furnace, & al the proud, & al that doe impietie, shal be stubble, & the day coming shal inflame them, saith the Lord of hosts, which wil not leaue them roote, & spring (no more time of repentance, for recouering new grace) But to the iust, and blessed, it is said [There shal rise to you, that feare my name, the Sunne of iustice, and health in his winges and you shal goe forth, and shal leape as calves of the heard. And you shal tread the impious, when they shal be ashes vnder the sole of your feete, in the day that I doe: saith the Lord of hosts] Now that this great difference of reward, and punishment dependeth vpon keping, and not keping Gods commandments: the Propete teacheth vs, by Gods owne final admonition; adding thus in the next wordes [Remember ye the Law of Moyses my seruāt, which I commanded him in Horeb, to al Israel, precepts and iudgements.] And that al this pertyneth also to vs Christians, S. Paul teacheth, saying [Al these thinges (admonitions, rewardes, and punishments) chanced to them (the Iewes) in figure: but they are written to our correption, vpon whom the endes of the world are conce.]

Most especially this doctrine is confirmed in the new Testament.
By S. Iohn Baptist.

By Christ our Lord.
In expresse wordes.

38 part 3. AN ANKER OF
9. Neuertheles this Catholique beleefe, and doctrine is rather more manifestly testified in the new Testament. First it is auouched in expresse wordes by S. Iohn Baptist, that penitents must both doe workes of penance, & euerie one doe that pertaineth to their state and condition. To al sortes he said [Doe penance, for the kingdom of heauen is at hand. Yelde fruite worthe of penance. Now the axe is put to the roote of the trees. Euerie tree therefore that doth not yeld good fruite, shal be cutte downe, and cast into the fire. To the multitudes he said: He that hath two coates, let him geue to him that hath not: & the that hath meate, let him do likewise. He said to the Publicanes: Doe nothing more then that which is appointed you. And he said to the Souldiars: Vexe not, neither calumniate any man: & be content with your stipends.] And the the like precepts he taught, for auoiding of the wrath of fire & damnation, and for gayning of heauen. Because (said he) The kingdom of heauen is at hand.] And barren trees, that is, idle persons, which yeld not fruite of good workes, much more those that persist in al workes. [shal be cutte downe, and cast into the fire] Further our Sauour himself expressly affirmeth, that life euerlasting is attained by obseruing the commandments [If thou wilt enter into life (said he) kepe the commandments. This doe, & thou shalt liue] And in his Sermon in the Mount he teacheth that, The poore in spirite, and those which are indued with other vertues, haue right, & iust title to the kingdom of heauen [for theirs (saith he) is the kingdom of heauen.] And to those that patiently suffer persecutiō, for the truth, he saith [Be glad, and reioice: for your reward is very great in heauen.] And to euerie one, that rightly geth almes, rightly prayeth, or rightly fasteth, he saith [Thy father which seeth in secreete, wil repay thee. Heape vp to yourselues (saith he) treasures in heauen] Again he teacheth the same by diuers very significant parables

Mat. 3. v. 2.
8. 10.

Luc. 3. v. 8. 9.
7. 11.

13.
14.

ch. 25.
15.

7. 11.

23.

7. 16.

7. 30.

ch. 23.
19. 10.

Mat. 19.
v. 17.

Luc. 10. v.
28.

Mat. 5 v.
3. 12.

ch. 6. v. 4. 6.
8. 10.

Mat. 10.
v. 1.

Luc. 1
16. 17
31. 24.

parables [The kingdome of heauen (saith he) is like And in signifi-
to a man, that is an housholder which went forth- cant parables.

early in the morning, to hire worke men into his
vineyard. And hauing made couenant with the
workmen, he sent them into his vineyard.] So hyring
others at diuers houres, euen to the last houre of the
day [And when euening was come, the Lord of the
vineyard saith to his balife: Cal the workemen, & pay
them their hyre, beginning with the last, euen to the
first.] Is not this a plaine couenant; or bargaine, made
and performed, in hyring for wages: working and
paying; merite, and reward? In an other parable our

Sauour saith, that the Lord which deliuered to one
seruant five talents, to an other two, and to an other
one, finding that some had labored, & gained, others
had not labored, nor gained, saith to each of them
which had gained [Wel faire thee, good and faithful

seruant, because thou hast bene faithful ouer a few
things, I wil place thee ouer manie things: enter
into the ioy of thy Lord] And to the idle seruant, he
shal say [Naughtie, & slouthful seruant, thou oughtest
to haue committed my money to the bankers.] And
wil command [to cast the vnprofitable seruant into
the ytter darkenes. There shal be weeping and

gnashing of teeth.] In figure also of this iust iudge-
ment, it pleased our Lord, to curse a figgetree, because
[he found no fruite on it, but leaues only. And incōri-
nent the figtree was withered] Againe concerning di-
uerfitie of reward, proportionable to diuers merites:
by an other parable our Lord teacheth, that to him.

Which of one pound gained tēne poundes, was geuen
power ouer tēne cities. To him that of one, gained
five poundes, was geuen power ouer five cities. And
he that gained nothing, was deprived of that which
was deliuered vnto him, & iustly iudged a naughtie
seruant] In al his doctrine our Sauour teacheth the
necessitie,

Diuersitie of
reward, accord-
ing to diuer-
sities of merite.

Inc. 19. 7. 13.

16. 17. 18. 19.

21. 24.

Againe in
plaine termes
reward is pro-
mised, for
good workes.

40 Part. 3. AN ANKER OF
necessitie, and reward both of beleefe in him, and of
observing his other commādmēts [He that beleueth ^{1000. 3.}
in the Sonne of God (performing also other things ^{7. 17.}
requisite) is not iudged but he that doth not beleue, is
already iudged, because he hath not beleued in the
name of the onelie begotten Sonne of God] Which
sheweth that faith is absolutely necessarie, but not
alone sufficient to saluation. For faith only sufficing
to make the faithfull to be branches of Christ, the true
vine, and a member of his Church, it is no lesse neces-
sarie to saluation, that the same branches must bring
forth fruite [I am the true vine (saith Christ our Re- ^{ch. 15. 7. 1. 1.}
demer) & my Father is the husbandman. Euerie brāch
in me, not bearing fruite he wil take it away, & euerie
one that beareth fruite, he wil purge it, that it may
bring more fruite. In this my Father is glorified; that ^{7. 8.}
you bring very much fruite. As my Father hath loued ^{9.}
me, I also haue loued you. Abide in my loue. If you ^{10.}
kepe my precepts, you shal abide in my loue] And in ^{Artic. 1.}
loue (as is before declared) al the commandments ^{5. 8.}
are comprised. Vpon obseruation therefore, or trans-
gression thereof, dependeth saluation or damnation,
[For the Sonne of man shal come in the glorie of his
Father, with his Angels, and then wil he render to
euerie man, according to his workes. Watch therefore,
praying at al times, that we may be accounted worthie
to escape al these things that are to come & to stand
before the Sonne of man.]

The cheefest
arguments of
Protestants
against me-
rite, are answe-
red.

10. Against this manifest doctrine, collected of the
expresse wordes of the Gospel, our Aduersaries haue
neither plaine text, nor better reason, then to say,
that al S. Iohn Baptists preaching, was only to ^{100. 14.}
perswade men to beleue in Iesvs Christ. And Christs ^{7. 47.}
owne preaching, to the same only purpose. Most
true it is, that both Christ, and his Precursor, and
al the Prophetes, and Apostles, doe preach this prin-
cipal point, that al must first beleue, that Iesvs of Na-
zareth ^{Art. 4. 7. 12. 10.}

zareth the Sonne of the Blessed Virgine Marie, is Christ, our onlie Redemer. But they preach not this point alone. As the manie holie textes here recited, and innumerable others, doe evidently shew: testifying that together with true faith of other Mysteries, besides Christs Incarnation, and Passion, the covenant, and obseruation of al Gods cōmandments is required, and through Christs special grace, bringeth to saluation. Other euasions also our Aduersaries vse, as to say; the Figures of the old Testament, Prophecies, and Parables are obscure, and may haue diuers senses, granting by this occasion, which commonly they denie, that some Scriptures are hard to be vnderstood, are sometimes vttered by figuratiue speech; and so they interpret al, as semeth best to their owne spirites, and preiudicate opinions. And therefore we vrge them to trie al doubts, by the most cleare wordes, or by more places in number. Namely this present controuersie. Whether obseruation of Gods commandments, and good workes done in Christs grace, by his faithfull seruants, be meritorious of eternal glorie, or no? Protestants holding the negative part, doe especially alleage two places of holie Scriptures: the one, of the Gospel vttered by Christ himself; thother of S. Paul. The former is a parable, or similitude proposed by our Sauour, saying to his disciples: Which of you hauing a seruant, plowing, or keping cattle, that wil say to him, when he is returned out of the field: Goe thee way quickly, and rest: but wil rather say to him [Make readie supper, and gyrd thyself; and serue me whiles I eat, and drinke: and afterward thou shalt eat, and drinke. Doth he geue that seruant thanks, for doing the thinges, which he commanded him? I trow no. So you also, when you shal haue done al thinges that are commanded you, say: *We are vnprofitable seruants: we haue done that which we ought to doe.*] Hereupon Protestants

F

would

Our Sauours
wordes make
against Prote-
stants, nor for
them.

Gen. 17.
v. 7. 8. 9.
10.

would inferre, that the good workes of the faithful, namely the keeping of Gods commandments, deserue not heauen, or anie reward at Gods hand. As if our Sauour had said: that the keeping of Gods commandments is vnprofitable, or doing al which we ought to doe, is vnprofitable. But he said not so. He teacheth, what true and humble conceipt euerie one ought to haue of himself, when he hath done that, which God commandeth him. That is, to acknowledge and say, that he is an vnprofitable seruant. rowitte, vnprofitable to God. Neuertheles he is profitable to himself, & shal receiue the wages of his master, due for his worke. Neither is his master bond to thanke him, but only to pay him his hyre, according to couenant. But the seruant is bond to thanke his master, for entertening him, imploying him, promising, and paying him his hyre; which he could not haue earned, except he had bene called, hyred, and sent to labour in the vineyard. And so God our heauēlie Father, and Master accounteth such a seruant [a good, and faithful seruant, and biddeth him enter into ioy, because he hath bene faithful: and by how much more the seruant humbleth himself, the more he is exalted. Neither doth God accout him vnprofitable, that confesseth himself vnprofitable: but as S. Paul saith [If anie man shal cleanse himself, from sinful workes, he shal be a vessel vnto honour, sanctified, and profitable to our Lord.]

Mat. 25.
7. 21.

2. Tim. 2.
7. 11.

Likewise S.
Pauls doctrine
is against
them, and not
for them.

11. The other obiection is drawn from the S. Pauls wordes, saying [That the passions of this time, are not condigne (or worthis) to the glorie to come] Wherevpon our Aduersaries would inferre as before, that the workes, or sufferings, of this life, are not meritorious, or worthis of eternal glorie. Where they doe both corrupt the text, by false translation: for the Apostle saith; they are not *condigne to the glorie* (as it is both in Greke, & Latine in this place) not, of glorie: and

Rom. 8.
7. 18.

and peruert the sense. For S. Paul comparing temporal afflictions, which are shorthe, and in their owne nature of smal value, with the glorie of heauē, which is eternal, and most excellent, in respect of so great recompence for smal suffering: he exhorteth al the faith ful [to suffer patiently, & willingly with Christ, that they may be also glorified with him] For so he affirmeth immediatly before [that the adoptiue children of God, shal be heyres of God, and coheyres of Christ; if they suffer with him.] And therefore to encorage good Christians, willingly to susteyne tribulations, he affirmeth, that the workes, or sufferinges, of this time, are not comparable to the glorie to come, but he saith not, that they are not meritorious, or not worthie of eternal glorie: as our Aduersaries would haue him to say. Which could nor agree with his former wordes [that if Gods children suffer with Christ, they shal be also glorified with him] For that such suffering, although it be not in itself, cōparable to the glorie of heauen, yet through Christs grace, it is the meanes to attanie eternal glorie; as the coherence of the whole sentence, conuinceth. And the same Apostle more expresly declareth the same in an other place, saying [that our tribulation, which presently is momentanie, and light, worketh about measure exceedingly an eternal weight of glorie in vs.] Which great effect riseth not of the value of the workes in them selues, but of the grace, wherby they receiue value. For as the value of Christs actions riseth not of the length or greatnes of them in them selues (though so also they passed al other mens actions) but of the worthines of the Person: so the value of our actions riseth not of the greatnes, or multitude therof, in them selues, but of the grace of our adoption: which maketh those actions (that of their owne natures, are not meritorious, nor answerable to the ioyes of heauen, in them selues) to be meritorious, and

Other wordes of S. Paul are more cleare for our Catholique doctrine.

Great difference of workes in their owne natures, and as they procede from grace, or from malice.

9. 17.

2. Cor. 4.

9. 17.

Rom. 5.

9. 15.

1. Cor. 15.

9. 10.

worthie of heauen. This great difference of workes in their owne natures, & as they procede from grace, may further appeare, by considering the like great difference in euil workes, in their owne nature, and as they procede from the mind auerted from God. Because the very action of a mortal sinne in itself, and proper nature, considering the time, and the quantie of the pleasure, is not comparable to the eternal paine of hel; but for the auersion from our omnipotent eternal Creator, whom we ought to obey, it deserueth eternal damnation. And therefore the wilful greuous act of Gods enimie against his commandment is iustly damnable. And so the voluntarie good act of Gods childe (according to his commandments) is meritorious. Neither of them, in respect of their proper value considered in themselves, but as proceeding from malice, and from grace.

Merite of
keepeing Gods
command-
ments is fur-
ther proued
by S. Pauls
doctrine.

11. Thus hauing answered our Aduersaries obiections, wherby it is euident that the holie Scriptures by them most alleaged for this purpose, and consequently al others, which they can produce, being wel considered, make more against their opinion, then for it: we shal yet recite some more testimonies of al the Apostles, which left anie thing in writing. And first of S. Paul, because they most pretend his doctrine. Who so preached the worthie fruite of faith in Christ, that he taught also eternal saluation to depēd no lesse vpon the obseruation of al the commandments, and vpon al vertues requisite in true Christians: affirming that those which want either faith in Christ, or other necessarie vertues, and persist either in infidelitie, or in other wicked workes, shal vndoubtedly misse of eternal saluation [Fo we know (saith he) that the iudgement of God is according to veritie vpon them that doe wicked thinges] such as he had named before: (ch. 1. v. 19.) fornication; auarice, murder, and the like. And that such as persist impenitent [heape vnto themselves wrath,

1. Cor. 1.

v. 19.

2. Tim. 2.

v. 8.

Rom. 2.

v. 2.

(ch. 1. v. 19.)

v. 5. 6.

wrath, in the day of wrath, and of the reuelatiō of the iust iudgement of God. Who wil render to euerie mā, according to his workes.] Speaking in particular of himself, & other Ministers of God, he saith [Euerie one shal receiue his owne reward, according to his owne labour.] He likewise teacheth the especial good fruite of diuers vertues; and how one vertue bringeth an other [We glorie (saith he) in tribulations: knowing that tribulation worketh patience; and patience probation; and probation (approued fortitude, worketh hope: and hope confoundeth not, because the charitie of God is powred forth in our hartes, by the Holie Ghost, which is geuen vs] By which gift of grace, he donounceth to al Christians, that now, life & death, is more in their powre, then it was in the people of old Testament [Therefore if you liue according to the flesh, you shal die: but if by the spirite you mortifie the deedes of the flesh, you shal liue.] Often adminishing that it is of Gods grace (as the principal cause) and also of mans cooperation (as the secundarie cause) that the faithfull doe anie good workes [For we are his fabrique, created in Christ Iesus, in good workes, which God hath prepared, that we should walke in them] Againe shewing that mans owne intention, and attention is necessario, he saith [Whatsoeuer you doe, in word, or in worke, doe al in the name of our Lord Iesus Christ. Whatsoeuer you doe, worke it from the hart, as to our Lord, and not to men: knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. For he that doth iniurie, shal receiue that which he hath done vniustly.] Breefly, that the wilful, and grosse breaking of Gods commandments deserueth damnation, the Apostle reciting manie wicked crimes, for example of al the rest, denounceth plainly, that al which dye in guilt thereof, though they beleue al points of faith, shal neuer

1. Cor. 3.
7. 2.

Rom. 5.
7. 3. 4. 5.

ch. 8. v. 9.
10. 12.

9. 13.

Ephes. 2.
7. 10.

Colos. 3.
7. 17. 23.

24.

25.

Heb. 11.
2. 1. 26.

enter into the kingdom of heauen. [The workes of the flesh be manifest (saith he) which are, fornication, vncleannes; impudicitie, lecherie, seruing of idols, witchcraftes, enmities, contentions, emulation, angers, brawles, dissentions, sectes, enuies, murders, ebrieties, comestations, and such like: which I foretel you, as I haue foretold you, that they which doe such thinges, shal not obtaine the kingdom of God.] Contrariwise for examples of al vertues, required for the attayning of heauen, he reciteth certayne, saying [But the fruite of the Spirite is: charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, mildnes, faith, modestie cōtinencie, chastitie. Against such there is no Law] And cōcerning the same merite of the iust, and reward of glorie due therunto, exemplifying in himself, he saith [I haue fought a good fight; I haue consummate my course; I haue kept the faith. Concerning the rest, there is laid vp for me, a crowne of iustice; which our Lord wil render to me, in that day, a iust Iudge: and not only to me, but to them also that loue his coming.] In respect also of which iust reward, he exhorted the Christian Hebrewes, to perseuere in good workes, vpon Gods assured couenant, and iustice [For God (saith he) is not vniust, that he should forgete your workes, and loue, which you haue shewed in his name, which haue ministred to his saintes (other faithful) and doe minister. And our desire is, that euerie one of you shew forth the same carefulnes, to the accomplishing of hope, vnto the end: that you become not slouthful, but imitators of them, which by faith and patience shal inherite the promisses.] Much more in the same Epistle to this purpose. And concluding, stil putteth them in minde of merite by good workes, saying [Beneficence, and communication doe not forgete: for with such hostes God is promerited.] That is, Gods fauour, and his reward of euerlasting life (which is himselfe,

21.

7. 12.

23.

2 Tim. 4.

7. 7. 8.

Heb. 6.

7. 10. 11. 12.

ch. 10. 7.

39. & c.

ch. 13.

7. 16.

himselfe, that we may eternally see, and enioy him in glorie) is procured by workes of almes, and charitie. But our Aduersaries by al meanes anoid the word *Merite*. And here translate [God is pleased.] which also conuinceth them. For if God be pleased with such workes, and shew more fauour for them, then are they meritorious, and by them, the faithful doe merite. And not faith alone, but also other good workes doe procure Gods fauour to men. In as plaine termes this Apostle also affirmeth, that Christiāns are counted, or holden worthie of the kingdom of God, for their constancie in true Religion: congratulating with the Thessalonians for the same [we glorie in you, in al Churches of God (saith he) for your patience, and faith, in al your persecutions and tribulations, which you sustaine: for an example of the iust iudgement of God; that you may be counted worthie of the kingdō of God, for the which also you suffer.] Seing therefore the faithful are accounted worthie of the kingdom of God, because they patiētly suffer for it, it is euident, that by obseruing the commandments, they please God, and are worthie of heauen: by the doctrine of S. Paul.

Protestants
owne transla-
tion proueth
the Catholike
doctrine of
merite.

2. Thes. 1.

7. 4. 5.

13. It resteth to see some few testimonies of manie, written by the other Apostles. S. Iames purposely, against Solifidians in his time, proueth that not onlie faith, but good workes with faith, doe iustifie, and merite saluation. [The probation of your faith (saith he to al the faithful) worketh patience. And let patience haue a perfect worke: that you may be perfect, and intyre, failing in nothing. Blessed is the man that suffereth tentation: for when he hath bene proued, he shal receiue the crowne of life, which God hath prom-
ised to them that loue him] True and vnspotted Religion consisteth in doing workes of mercie, with other good workes; & [in keeping thyself vnspotted from this world] And that we must kepe al and, eue-
rie

Perfection in
al vertues is
required that
the faithful
may receiue
the crowne of
life.

Iac. 1.

7. 3. 4.

7. 12.

7. 12. 27.

eb. 1. 7. 10.

And that onlie faith doth not saue is proved by S. James

ric one of the commandments. And touching the opinion, that onlie faith should iustifie, he discourseth thus: [What shal it profite (my brethren) if a man say, he hath faith, but hath not workes: Shal faith be able to saue him? Faith, if it hath not workes, is dead in itself. But wilt thou know a vaine man, that faith without workes is dead? Abraham our father, was he not iustified by workes, offering Isaac his sonne vpon the Altar? Seest thou, that faith did worke with his deedes: and by the workes, the faith was consummate? Doe you see, that by workes a man is iustified, and not by faith only? And in like maner also Rahab, was not she iustified by workes, receiuing the messengers, and putting them forth an other way? For euen as the bodie without the spirite is dead: so also faith without workes is dead.] Yet may it be a true faith, as a dead bodie is a true bodie: but by charitie, and good workes it is a liuing faith: and then it is not onlie faith. For faith, which worketh by charitie, is more then onlie faith. It is, in another place, al one in sense, with [the obseruation of the commandments of God.] In the rest of his Epistle besides condemnation of errors in faith, and maners, he exhorteth to practise vertues, for the gayning of heauen. Namely that [He which is wise, and hath knowlege, shew by conuersation his working in mildnes of wisdom, that euerie one doe mourne, and wepe, punishing themselves for their sinnes. Be humbled in the sight of our Lord, that he may exalt them.] In sicknes to seeke the benefite of Sacraments, Holie Annoiling, and Confession, for remission of all sinnes. And in al their life, to endeouour the conuersion of those, that erre in opinion, & of other sinners, to amēdment of life, which procureth great grace, & reward to the that doe it. S. Peter in both his Epistles exhorteth the Christian Iewes, which were dispersed in diuers countries, & had received the same true faith

Also by S.
Peter.

1. Pet. 1. 7. in Christ [equally with himself and others: to perse-
1. ch. 3. 7. 1. uere constantly, both in the same faith, and same pre-
cepts of our Lord, and Sauour,] notwithstanding
the great persecution, and also seduction: by which
they might be tēpted, as though either faith in Christ,
were not necessarie (as the Persecutors vrged) or were
alone sufficient (as the Seducers pretended) requiring
therfore of them, nor only to persist in faith: but also
1. Pet. 1. 7. in good workes. To be in al conuersation holie. And
15. 17. ch. 2. so inuocate God, who iudgeth according to euerie
7. 19. ch. 4. ones worke. For this is thanke (worthie) if for con-
7. 8. 19. science of God a man sustaine sorowes, suffering vn-
iustly. But before al things hauing mutual charitie,
because charitie couereth the multitude of sinnes.
Therfore they that suffer let the cōmend their soules
to the faithful Creator in good deedes.] In summe he
requireth with faith, the association of other vertues.
2. Pet. 1. [You employing (faith he) al care, minister ye in your
7. 5. 6. 7. faith vertue: and in vertue knowlege; & in knowlege
abstinence; and in abstinence, patience: and in patience
pietie: and in pietie, loue of the fraternitie & in loue
7. 8. of the fraternitie, charitie. For if these thinges be pre-
sent with you, and abound; they shal make you not
vacant, nor without fruite, in the knowlege of our
2. Lord Iesus Christ. For he that hath not these thinges
ready, is blinde, and groping with is hand, hauing
forgotten the purging of his old sinnes. (forgetting
the grace by which he is made able, and obligation
7. 10. by which is bond to doe good workes.) Therfore,
brethren, labour the more, that by good workes, you
may make sure your vocation, and election: for doing
these thinges, you shal not sinne at anie time. For so
there shal be ministred to you abundantly an entrāce
into the euerlasting kingdom of our Lord & Sauour
Iesus Christ.] Thus and much more S. Peter. S. Iohn By S. Iohn.
most agreably also teacheth, that the keeping of Gods
cōmandments, is so pleasing to him; that it procureth

what good thing soeuer is asked, by such his seruants
 [What soeuer we shal aske (saith he) We shal receiue of God, because we kepe his commandments: & doe those things, which are pleasing before him] In al his three Epistles he exhorteth to persist in true faith, and to doe good workes, often affirming that [the true knowlege (and seruice) of God, consisteth in keping of his commandments] And that [He which doth iustice is iust in dede] And so continuing may assuredly expect eternal reward. Likewise S. Iude the Apostle testifieth, according to the propheticie of Enoch, that our Lord wil come in his holie thousandes, to doe iudgement, and to reprove the impious (not only which goe astray from true faith first receiued, but also) of al the workes of their impietie, whereby they haue done impiously: & of al the hard things, which impious sinners haue spoken against him. But you my dearest building your selues, vpon your most holie faith, in the Holie Ghost, praying kepe your selues in the loue of God; expecting the mercie of our Lord Iesus Christ, vnto life euerlasting.] Plainly testifying that iudgement of damnation, or life euerlasting; shal procede as Gods precepts are kept or not kept. And that [God wil render to euerie one, according to his workes.] Which doctrine is very often vntered in the same sense: yea very often in the same wordes in the holie Scriptures. At least tenue times.

And by S. Iude,

That God wil render to euerie one according to his workes: is often repeted in holie Scriptures.

Al men are bond to serue God wvith diuine honour. And first to beleue in him.

ARTICLE 3.

Some controversies concerning the command-

VVE haue bene more large in the two first Articles, concernig the commandments ingeneral; because it is called into question at this time, how possible, necessarie, and profitable

table the obseruatiō of them is, to eternal saluation. And therefore I iudged it better to be rather too abundant, then too sparing in so important controuersies. But these pointes being discuffed, we may more conueniently be brefe, in declaring the same commandments in particular. Which I purpose in al that followeth: especially where no Controuersie occurreth. As in this first point, that al men are bond to honour and serue God about al other things. Which none will denie but either Atheists, which thinke there is no God, or the desperate damned soules, which are already in hel; and diuels, which seke to be honored in place of God. For the very light of nature, which is in euerie reasonable man, teacheth that the Supreme Diuine Power is to be serued by al creatures: As [The sonne ought to honour the father: and the seruant his Lord, and the creature the Créator] By al which tittles euerie man is bond to honour God, as Father, Lord, and Creator, & that singularly about al other things; because there is but one beginning of al things, one omnipotent conseruer, vpon whom al depēd; one supreme dominatour, whom al must serue, and ought to obey. Al this the holie Patriarches, and other iust persons wel knew, & generally obserued in the Law of nature. As the sacred historie witnesseth, of Adam (after his repentāce) of Seth, Enos, Canan. Malaleel, Jared, Henoch, Methusale, Lamech, Noe, Sem, &c. Abraham, Isaac, Iacob; and their special progenie, to Moyfes and Aaron.

God alwayes conserued some, that truly serued him.

2. Afterwards God gaue his peculiar people a writtē Law, by the ministrie of Moyfes: conteyning three sortes of precepts. Moral, Ceremonial, and Iudicial. Yet so that al are reduced to the Moral: which are comprised in two Tables, and in Tenne Commandments. For the Ceremonial pertaineth to the obseruation of the three commandments of the first table, concerning mans durie towards God: and the Iudicial pertaineth to the better obseruation of the other seuen, Moral.

Al the commandments are comprised in tenne.

The Ceremonial, and Iudicial are for the better obseruation of the Moral.

in the second table, touching mans dutie towards his neighbour. In obseruing of al which, through the especial grace of God, with concurrence of mans wil (which is free to choose or refuse) consisteth the obtayning of eternal glorie, in life euermlasting. And contrariwise in transgressing of the same commandments, or of anie of them enormously, and persisting therein at the departing of the soule from this world, consisteth the sole and true cause of eternal punishment, in euermlasting death. As is declared in the two former Articles.

(Dint 30.
7. 15)

Euerie commandment containeth both an affirmatiue, and a negatiue precept.

3. Now therefore in particular, it is first to be obserued, that euerie one of the renne Commandments, containeth two precepts: one negatiue forbidding that which is vnlawful; an other affirmatiue, commanding to doe the contrarie good. In which affirmatiue forme, it pleased God to deliuer only two of the tenne. (Which are the last of the first table, and the first of the second table) The other eight are expressed in the negatiue maner. And so the first expressly forbiddeth to serue anie false god; including the affirmitiue Precept: Our first and greatest dutie, of rightly honoring and seruing our Lord, & Creator: One God Omnipotent. Which is especially performed, by foure most principal vertues; which are, Faith, Hope, Charitie, and Religion. For first of al we are bond to beleue in God, by the Theological vertue of Faith. Which we haue sufficiently declared in the first Article of the first Part of this worke, by abundance of holie Scriptures. Al agreeable to that fundamental principle, vrged by S. Paul [Because without faith it is impossible to please God. For he that cometh to God must beleue that he is, and that he is a rewarder to them that seeke him.] And so we are here to shew in like maner, the necessitie, and efficacie of the other three vertues, in the next ensuing Articles.

Psal 33.
7. 15.
Psal 36.
7. 27.

God is especially serued by Faith, Hope, Charitie, and Religion.

The necessitie of faith is proued in the first part.

Heb. 11.
7. 6.

*Al are bond to hope in God. And confidently
to relie upon his diuine Providence.*

ARTICLE 4.

Gen. 3.

v. 10. &c.

eb. 4. v.

13. 16.

eb. 6. v. 1.

2. &c.

Mat. 24.

v. 38. 39.

Luc. 17. v. 2.

Rom. 4.

v. 18. Gen.

22. v. 3. f.

9. 10. (Heb.

11. v. 19.)

v. 11. 13.

MAnie examples and other testimonies of holie Scriptures, doe instruct vs, that as we must firmly beleue in God; so we must confidently repose al our trust in him. Adam and Eue after that they had transgressed Gods commandment, despaired not, but hoping in Gods mercie, answered when he called them, confessed their fault, and willingly accepted punishment inioyned. Cain despaired, and therupon adding more sinne to his former [Went forth from the face of our Lord; and dwelt a fulgitue on the earth.] His generations, and manie others, felat last to the contrarie extreme sinne of presumptiō nor fearing punishment, which iust Noe preached; but persisted careles, and presumptuous [in the dayes before the floud, eating and drinking, marying and geuing to mariage, euen vnto that day, in which Noe entred into the arke: and knew not til the floud came and tooke them al.] So were both desperation, and presumption iustly punished, with other enourmious sinnes. The true vertue of Hope, consisting in the right meane between extremes, both saued the penitents, and iustified the hopeful. [Abraham (as S. Paul writeth) contrarie to hope, beleued in hope] that is, aboue al humane probabilitie, trusting in Gods prouidence, beleued and hoped in God. And therupon obeying his commandment, tooke his sonne Isaac to the place appointed, bond him, and laid him ou the Altar, ready to sacrifice him [accounting that God is able to raise vp euen from death.]

Examples of
such as truly
hoped in God.

And of others
that despaired;
and presumed.

And God accepting of this fact, a ramme was sacrificed in place of Isaac. The parents also of Moyſes, in the persecution of Pharaos king of Egypt, trusting in Gods providence, exposed their sonne Moyſes, an infant [in a baskette of bulrushes, in a sedge place, *Exo. 2. 3.*, by the riuers brinke] From whence according to the *5. 9-10.* parents confidence in God, the childe was taken vp, *Heb. 11. 7.* by Pharaos daughter, and nurced by his owne mother, and for a time (so long as himself would) was accouuted the adopted sonne of the kings daughter.

2. which Moyſes, afterwards gouerning the whole people of Israel, often in his life, and againe a litle before his death, exhorted al to hope in Gods protection, by examples of former experience in themselves [Thou shalt remember (saith he) al the iourney, through the which, the Lord thy God hath brought thee, and that the things which were in thy hart, might be made knowne, whether thou wouldest kepe his commandments, or not. He afflicted thee with penurie, and gaue thee Manna for meate, which thou knewest not, nor thy fathers: for to shew vnto thee, that not in bread only, a man liue, but in euerie word, that procedeth from the mouth of God. Thy rayment wherwith thou wast couered, hath not decayed for age: and thy soore is not worne: loe this is the fourth year. That thou mayst recount in thy hart, that as a man disciplineth his sonne; so thy Lord, thy God hath disciplined thee; that thou shouldest kepe the commandments of our Lord thy God, and walke in his wayes, & feare him,] Thus fearing and hoping in God, they needed not do doubt of his continual protection, and provision of al things necessarie. Holie Iob by his great confidence in God, ouercame three sortes of vehement tentations; The losse of al his childrea, and great abundance of wordlie goodes, in one day; the greuous bodilie afflictions; and the contentious

false

Moyſes exhorted the faithful to trust in God.

Iob, by his confidence in God, ouercame manie and great afflictions.

- false accusations of particular freindes: firmly hoping, and confidently saying to God in his prayer [Sette me beside thee (nere to thee) and let the hand of whosoever fight against me] By such confident hope, Dauid, as yet young, ouercame & slew a lion, a beare, and great Goliath, the chalenging Philistian. And afterwards gotte manie other wonderful victories. By the like hopeful confidence, were the victories of Elias the Prophete, against foure hundred and fifetie false prophetes: and against Achab & Iezabel. By like confidence in God, king Ezechias preuailed against the Assirians, with a huge armie beseging Ierusalem: Where fourscore and fise thousandes were slaine by an Angel in one night, and Senacherib their king, departing went away, with the rest that were left aliue. Iudith preuailed against Holofernes: Whose head she cutte of, whiles he was in a depe drunken slepe. Mardocheus, and his nece, Quene Esther, preuailed against wicked Aman. Who had procured king Assuerus his Edict, to destroy al the Iewes, Which were in that kingdom. But by confident prayer [the lotte was changed] and cruel Aman was hanged on the high gibbette, which he had prepared for faithful Mardocheus. By like confidence in God, Daniel the Prophete, was preserued from seuen hungrie lions. And the other tree Hebrew children, Ananias, Misael, and Azarias, from anie hurt in the burning furnace. And chaste Susanna, by her confidence in God, choosing rather in her innocencie to fal into the handes of wicked Iudges, then to consent vnto greuous sinne, ouercame her false accusers, and auoided both sinne, and the ignominious death, to which she was vnjustly condemned. So Mathathias, and his sonnes, with other faithful people, through their assured confidence in God, saued themselues from contamination
- So did Dauid.
- Elias.
- Ezechias.
- Iudith.
- Mardocheus.
- Esther.
- Daniel, and the other three children.
- Susanna.
- Mathathias and other Machabees.
- of

of idolatrie, in the persecution of king Antiochus. And manie of them gotte the glorious crowne of Martyrdom. Others being also stout champions of the Church, and happie Confessors of God, restored againe the free vse of true Religion in their countrie.

The Prophetes
testifie
the necessitie,
and excellen-
tie of hope.

3. The same necessitie, and excellent fruits of hopeful confidence in God, which so gloriously shineth in the actes of renowned Sainctes, is in like sorte confirmed, by the doctrine, and frequent exhortations of the holie Prophetes, and of Christ our Lord, and his Apostles. The Royal Psalmist abundeth in commending this great vertue. [In peace *Psal* 4. 7. 6.
(saith he) I wil rest. Because thou Lord hast singular 9. 10.
ly settled me in hope. Our Lord is Protector of al that *Pf.* 17. 7. 37.
hope in him. Although I shal walke in the middes *Pf.* 12. 7. 4.
of the shadow of death, I wil not feare euils: because
thou art with me. Thy rodde, and thy staffe (thy
right direction, and strong assistance) haue com-
forted me. Our Lord is my illumination, and my
saluation: Whom shal I feare? Our Lord is the *Pf.* 16. 7. 1.
Protector of my life: of whom shal I be afraide?
Hope in our Lord and doe good: and inhabite the *Pf.* 36. 7. 3. 4.
land, and thou shalt be fedde in the riches therof. *5. 6.*
Be delighted in our Lord, and he wil geue thee the
petitions of thy hart. Reueale thy way to our
Lord, and hope in him, & he wil doe it. He wil bring
forth thy iustice, as light; and thy iudgement as
midday. Why art thou sorowful for my soule, and *Pf.* 42. 7.
why doest thou trouble me? Hope in God: because *5. 6.*
yet I wil confesse to him, the saluation of my coun-
tenance, and my God (that is, I wil euer praise him,
whose countenance I hope to see face to facie)
Our God is a refuge, and strength: an helper in tri- *Pf.* 45. 7.
bulations, which haue found vs exceedingly. Ther- *2. 3.*
fore wil we not feare, when the earth shal be troubled,
and

Especially
king Dauid,
in his Psalmes.

and mountanes transported into the hart of the sea.

7.8.11.12.

Pf. 51.7.10.

Pf. 54.7.13.

Pf. 55.7.11.

Pf. 60.7.4.

Pf. 61.7.8.9.

Pf. 72.7.18.

Pf. 85.7.2.

Pf. 90.7.1.

2.4.

5.

6.

14

15.

Pf. 117.7.5.

6,7.8.9.

Pf. 118.7.31.

7.42.

The Lord of hosts is with vs: the God of Iacob is our defender. I as a fruitful oliue tree in the house of God, haue hoped in the mercie of God for euer: and for euer, and euer. Cast thy care vpon our Lord; and he wil nourish thee; he wil not geue fluctuation (not suffer the iust to remaine in doubtfull: dangerous, wa- uering thoughts, or perplexitie, but wil geue quiet repose of mind) to the iust for euer. I haue hoped in God, I wil not feare, what man can doe to me. Thou (ô God) hast conducted me, because thou art made my hope: and a roure of strength from the face of the enimie. My hope is in God. Hope in him al ye the con- gregation of people: powre out your harts before him: God is our helper for euer. It is good for me to cleaue to God: to put my hope in our Lord God. Saue thy seruant (my God) that hopeth in thee. He that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen. He shal say to our Lord: Thou art my Protector, and my refuge, my God I wil hope in him. With his shoulders shal he ouershadow thee: and vnder his winges thou shalt hope. With shielde shal his truth compasse thee: thou shalt not be afraide of the feare of the night. Of the arrow flying in the day: of busines walking in darkenes: of inuasion, and the midday diuel. Because he hath hoped in me (saith God) I wil protect him, because he hath knowen my name. He shal crie to me, and I wil heare him. With him I am in tribulation: I wil deliuer him, and wil glorifie him. From tribula- tion I inuocated our Lord, and our Lord heard me in largenes. Our Lord is my helper: I wil not feare what man can doe to me. Our Lord is my helper: and I wil looke ouer myne enimies. It is good to hope in our Lord, rather then to hope in man. It is good to hope in our Lord, rather then to hope in princes. I haue cleaued to thy testimonies ô Lord: doe not

confound me. (suffer me not to be confounded) I shal answer a word to them that vpbraid me: because I haue hoped in thy wordes. I haue lifted, vp myne eyes *Ps. 110. 7. 1.* vnto the mountaines: from whence helpe shal come to me. My helpe is from our Lord; who made heauen *Ps. 124. 7. 1.* and earth. They that trust in our Lord, as mount *Ps. 130. 7. 3.* Sion. He shal not be moued for euer, that dwelleth in Ierusalem. Let Israel hope in ou^r Lord, from hence *Ps. 141. 7. 6.* forth, now, and for euer. I haue cried to thee o Lord, *Ps. 145. 7. 2.* I haue said: Thou art my hope: my portion in the *3. 7. 5. 6.* land of the liuing. Put not confidence in princes: in the sonnes of men, in whom there is no saluation. Blessed is he whose helper is the God of Iacob, his hope in our Lord, his God: Who made heauen, and earth, the sea, and al thinges, that are in them. Our *Ps. 146. 7. 11.* Lord is wel pleased towards them, that feare him: & in them, that hope vpon his mercie.] By these, and other like diuine speaches the Royal Prophete instructeth vs, both how necessarie, and how excellent, and profitable the verrue of Hope is, to al the faithful seruants of God.

There is no
saluation but
in God onlie.

Salomon teacheth the
same.

4. No other wise doth wise Salomon teach the same in his Sapiential Bookes. Wherof we shal also recite some special sentences. [Haue confidence in our *Prov. 3. 7. 5.* Lord with al thy hart (saith he to euerie one, that wil *6.* lerue true wisdom) and leane not vpon thyne owne *15.* prudence. In al thy wayes thinke on him, and he wil *16.* direct thy stepes. Dread not at sudaine terrour: and at the power of the impious falling vpon thee. For our Lord wil be at thy side, and wil kepe thy foote, that thou be not taken. Our Lord wil not afflict with *ch. 10. 7. 3.* (spiritual) famine, the soule of the iust: and the deceitful practises of the impious, he wil ouerthrow. He that hopeth in our Lord, is blessed. Lottes are cast *ch. 16. 7. 10.* into the bosome, but they are ordered of our Lord. *33.* A most strong tourre the name of our Lord: the *12.* iust

ch. 18. v. 10. iust runneth to it, and shal be exalted. There is no
 ch. 21. v. 30. wisdom, there is no prudence, there no counsel
 ch. 29. v. 25. against our Lord. He that feareth man shal sowne fal:

he that trusteth in our Lord shal be lifted vp. There
 are iust men to whom euils happen, as though they
 had done the workes of the impious: and there are
 impious men, which are so secure, as though they
 had the dedes of the iust. But this also I iudge most
 vaine. God made not death, neither doth he reioyce
 in the perditio of the liuing. For he created al thinges
 to be: and he made the nations of the earth to health.

There is no kingdom of hel in earth (none are con-
 demned whiles they are in this world.) But the im-
 pious with handes, and wordes, haue prouoked it
 (brought damnation vpon themselues) For God crea-
 ted man incorruptible, and to the image of his owne
 likenes he made him. But by the enuie of the diuel,
 death entred into the world. He that trusteth in God
 shal not be lessened.]

5. Other Prophetes testifie the same necessitie of so doe other
 Hope, and trust in God, against al that trust in Prophetes.
 humane helpes. And against Solifidians, which
 ascribe al to faith, without other vertues. Of such
 as trusted in the helpe of Ethiopians, and Egyp-
 tians, our Lord said by his Prophete Isaias [They
 shal, feare, and be ashamed of Ethiopia, their
 Hope; and of Egypt their glorie.] Woe to them
 that goe downe into Egypt, for helpe, hoping in
 horses, and hauing confidence vpon chariottes,
 because they be manie; and vpon horsemen, be-
 cause they be very strong: and haue not trusted
 vpon the holie one of Israel, and haue not sought
 after our Lord. Because thus saith our Lord: As
 a lion: so shal the Lord of hosts descend, to fight
 vpon mount Sion, and vpon the litle hil therof.
 Feare not thou worrne of Iacob, ye that are dead of
 Israel. I haue holpen thee, saith our Lord, and thy

Redemer, the holie one of Israel. Heare me, ye that *ch. 51. v. 7.*
 folow that which is iust, and that seke our Lord, at-
 tend to the rocke, whence you are hewen out: & the
 caue of the lake, from the which you are cutte out.]
 To Ieremie, being sent to admonish others, our Lord *Iere 1. v. 17.*
 said [Be not afraide of their face: for I wil make thee *7. 19*
 not to feare their countenance. And they shal fight *ch. 10. v. 11.*
 against thee, and shal not preuaile: because I am with
 thee, saith our Lord, to deliuer thee.] Ieremie being
 thus encoraged, admonished the people, amongst
 other vertues, to trust in Gods helpe, doing their
 owne endeouours [Not to trust in wordes of lying (as if
 it were yough to say) The temple of our Lord, the *ch. 7. v. 4.*
 temple of our Lord, it is the temple of our Lord] Nei- *ch. 17. v. 5.*
 ther to trust in any man [Cursed be the man that tru-
 steth in man: and maketh flesh his arme, and his hart
 departeth from our Lord. Blessed be the man, that
 trusteth in our Lord, and our Lord shal be his confi- *7.*
 dence. And he shal be as a tree that is planted vpon *8.*
 the waters, that spreadeth his rootes towards moi-
 sture: and it shal not feare, when the heate cometh.
 And the leafe thereof shal be grene, and in the time
 of droughr, it shal not be carefull (not neede to feare) *9.*
 neither shal it cease to bring forth fruite. Feare not at
 the face of the King of Babylon, of whom you (being *ch. 41. v. 11.*
 fearful) are afraide; feare him not saith our Lord, be-
 cause I am with you, to saue you, and to deliuer you
 out of his had. And thou my seruant Iacob feare not: *ch. 46. v. 27.*
 and be not thou afraide Israel, because loe I wil saue
 thee from a farre, and thy seede out of the land of thy
 captiuitie: and Iacob shal returne, and rest, and pros-
 per: and there shal be none to terrifie him] For albeif
 for their sinnes, they were temporally punished with
 captiuitie, yet being brought by this meanes to repen-
 tance, and to confide in God, they were in time relea-
 sed. As the Prophete Baruc, Ieremies Scribe, did fur- *Bar. 4. v. 11.*
 ther assure them, saying [Be of good comfort my
 children:

7. 12.

children: cry to our Lord, and he wil deliuer you, out of the handes of the princes your enimies. For I haue hoped in the euerlasting, for your saluation: and ioy is come to me from the holie one, vpon the mercie, which shal come to you, frō our euerlasting Sauour]

17.

17.

Ezech. 16. 7.
§ 6.

Lord said further vnto them by his Prophete Ezechiel [When no eye had mercie on desolate soules (saith he) I passing by thee, saw thee to be troden downe, in thy blood: & I said to thee, when thou wast in thy blood:

Dan. 1. 7. 12.

13.

Liue. I said to thee, I say; In thy blood, liue.] Daniel, & the other three children, captiues in Babylon, wholly reposing their confidence in God, said to their keeper: [Proue, we beseech thee, vs thy seruants, for tenne dayes: and let pulse (beanes, pease, &c.) be geuen vs to eate, and water to drinke: and looke vpon our faces, and the faces of the children, that eate of the kings meate, & as thou shalt see, thou shalt doe with thy seruants. And after tenne dayes, their faces appeared better, & more corpulent, then al the children, that did eate of the kings meate] And so they continued, with confidence in God, obseruing his Law im-

15.

Osee.

Osee. 12. 7. 6.

Isa. 3. 7. 16.

Nw. 1. 7. 7.

Ab. 2. 7. 4.

Soph. 3. 7. 12.

Zach. 5.

7. 12.

maculate, and stil prospered. Osee, and other Prophetes, admonished the people, concerning the same vertue of Hope, amongst other vertues necessarie besides faith [Kepe (saith he) mercie, and iudgement, and hope in thy God alwayes.] Who please to see more testimonies of the Prophetes, in a matter so cleare, may read innumerable. Especially these here noted in the margine.

27.

Mat. 6. 7. 15.

32. 33. 34.

6. Christ more especially teacheth, and requireth this vertue of Hope, in al the faithfull. [Be not careful (saith he) for your life: What you shal eate; neither for your bodie. what rayment you shal put on. For your heauenlie Father knoweth, that you nede these thinges. Seke therefore first the kingdom of God, and the iustice of him, and al these thinges shal be geuen

Christ exhorte-
th, and enco-
regeth his chil-
dren to confide
in him.

H 3

you

37.

you besides. Be not careful therfore for the morow. For the morow day shal be careful for it self: sufficiēt for the day, is the euil therof. Behold I send you as shepe in the middes of wolues. Be ye therefore wise as serpents, and simple as doves. When they shal deliuer you vp (to persecuters) take no thought, how or what to speake: for it shal be geuen you in that houre, what to speake. For it is not you that speake, but the spirite of your Father, that speaketh in you. Let not your hart be trubled; you beleue in God, beleue in me also. In my Fathers house there be manie mansions. If not, I would haue told you. Because I goe to prepare you a place. And if I goe, and prepare you a place, I come againe, and wil take you to myself, that where I am, you also may be. And whither I goe, you know, and the way you know] Further instructing, and comforting his disciples, that himself is the way to life euerlasting (according to his Humanity) and also the end (according to his Diuinitie) euen as the Father, because they are substantial. And instantly before his apprehension, he exhorted them againe to kepe corege, and confidence, saying: [Behold the houre cometh, and it is now come, that you shal be scattered, euerie man into his owne, and me you shal leave alone: and I am not alone, because the Father is with me. These thinges I haue spoken to you, that in me you may haue peace. In the world you shal haue distresse: but haue confidence. I haue ouercome the world.]

Hope is no
lesse necessarie
then Faith:
yet they both
are insufficiēt
without cha-
ritie.

7. S. Paul in order of the Theological vertues, next after Faith, teacheth the necessitie of Hope, and therto adderth, the perfect test of al, Charitie: which is the forme, perfecting al other gistes, and vertues [Being iustified therfore by faith (saith he, as by the first beginning and meanes) let vs haue peace (that is confidence) toward God, by our Lord Iesus Christ: by whom also we haue accesse, through faith, into this grace

Rom. 5. 2.
1.1.

grace, wherein we stand, and glorie in the Hope, of the
 glorie of the sonnes of God. And Hope confoundeth
 not: because the charitie of God is powred forth in
 our hartes, by the Holie Ghost, which is geuen vs.]
 So doth the Apostle ascribe saluation some time to
 Faith, some time to Hope, as a partial cause, saying
 [we account a man to be iustified by faith, without
 the workes of (Moyfes) Law. By hope we are saued.]
 But neither to any of these two alone, nor to them
 both together, without other vertues, especially cha-
 ritie. For aliointly are necessarie, as the total meanes.
 Therfore in the conclusion of his Epistle he prayeth
 saying [The God of Hope replenish you with alioy,
 and peace in beleuing: that you may abound in hope,
 and in the vertue of the Holie Ghost.] In al vertues
 namely the three, which tend directly to God [Faith
 Hope, and Charitie, but the greater of these is cha-
 ritie.] Againe of Hope in particular he saith [If in this
 life only we be hoping in Christ, we are more mise-
 rable then al men] And exhorteth al Christians
 saying [Let vs not slepe as others: but let vs watch,
 and be sober; hauing on the breastplate of faith, and
 charitie: and a helmet, the Hope of saluation. Christ
 (God and Man) hath geuen vs good Hope in grace,
 of eternal consolation. Wherein God meaning more
 abundantly to shew to the heyres of the promise (to
 Christians indued with grace of the new Testament)
 the stabilitie of his counsel, he interposed an oath:
 that by two thinges immouable, wherby it is im-
 possible for God to lie, we may haue a most strong
 comfort, who haue fled to hold fast the Hope pro-
 posed: which we haue, as an Anker of the soule,
 sure, and firme. Hauing confidence in the blood
 of CHRIST. Doe not therfore leese your con-
 fidence, which hath a great remuneration] Thus
 S. Paul in diuers places auoucheth the necessitie,
 and fruite of Christian Hope S. Peter bresely [ad-
 monisheth

Faith and cha-
 ritie are the
 breastplate; &
 Hope is the
 helmaet of a
 true Christiā.

Prefumption
and Desperation
are gulfes
of perdition.

monisheth al the faithfull, that God by raising Christ from the dead, hath geuen glorie, that our faith, and hope might be in God.] But falsely imagined hope to be saued, without other vertues conioyned, is mere Prefumption; and contrariwise; so to be terrified with greatnes, and number of sinnes, as to diffide in Gods mercie (which is aboue al his other workes) is plaine Desperation. The meane betwene which two gulfes of perdition, is true hope in God. Phil. 2. 7. 12. P. 144. 7. 9.

All are bond to loue God aboue al other things. And consequently their neighbours, as themselves.

ARTICLE 5.

Charitie maketh al other vertues perfect: and so is most necessarie.

BESIDES faith and hope in God, which are the first, Charitie is no lesse necessarie: without which al other vertues are insufficient to iustification, or saluation, because it perfecteth, and connecteth al others, in the loue of God, referring them al to the chiefe End; which is God himselfe, and in God eternal saluation. Whereupon S. Paul commending, manie other vertues as necessarie, addeth, saying [But aboue al these things, haue Charitie: which is the band of perfection.] Perfectly directing al good workes to Gods honour, & perfectly vniing al the faithfull iust persons among themselves. The superexcellencie of which vertue is proued, and confirmed by manie holie Scriptures.

Colos. 3. 7. 14.

The first, and most principal commandment is to loue God aboue al other things.

2. And first by the Moral precepts; which are the same in the Law of nature, & writtē Law of Moyses, and in the Law of Christ. Abraham (as other holie Patriarches both before, and after him) obserued, & taught others to obserue [the way of, our Lord,

Gen. 18. 7. 19.

doing

doing iudgement, and iustice] louing God aboue al, seruing him, and abhorring al false goddes. Which thing God inspired into their mindes, and at last expressed the same, by the ministrie of Moyse, to his peculiar selected people, saying [I am the Lord thy God, mightie ielons, visiting the iniquitie of the fathers, vpon the children, of them that hate me: and doing mercie vpon thousands of them that loue me. Thou shalt loue the Lord, thy God, with thy whole hart, and with thy whole soule, and with thy whole strength, and with al thy minde. Thou shalt loue thy freind as thy self: Thy neighbour as thy self. And now Israel what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes, and loue him, and serue the Lord thy God, with al thy hart, and with al thy soule: Loue therefore the Lord thy God.] Which is often repeted, and that with explication, that loue consisteth in keping al his commandments: & with promise of Gods assistance: by which we may kepe them, if we wil, saying [Our Lord God wil circumcise thy hart, and the hart of thy fede, that thou maist loue our Lord thy God, in al thy hart, and in al thy soule, that thou mayst liue. But if thy hart be auerted (if thy self wilt not withal circumcise thyne owne hart) and thou wilt not heare, I foretel thee this day, that thou shalt perish. This diligently beware (saith Iosue) that you loue our Lord your God. And incline your harts to our Lord] said he, in his last admonition to the people.

3. The Royal Prophete very often professeth, & commendeth to others, the most bonden dutie of louing God aboue al, and our neighbours as ourselues. And so doe other Prophetes. [I wil loue thee ô Lord my strength (saith Dauid) Praying I wil inuocate our Lord: and I shal be saued from myne enemies. Loue our Lord al ye his saines: because our Lord wil require truth. They that loue his name shal dwell in his. You that loue our Lord, hate euil. He shal rest in the

The Psalmist, and other Prophetes teach the same.

holie hil, that doth not euil to his neighbour. Behold
 how good, and how pleasant a thing it is, for bre-
 thren to dwell in one. I loue them that loue me (saith
 eternal wisdom) and them that watch toward me shall
 finde me. That I may enriche them that loue me, and
 may replenish their treasures. Oyle powred out is thy
 name: therfore haue young maides (faithful soules)
 loued thee. He hath ordered in me charitie. I haue
 fought him, whom my soule loueth. I wil seeke him,
 whom my soule loueth. Haue you sene him, whom my
 soule loueth? I haue found him, whom my soule lo-
 ueth. I held him, neither wil I let him goe. The middes
 (of the Church, Christs throne) he hath paued with
 charitie, for the daughters of Ierusalé. Loue is strong
 as death. Manie waters can not quench charitie: nei-
 ther shall floudes ouerwhelme it: if a man shall gene al
 the substance of his house for loue, as nothing he shall
 despise it: he shall not esteeme the price, which he gaue,
 in comparison of charitie purchased.

Pf. 14. 7. 3.

Pf. 133. 7. 1.

Pro. 8. 7.

17. 31.

Cant. 1. 7. 3.

ch. 2. 7. 4.

ch. 3. 7. 1. 2. 3.

4. 8. 7. 6.

7. 7.

It is most ab-
 surde ingrati-
 tude, not to
 loue God be-
 fore al crea-
 tures.

4. Isaias expostulateth with Gods people, for that
 they loued not God, with so hartie affection, as they
 were bond [Heare ye heauens (saith he) and geue care
 o earth: because our Lord hath spoké: I haue brought
 vp children, and exalted them: but they haue despi-
 sed me. The ox hath knowne his owner, and the asse
 his masters cribe: but Israel hath not knowne me, and
 my people hath not vnderstood] By his Prophete Ie-
 remie thus saith our Lord. [What iniquitie haue your
 fathers found in me, that they haue made themselues
 farre from me: And they haue not said: Where is our
 Lord, that made vs come vp, out of the land of
 Egypt.] In the greatest part of al his prophecie he
 foreshowed afflictions, & plagues, by sword, famine,
 pestilence, & captiuitie, because they loued not God,
 nor kept his comādmēts, but hardened their neckes,
 and would not heare the admonitions. And the same
 other Prophetes.

Isa. 1. 7. 1. 3.

Ier. 2. 7. 5. 6

ch. 3. 7. 6.

ch. 4. 7. 5.

ch. 5. 7. 9.

Eccl.

Ezech. 2. 7. 3.

9.

Dan. 9. 7. 5.

ad 15.

Osee 1. 7. 4.

5. 7. 6.

Mat. 22. 9.
37. 38. 39.
Mat. 22. 9.
31.

5. In the new Testament, Christ our Sauour teacheth most plainly, that [to loue God from thy whole hart, and with thy whole soule, and with thy whole minde, is the greatest, and the first commandment. And that the second is like to this: Thou shalt loue thy neighbour as thy self. An other commandment greater then these, there is not.] Though faith be the first vertue, yet this duple charitie of louing God, and our neighbour, is the greatest, as it is here expessed, And of these two it is cleare, that to loue God aboue al, is the greater: and to loue our neighbour as our self, is like to the first, and is the second in greatnes. And [on these two commandments dependeth the whole Law, and the Prophetes.] And so he that hath this duple charitie, fulfilleth al that is commanded, by the Law, & the Prophetes: neither doth Christ our Lord command any more, but the self same. In further explication wherof our Lord commadeth to beleue, and Hope in God: yea and in himself, as he is God, and Man [You beleue in God, beleue in me also] faith he: and the like touching other vertues. And concerning loue, and charitie, he being both our Creator in his Diuinitie, and our neighbour in his Humanity, he is to be loued before, and aboue al others. [Whosoener (saith he) loueth father, or mother, more then me, is not worthie of me: and he that loueth sonne or daughter aboue me, is not worthie of me] Which he speaketh not only in respect of his Deitie, but also of his Humanity: because he is our Redemer. To those therefore that impugned him, nor accepting him for their Redemer, he said [You wil not come to me, that you may haue life. Glorie of men I receiue not (for he had al glorie of his Father, and neded not to receiue glorie of men) But I know you, that you haue not the loue of God in you] because they did not loue their neighbour: no not Christ, our Redemer.

The duple
charitie, of lo-
uing God,
and our
neighbour,
conteyneth al
the Law of
God.

Mat. 11.
7. 40.

Is. 14. 9. 1.
Mat. 5. 6. 7.

Mat. 10.
7. 37.

John. 5. 9.
40. 41. 42.

S. Paul most
plainly tea-
cheth, that
charitie is the
greatest of the
three Theolo-
gical vertues.

6. Of the most eminent excellencie of this vertue S. Paul often discourseth largely. Yelding the reason why Hope cōfoundeth not, he saith [Because the charitie of God is powred out in our harts, by the Holie Ghost, which is geuen vs] In an other place he testifieth [that to the that loue God, al thinges cooperate vnto good If any man loue God (saith he to the Corinthians) the same is knowne of him. If I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasce, or a tinkling cymbal. And if I should haue prophecie, and knew al mysteries, and al knowledge, and if I should haue al faith (also that which worketh miracles) so that I could remoue mountanes, and haue not charitie, I am nothing. And if I should distribute al my goodes, to be meate for the poore, and if I should deliuer my bodie, so that I burne, and haue not charitie, it doth profite me nothing. Charitie is patient, is benigne: Charitie enuieth not, dealeth not pēruersly: it is not puffed vp, is not ambitious, teketh not her owne, is not prouoked to anger, thinketh not euil: reioyceth not vpon iniquitie; but reioyceth with the truth; suffereth al thinges, beleueth al thinges, hopeth al thinges, beareth al thinges.] In summe you see that Charitie presupposeth, and includeth al vertues. And is so absolute perfect, that it cōtinueth eternally [neuer faileth] as Prophecie, Faith & Hope, being in this life vnperfect, are to be changed into perfect knowledge, and possession of eternal felicitie: but charitie continueth the same in nature. So there remane manie vertues, Moral and Theological, namely. [Faith, Hope, Charitie these three: but the greater of these, is charitie.] Againe vpon other occasions shewing the difference or value of charitie, & other diuine giftes, which are also or sometime were very profitable, this Apostle sayth [In Christ Iesus (for attaining eternal life in Christ Iesus) neither circumcision auaieth ought, nor
prepuce,

Rom. 5. 5.

ch. 3. 13.

ch. 13. 14.

1. Cor. 3. 13.

ch. 13. 1.

2.

3.

4.

5.

6.

7.

8.

9. 13.

Gal. 3. 2. 6.

Colos. 3. v.
14.

1st. 1. v. 12.

1. Pet. 1. v.
21. 22.

1. Jo. 1. v. 15.
eb. 4. v. 16.

19.

7. 10.

21.

Iuda. 7. 11.

Gal. 2. v. 4.

prepuce, but faith, that worketh by charitie. Aboue al thinges haue charitie, which is the band of perfection] The crowne of glorie (saith S. Iames) is promised by God [to them that loue him] God hath raised Christ, and geuen him glorie (saith S. Peter) that the faith, & hope of Christians, might be in God. Making their soules chaste in obedience of charitie: in the sincere loue of the fraternitie, from the hart. loue ye one another seriously. Loue not the world (saith S. Iohn) nor those thinges, which are in the world. If any man loue the world, the charitie of the Father is not in him. God is Charitie, and he that abideth in charitie, abideth in God: and God in him. Let vs therefore loue God, because God hath first loued vs. If any man shal say, that I loue God, and hateth his brother, he is a liar. For he that loueth not his brother, whom he seeth: God whom he seeth not, how can he loue? And this commadment we haue from God, that he which loueth God, loue also his brother. Kepe yourselues in the loue of God (saith S. Iude) expecting the mercie of our Lord Iesvs Christ vnto life euerlasting.]

7. In the precept, & bond of louing our neighbour as our selues, it is sufficiently insinuated, that euerie one is bond also to loue himself, in the way of spiritual life, and honour of God: and by this example of ourselues, we must loue our neighbours, and that in due order of charitie. For [God hath ordered charitie] in his faithfull people. Towitte: to loue God first, and aboue al; Then Christ our Redemer: as Man. Then the whole Church, the mystical bodie of Christ Iesus the Head. After these & in these, in respect of spiritual good, and health, of soules, euerie one is bond to prefer his owne good state, before any other: and by example of himself, to desire the like to al others. But in respect of temporal good, either corporal, or eternal; the common good must in order of charitie, be

Other Apostles, of purpose teach the same, against Heretikes in their time.

In the precept of louing our neighbour, is supposed the loue of our owne soules.

And both in ourselues, and neighbours, spiritual good must be preferred before temporal.

The bodie be-
fore external
goodes.
And the pub-
lique before
priuate.

preferred before priuate, yea before euerie ones pro-
pee, being a priuate person. And in regard of the
communitie, the temporal good of a publique per-
son, must be preferred before anie priuate. And
amongst publique persons, the Stiperiors case before
an other publique, subordinate vnder him. The
reason is, because in the Common, and Superior, the
priuate, and inferior is conteyned, and hath his part
(at least spiritually, for his temporal damage) and the
Communitie, and Superior is not conteyned in the
priuate, or inferior: except such as can profite the
communitie, and so promote the common: for then
such a one is reputed as publique. Againe when the
question is betwen the spiritual good, of one, or of
manie, and the temporal of others, then must the spi-
ritual good of eternal saluation, be preferred in char-
itie (though not sometime by rigour of iustice) be-
fore the temporal good, or profite of anie. For as we
must yelde our goodes, to releue an others bodie, in
extreme necessitie: so we must yeld our life (if that
case shal happen) for the eternal saluation of an other.
In so much, that a true charitable Christian, must
yelde (if nede be, and shal haue that effect) his tem-
poral goodes, yea and temporal life, for the eternal
saluation of his neighbour; that is, of any other man,
or woman, if such be the case. This in dede is right
charitie: commended by our B. Saviour, in an high
degree, saying [Greater loue then this, no man hath,
that a man yelde his life, for his freindes] More spe-
cial obligation is in such, as haue pastoral charge of
soules, commended and imposed by Ecclesiastical Iu-
risdiction: which special obligatiō of spiritual Pastors,
our Saviour by word, and example teacheth, saying
[A good Pastor geueth his life for his shepe] In more
general cases, circumstances doe geue light, what is
due. And holie Scripures witnesse [That God hath
geuen commandment to euerie one, concerning his
neighbour]

1. Io. 3. 7. 17.

Io. 15. 7. 13.

Ioan. 10. 11.

Eccli. 17.

7. 12.

Psal. 131. v. 3. neighbour] Holie King Dauid saith [For my brethren, and for my neighbours sakes, I spake peace of thee]
1/4. 41. v. 6. [Isaias saith [Euerie one shal helpe his neighbour, and shal say to his brother: Be strong.] If in ciuel workes, by instinct of nature, one dorch assist, and conspire with an other: much more the same mutual helpe ought to be in spiritual good thinges. Because this is the complement of al the commandments, as S. Paul, saith [He that loueth his neighbour, hath fulfilled the Law. By charitie (saith he) serue one an other.]

Rom. 13. v. 8. 8. Examples of such, as truly and sincerely haue loued their neighbours, are so innumerable, as are al the Sainctes of God. For al and euerie one, that pleased God, loued their neighbours: because otherwile they had not loued, nor pleased God, Yet in particular, remember the extraordinarie great charitie of Moyses, in the old Law. [who desired rather that God would strike him out of the booke of life, then that he should destroy al the people] for the enormous sinne of idolatrie, committed by most of them: and of S. Paul in the new Testament [who wished himself to be an anathema from Christ (separated from Christ) for the saluatiō of his brethren the Israelites]

Exo. 32. v. 32. Which their zeale for their neighbours, was no doubt principally, for the more honour of God: that he might be glorified in manie. But how these, their so charitable desires, were not against due order of charitie, which they were bond to haue, in louing their neighbours as themselues, not before themselues, is no smal difficultie to decide. For explication of which profound textes of holie Scripture, there be foure probable expositions. The first is, that these be hyperbolical speeches: a frequent figure, in holie Scriptures, to make vs vnderstand, or conceiue, that the greatnes of the thing affirmed, surpasseth humane capacitie, so their sincere desires of the peoples saluation, were farre greater then ordinarie men could comprehend.

Moyses and S. Paul shewed extraordinarie charitie towards others,

Foure probable expositions of Moyses, and S. Pauls manner of praying for others.

Secondly

Secondly some thinke that they meant only, that they were willing and content, to be for a time separated from God, for part of satisfaction for others. Thirdly some suppose that in dede they were content conditionally, if so it pleased God, to be eternally punished, that manie others might be saued. Speaking therein according to the affection of their mindes, not according to their iudgement of reason. Lastly it is also probably expounded, that they knowing, by special reuelation, that themselues were elected to eternal glorie, and so determined by God, that it should not be altered, they prayed instantly that seing God would not separate them, he would also extend his mercie vnto those others: the granting of which request, should be more grateful to them, then was their owne particular saluation. Both in dede desired, but the greater the more desired.

Al are bond to serue God vvith internal deuotion, and external declaration therof, by the vertue of Religion.

ARTICLE 6.

By religion
the greatest
moral vertue
we refferce al
honour to
God,

Religion is the fourth principal vertue comprised in the first commandment. For as al men are bond to beleue in God with true faith: to confide in him with firme hope; and to loue him aboue al other things, with sincere charitie: so al are likewise obliged to exhibite to him diuine honour, and seruice, both by internal and external actes of deuotion, prayer, sacrifice, other oblations, and ceremonial Rites, due to his supreme Excellencie, as the omnipotent sole Creator, Gouvernour, and Lord of al things, from whom al good procedeth, and to whom al good

Part 3.

Artic. 1. 11.

23.

Part. 4.

Art. 1. &c.

al good tendech. Which most excellent moral vertue of Religion, and our necessarie obligation to performe the same dutie, is partly declared in the second part of this worke, especially concerning Sacrifice: & is further to be explicated touching Prayer in the fourth part. Neuerthelesse we shal here also recite some speciall textes of holie Scriptures; which clearly testifie this obligation.

Gen. 4. v. 4.

26.

ch. 8. v. 10.

ch. 18. v. 19.

&c.

Exo. 15. v. 1.

2. 3. 8.

ch. 40. v. 32.

34. 35. 36.

Leuit. 6. v. 1.

&c.

ch. 13.

ch. 27.

2. Al the holie Patriarches, & other godlie persons, by diuine instin& seru'd God religiously, in thoughtes wordes, and deddes: with mutual examples and instructions, the elder ordinarily so euer teaching the younger: that when the written Law was geuen, this obligation was presupposed to be knowne in general, and now further particular maner was expressed, how it should be continued, and increased: as appeareth in the same Law at large, amongst other precepts. Where our Lord said to Moyses: [Speake to the children of Israel, that they take first frutes for me of euerie man that offereth of his owne accord, you shal take them. And these are the things which you must take: Gold, and siluer, and brasle, hyacinta, purple: &c. And they shal make me a Sanctuary, and I wil dwell in the middes of them] When the whole Tabernacle was made, and erected, in confirmation that God was rightly honored therewith [A cloud couered the Tabernacle of testimonie, and the glorie of our Lord filled it] And during their fourtie yeares abode in the deserte, a cloud by the day, and a pillare of fire by night, hanging ouer the same Tabernacle, directed them to remaine in the same place: and leauing the Tabernacle it went before, and so guided them, whither to remoue their mansions. The same Law prescribed the matters, places, times, and maner, of offering Sacrifices: how to make other oblations; to pay tithes, to make

It is proued to be a necessarie vertue.

holie vowes, with obligation to performe them. *Deut. 6. v.*
 Al which Moyſes often, and earnestly admonished *13.*
 the whole people to obserue; God promising reward,
 and threatning punishment, as euerie one should
 deserue. Other nations generally running their owne
 wayes, fel vnto multitudes, of false goddes: had in
 deede no religiō because they honored not our onlie
 true God. Manie also of the children of Israel often *Num. 15. v.*
 reuolting from God, lost (for the time) the true vertue
 of Religion, first falling into other sinnes, and so to
 idolatrie. *1. 2.*

Internal and
 external actes
 of Religion
 must cōcurre.

3. But euer some godlie persons, especially Pro-
 phetes, by word and example, conserued true Reli-
 gion, with internal, and external actes of deuotion [Sac-
 rifice ye (saith the holie Psalmist) the sacrifice of ius- *Ps. 4. v. 6.*
 tice: the sacrifice of praise (and first of al) the sacri- *Pf. 49. v. 14.*
 fice of an afflicted spirite, a contrite, & humbled hart.] *Pf. 50. v. 19.*
 which internal sacrifices being rightly offered to *Pf. 146. 149.*
 Cod, doe geue life to the external, and by the same, *150.*
 external are more inkindled. And so not onlie holie
 cogitations of the hart, but also voices, and instru-
 ments serue to Gods more honour, in religious Actes
 Yea also external goodes bestowed to Gods honour,
 are helpes to religious exercises [Honour our Lord *Psalm. 3. v. 9.*
 with thy substance (saith Salomon) and geue to him *150. 19 v. 11.*
 of thy first fruites.] Alwayes supposing that the inten- *Deut. 16. v.*
 tion directeth al to God. Otherwise God himself doth *20.*
 say [This people approacheth with their mouth, and *Mat. 6. v. 2.*
 with their lippes glorifieth me: but their hart is farre *5. 16.*
 from me. Iustly thou shalt pursue that which is iust]
 so also almese deedes, fasting, and prayer, without sin-
 cere intention are hypocrisie.

Examples of
 external reli-
 gious actes in
 the seruants of
 Christ.

4. Which is more manifestly declared by Christ,
 not only in that diuine sermon in the mount, but also
 in other places [charging the Scribes and Pharisees *Mat. 23. v.*
 with hypocrisie, because they pretended holines be- *13. 14. 15.*
 fore men: but meant it not in their hartes. Whereas *Chr.*

[True

10. 4. v. 23. [True adorsers doe adore God in spirite, and veritie.
 Gen. 2. v. 21. For the Father of heauen seketh such to adore him]
 Neither dorth this exclude external actes, but both to-
 gether are a swete odour [When Christ our Saviour
 was borne in Bethleem, the shepherdes were dire-
 cted by an Angel to visite the litle Childe in the
 cribbe. And the Sages moued by God, and guided by
 a strange starre, came from a farre countrie, with
 great spede, to the same infant, and adoring him, of-
 fered to him giftes; gold, frankencense, and myrrh]
 Luc. 2. v. 36. The deuout ancient widow, and Prophetesse Anna
 37. [with fastings and prayer (religiously) serued God,
 night and day] S. Iohn Baptist preaching penance
 [baptized in water] Our Lord besides his preaching,
 vsed external ceremonies. And instituted holie Sa-
 craments. After the visibible coming of the Holie Ghost,
 manie thousandes were baptized, in water; and so are
 more and more euer since, Al which and the like are
 religious actes. [If any man thinke himself to be reli-
 gious (saith S. Iames) and bridleth not his tongue (or
 otherwise offendeth God) this mans religion is vaine.
 Religion cleane and vnspotted with God, is to doe
 good workes (to the honour of God) and to kepe
 himself vnspotted from this world.]

VVorkes of
 mercie done
 to Gods ho-
 nour, and with
 pure con-
 scieñce, are re-
 ligious Actes.

*It is forbidde to serue any creature,
 as a God.*

ARTICLE 7.

Art. 3. 5. 3. **A** Ccording as is noted before, that euerie one of
 the tenne commandments, conteyneth two
 precepts: one affirmatiue, the other negatiue; being
 sufficiently proued, for the affirmatiue part of the first
 commandment, that al men are bond to beleue, and

The first commandment as it is negative, forbiddeth all sortes of Idolatrie.

to hope in God our Lord, and to loue & honour him about all other things; it here foloweth to declare Gods negative precept: Not to haue, nor serue anie other God: that is, Not to honour any creature as a God, God himselfe saying [Thou shalt not haue *Exo. 10. 7. 3.* strange goddes before me. Thou shalt not make to thee a grauen thing, nor anie similitude, that is in heaven aboue, and that is in earth beneath: neither of those things, that are in the water vnder the earth. Thou shalt not adore them, nor serue them.] In confirmation of which fundamental diuine Law, God very often repeteth the same, with threatens, to the transgressors, of greuous punishment temporal and eternal. So he adioyneth to this first precept these admonitorie wordes [I am the Lord thy God, mightie, *7. 5.* ielous, visiting the iniquitie of the fathers, vpon the children, vpon the third and fourth generation, of them that hate me.] And after recital of all the tenne general precepts he repeteth againe the substance of this first, saying [You shall not make goddes of silver *7. 13.* nor goddes of gold shall you make to you] Againe shortly after touching the seruing of false goddes, with diuine honour he saith, that [He which sacrificeth to goddes, shall be put to death] According to which Law [there were slaine in one day, about three thousand men, which had offered sacrifice to the *Exo. 32. 7. 28.* molten calfe, which they had made] Againe our Lord said [they shall no more immolate their hostes to diuels, with whom they haue committed fornication. *Leuit. 17. 7.* Turne not yourselues to idols, neither make you to yourselues molten goddes. I the Lord your God. You shall not make to yourselues an idol, & thing grauen; neither shall you erect titles, nor set a notorious stone in your land, for to adore it. For I am the Lord your God] when manie of the people were seduced by the Moabits women, and were professed to Beelphegor, Moyses commanded the Iudges of Israel, to kill the *7. 19. 7. 4.* *Exo. 16. 7. 1.* same

Num. 35. 9.

13. 5. 9.

Deut. 4. 7.

15. 16. Of.

eb. 7. 9. 2. 5.

eb. 10. 7. 10.

eb. 12. 7. 1. 3.

eb. 13. 7. 1. 2.

3.

7. 5.

7. 6.

7. 8.

2.

10.

11.

12. 13.

14. 15.

17.

eb. 16.

7. 22.

eb. 17. 7. 1. 2.

4. 5. 6.

same Idolaters. [And there were slaine foure and twentie thousand men] Againe in the repetition of the Law, our Lord most especially condemneth Idolatry, and al false doctrine, and the authors thereof

saying [If there rise in the middes of thee a Prophete, or one that saith he hath sene a dreame, and fortel a signe, and a wonder: and it come to passe, which he spake, and he say to thee: Let vs goe & follow strange goddes, which thou knowest not, and let vs serue them: thou shalt not heare the wordes of that Pro-

phete, or dreamer: for the Lord your God tempteth you, that it may appeare, whether you loue him or no, with al your hart, and with al your soule. And that Prophete, or forger of dreames shal be slaine: because he spake that he might auert you from the Lord your God. If thy brother, the sonne of thy mother, or thy sonne, or daughter, or thy wife, that is in thy bosome, or thy freind, whom thou louest, as thy soule, wil perswade thee secretly, saying: let vs goe & serue strange goddes which thou knowest not, nor thy fathers: consent not to him, nor heare him: neither let thine eye spare him, to pitie and hide him: but forthwith (by order of Law) thou shalt kil him. Let thy hand be first vpon him, and after thee, let al the people lay hand on him. With stones shal he be stoned to death: because he would haue drawne thee from the Lord thy God. That al Israel hearing may feare, & may doe no more any thing like to this. If thou finde that a citie harkning to the children of Belial, committe abomination, thou shalt forthwith strike the inhabitants of that citie, in the edge of the sword, and shalt destroy it: and al things that are in it: vnto the very beastes. And there shal nothing sticke in thy hand of that anathema: that our Lord may be turned from the wrath of his furie.] When there shal be found man or woman, that serueth strange goddes, & adore the Sunne, or the Moone, or the hoste of heauen,

The authors of Idolatry, or false doctrine, were stoned to death by the Law of Moyses.

being found to be true (vpon diligent inquirie) that a-
bomination is committed in Israel, they shal be sto-
ned. At the mouth of two, or three witnesses shal he
perish, that is to be slaine.] More to the same purpose *ch. 13. v. 10.*
in the rest of the Law. [The prophete that being de- *ch. 27. v. 15.*
praued with arrogancie, wil speake in my name, the *ch. 31. v. 16.*
things that I did not command him to say, or in the *17. 13.*
name of strange goddes, shal be slaine.] And the *ch. 31. v. 15.*
like. *16. 17. &c.*

Examples of
Idolaters pu-
nished, & the
whols people
afflicted for
that sinne
most espe-
cially.

3. In the Historial bookes is often recorded, how
some fel into Idolatrie, and were sower or later pu-
nished. [Manie (in the times of the Iudges) did euil in
the sight of our Lord, and forgate their God, serueng
Baalim, & Astaroth. And our Lord being wrath against
Israel, deliuered them into the handes of ransakers, *Iudic. 2. v. 1.*
who tooke them, and sold them to the enemies, that *1. 11. 13. 14.*
dwelt round about] In particular [there was a man of *ch. 3. v. 7. 8.*
mount Ephraim, named Michas, who with his mo- *ch. 4. v. 1.*
ther made a molten, and grauen idol of siluer, and *ch. 6. &c.*
made one of his sonnes as a Priest of the same idol. *ch. 17. v. 1. 4.*
And with al hyred a Leuite (for want of a true Priest) *5. 9. 10. 13.*
falsely reputing him for a Priest.] This idol shortly *ch. 18. v. 2. 3.*
after was taken from this man, by the tribe of Dan, &
they sette vp idolatrie, and made also false Priestes] *14. 30. 31.*
which were Apostata Leuites. So from time to time
idolatrie crept in amongst that people, and was i-
estfownes extirpated by good Iudges, Othoniel, *1. Reg. 7. v.*
Gedeon, Iephte, Samson, and others. Most effectually *3. 4.*
by Samuel the Prophete; [who reduced al from ido- *2. Reg. 6. v.*
latrie, causing them to take away Baalim, and Asta- *2. Ephel. &c.*
roth, and to serue our Lord only] So that Idolatrie *3. Reg. 6. &c.*
was often vterly destroyed amongst the Israelites in *4. Reg. 15. v.*
the times of good kinges, Dauid, Asa, Iosaphat, Eze- *11. 15.*
chias, Iosias, and others: and the Church was neuer *ch. 22. v. 43.*
at any time, wholthy suppressed, though sore affli- *4. Reg. 13.*
cted, especially in the tennē tribes, after Ioroboams *v. 3. 4.*
schisme. *ch. 22. v. 2. 3.*
Par 15. v. 16.
ch. 23. v. 16.
17. &c.

4. Al the Prophetes most diligently (as occasions required) preached against Idolatrie, and against al false doctrine. David King and Prophete plainly denounceth that [Al the goddes of the Gentiles are diuels, the Idols of Gentiles are (in material substance) siluer, and gold (and other mettall) the workes of mens handes. They haue mouth and shal not speake; they haue eyes, and shal not see. They haue eares and shal not heare: they haue nosthroles, and shal not smel. They haue handes, and shal not handle: they haue feete, and shal not walke; they shal not erie in their throte. Let those that make them become like to them: and al that haue confidence in them] This sinne of Idolatrie, was the most especial cause of the captiuities, first of the tenne tribes, and lastly of the other two: As Ieremie the Prophete witnesseth saying [Because your fathers haue forsaken me, saith our Lord, and gone after strange goddes, & serued them. But you also haue wrought worse then your fathers: for behold euerie one walketh after the peruersitie of his euil hart, that he heare me not.] The extreme vanitie, and sensles madnes of which crime, the same Prophete Ieremie in his Epistle sent by Baruch: as also Isaia: and the Auctor of the Booke of wisdom, most amply declare that al may shunne, and detest so wicked, and foolish abomination.

5. Satan notwithstanding, of his singular proud ambition, presumed to tempt our Eternal Lord and Sauour, to this enormous sinne of Idolatrie. But then did our Lord command him away, saying [Auant Christ and his Apostles aboute al other sinnes, condemned idolatrie.

Satan: for it is written: The Lord thy God shalt thou adore: and him only shalt thou serue] S. Paul severely reprehendeth the Painims, for their foolish Idolatrie [The Gentiles (saith he) changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man; and of foules, & fourfooted beastes, and of them that crepe. And haue changed the veritie

P/. 95. v. 5.

P/. 113. v. 12.

P/. 134. v. 15.

Iere. 16. v. 11.

12.

ch. 44. v. 4. 5.

ch. 10. v. 11.

14. 15. &c.

Baruch. 6. v.

7. &c.

1/. 44. v. 13.

Sap. 13. v. 10.

11. &c.

ch. 14.

ch. 15.

Dan 3. 14.

Mat. 4. v. 9.

30.

Rom. 1. v.

23. 25. v. 8. 1.

Cor. 1. v. 4.

&c.

1. The. 1. v.

9.

The Church
of Christ is
most free from
al Idolatrie.

20 Part. 3. AN ANKER OF
veritie of God into lying: and haue worshipped, and
serued the creature, rather then the Creator] He con-
gratulateth with al Christiāns, for their faith in Christ,
and for that [they are turned to God, from Idols, to
serue the liuing and true God. And to Iesvs Christ,
his Sonne: our Redemer, and Sauour. *Alpha* and *Apoc. 1. 7. 8.*
Omga. The beginning (from whom is al good) & end, *ch. 22. 7. 13.*
(wherto al things are to be directed.) He hath geuen *1 Io. 5. 7.*
vs vnderstanding, that we may know the true God: &
20, 21.
may be in his true Sonne. This is the true God, and
life euerlasting saith S. Iohn: and so concludeth with
admonition to flee from al false goddes, saying [My *απο' τω*
little children, kepe yourselues from Idols.] *ειδ' ολων.*

*Sorcerie, Nigromancie, Wucherie: and al
pactes with diuels, expresse or secrete,
are execrable.*

ARTICLE 8.

Particular
sortes of Ido-
latrie are par-
ticularly con-
demned in
holie Scrip-
ture.

AT what time Moyſes and Aaron in Egypt, turne- *Euo. 7. 7. 11.*
ned a rodde into a ſerpent [Pharao the King of *12.*
Egypt called the wiſemen, and the enchanters, and
they alſo by Egyptian enchantments, and certaine ſe-
ceres did in like maner. But Aarons rodde deuoured
their roddeſ.] Againe when Moyſes and Aaron had
turned the waters of Egypt into bloud [the enchan- *7. 12. 24. 25.*
ters with their enchantments did in like maner.] And
for ſeuē dayes the Egyptians could not drinke of
the riuers. Likewiſe Moyſes and Aaron bringing in *ch. 8. 7. 6. 7.*
numerable frogges in the land of Egypt, [the en- *8.*
chanters brought alſo more frogges] But could not *13.*
take away anie. For Pharao was forced [to requeſt *17.*
Moyſes, and Aaron to pray to God, to take them *18.*
away] Which they did. In the third plague of the *19.*
Egyptians, by duſt turned into ſcinipheſ, [The
enchanters

Diuels can doe
wonderful
things, but
not true mi-
racles.

enchanters attempting to doe the like, could not doe it] And then confessed the power of God [saying to Pharaoh: This is the finger of God.] And consequently their enchantment, were not of God, but of the diuel.

Exo. 11. 7.
18.
Leuit. 19. 7.
16. 11.
ch. 10. 7. 6.
17.

2. Against which diuelish art, and practise, God gaue expresse commandment vnder paine of death: saying: [Enchanters thou shalt not suffer to liue. You shall not diuine, nor obserue dreames. Decline not to Magicians, neither aske anie thing of sooth sayers. The soule that shal decline to Magicians, and soothsayers, and shal committe fornication, I wil sette my face against it, and destroy it, out of the middes of his people. Man or woman, in whom is a pythonical, or diuining spirite, dying let them dye: they shal stone them: their blood be vpon them. Neither let there be found in thee anie, that shal expiate (sacrifice) his sonne, or daughter, making them to passe through the fire: or that demandeth of soothsayers, and obserueth dreames, & diuinations: neither let there be a forcerer, nor inchanter, nor that consulteth with pythons, or diuiners, & seeke: h the truth of the dead. For al these thinges our Lord abhorreth: & for these abominations wil he destroy these nations, whose land thou shalt possesse. but thou art otherwise instructed of our Lord thy God.]

Al Magique is condemned by Gods Law.

Deut. 18. 7.
10.
11.
12.
14.

1. Reg. 18. 7.
37. 8. 9.
10.
11.
13. 14.
15.

3. King Saul according to Gods Law tooke al the Magicians, & soothsayers out of the land] But falling into distresse, and being ouercome with diuelish temptation [he said to his seruants: Seeke me a woman that hath a pythonical spirite; and I wil goe to her, and wil aske by her] And learning where such a one was, he went vnto her, promising her safetie, from danger of punishment. She therfore attempting to raise vp Samuel the Prophere (lately departed from this life) Samuel appeared (or at least a spirite representing Samuel) who blamed Saul for his attempt, and foretold him, that [he with his sonnes should be slaine]

King Saull
somenime punished Magicians, but afterwards fell into that crime, and perished.

1. 19.
ch. 11. 7. 1. 2.
4. 6.
1. Par. 10. 7.
24. 6.

And he perished accordingly the next day. Ochozias King of Israel [sent messengers to consult Beelzebub, the false God of Accaron, whether he should recouer his health, or no (being hurt by a fall from a window) and Elias the Prophete mette the messengers, and sent them back to tel the King: that he should not recouer, but dying should dye.] King Manasses (amongst other sinnes of Idolatrie) vied sooth saying, and obserued diuinations, and made (allowed) pythones, & multiplied inchanters.] Al which at last repenting, he lamented; yet were both he and others, punished for the same sinnes. And his sonnes sonne [King Iosias tooke away, and destroyed the pythones, and sooth-sayers: and the images of Idols] and al occasions of idolatrie, or superstition.

The Prophets inveigh against al Magique, & superstition.

4. The Royal Psalmist, and other Prophetes, in like maner restifie, not only the wickednes of idolatrie, but also of al superstition. [Thou hast hated them (O God, saith Dauid) that obserue vanities: But I haue hoped in our Lord]. The spirit of Ægypt shal be broken in the bowels therof (saith our Lord by his Prophete Iſaias) and I wil ouerthrow their counsel headlong: and they shal aske their idols, and their diuiners, and pythons, and sooth sayers. And I wil deliuer Ægypt into the hand of cruel masters.] So our Lord forewarned Ægypt. And to Babylon he said: [These two things shal come to thee sudainly: Barrennes, and Widowhood. Al things are come vpon thee, because of the multitude of thy forcerers: and for the vehement hardnes of thyne inchanters. Euill shal come vpon thee, and thou shalt not know the rising therof: & calamitie shal fall violently vpon thee, which thou canst not auoide: miserie shal come vpon thee sudainly, which thou shalt not know. Stand (if thou canst) with thyne inchanters, and with the multitude of thy forcerers, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing,

13.

thing, or if thou maist become stronger. Thou hast failed in the multitude of thy counsels: let the Astrologers of the heauen stand, and saue thee; which did contemplate the starres, and count the monethes, that by them they might tel thinges, that shal come to thee. Behold they are become as stubble, fire hath burnt them, they shal nor deliuer their soule from the hand of the flame] Against which heathnish imagination of diuine powre in starres, or in imagies of

Iere 10. 7. 2.

3.

idols, the Prophete Ieremie also admonisheth the faithful, saying [According to the wayes of the Gentiles learne not: and of the signes of heauen, which the heathen feare, be not afraide: because the lawes of

ch. 27. 7. 9.

such people are vaine. Heare not your Prophetes (which are not sent) nor diuiners, and dreamers, and sooth sayers, and forcerers, that say to you: you shal not serue the king of Babylon] or say any other thing, contrarie to that, which Gods true Prophetes teach

And especially
against false
Prophetes.

7 10.

Mal. 3. 7 5.

[Because they prophecie lies vnto you] With these admonitious of Isaia, and Ieremie, agreeth the doctrine of an other diuine Preacher saying: [Vaine hope, and lying is to a foolish man: and dreames extol

Eccle. 34. 7. 1.

2.

the vnwise. As he that apprehendeth a shadow, and pursueth the winde; so is he also that attendeth to

3. 5.

6.

lying visions. According to this is the vision of dreames. Diuination of errour, and lying sooth-sayings, and the dreames of them, that doe euil, are

7.

vanitie. Vnles it be a vision sent forth from the Highest, set not thy hart vpon them. For dreames haue made manie to erre, & they that hoped in them haue failed.]

Gen. 37. 7. 6. 5.

9. 10.

ch. 40. 7. 12.

33. 18.

ch. 41. 7. 16.

35.

Neuertheles some dreames are of Gods inspiration. As in Ioseph the sonne of Iacob; whose dreames were significant, foreshewing what should happen to him, and his brethren. He also had the gift to interpret the dreames of two Eunuches, and of King Pharaos. Daniel the Prophete had the same gift, and

Some dreames
are approued
by holie
Scripture,

interpreted the dreames of King Nabuchodonosor. Mardocheus had a dreame signifying what should come to passe, concerning Quene Esther, & himself, and Aman, and the people in captiuitie. Likewise Judas Machabeus had a comfortable true dreame: wherby himself, & the good people were encoreged to procede in battle, against their enemies. And Ioseph the holie spous of the most blessed Virgine, Mother of God, was diuers times instructed by dreames in his slepe, what he should doe. Brefely manie Prophetes, and other holie persons (amongst others S. Paul the Apostle) had reuelations from God in slepe, shewing to them, Gods secrete wil. And by his Prophete Ioel, our Lord saith [I wil powre out my spirite vpon al flesh: and your sonnes, and your daughters shal prophecie; your ancients shal dreame dreames, and your youngmen shal see visions. Yea & vpon my seruants, and hand maides, in those dayes wil I powre out my spirite. And I wil geue wonders in heauen, and in earth, bloud, & fire, & vapour of smoke] Also ominous speeches are sometimes from God, importing true presages. As Abrahams seruant had a special, and true instic^t, what wordes should be vttered vnto him, by Rebecca, the maide, Whom God had ordained to be the wife of Isaac. And [by certaine wordes of the Philistians, Ionathas knew, that he should preuaile against them. By a Madianites dreame, Gedeon was encoreged to fight against the enemies, & ouerthrew them.] But more generally obseruation of dreames, and of ominous speeches, and of obscure visions, is superstitious, and vnlawful. And therefore not to be credited, without approbation of holie Scripture; or of the Church, and ordinarie Pastors thereof.

6. For it is a most dangerous thing lest the diuel (who can transforme himself, into an Angel of light, and neuer ceaseth, like a roaring lion, seeking whom he may deuour) may at anie time delude the vnwarie, & by subtil

Likewise some
ominous spea-
ches,

Ordinarie
dreames are
not to be re-
garded: fur-
ther then the
Church ap-
proueth in
particular.

Dan. 2. 7. 19.

ch. 4. 7. 16.

17.

Esth 11. 7. 1.

2. Mach. 15.

7. 11.

Mat. 1. 7.

20.

ch. 2. 7. 13.

Act. 2. 7. 16.

etc.

Isa. 2. 7. 13.

Gen. 24. 7.

14. 18. 19.

1. Reg. 14. 7.

9. 10.

Iudic. 7. 7. 9.

13. 15. 20. 21.

1. Cor. 11. 7.

14.

1. Pet. 5. 7. 8.

by subtle pretended holines, intangle them in his snares. And therefore his malice considered, together with his craft, al true faithful Christians must, even as we are bond to thinke the best we may, of other mortal men, so must we iudge the worst of the diuel: because he alwayes meaneth mischefe, and endeouoreth to worke mans ruine. And it is so execrable a crime, to haue dealing, or conuersation with the diuel, that Christ our Sauour (for our instruction) suffered not the diuel, to tel the truth [but threatned him, saying: Hold thy peace: and goe out of the man.] The Pharisees also knowing it to be a most enormous sinne, to deale with the diuel, and by his meanes to doe that is otherwise good, did calumniate our B. Sauour therwith, saying [This fellow casteth not our diuels, but in Beelzebub, the prince of the diuels] At an other time they said [that he had a diuel, & that they knew that he had a diuel.] Then the which, nothing could seme more opprobrious, nor more wicked among the better Iewes, And for that reason, the schismatical Samaritanes, were the more hateful. For manie of them were seduced by diuelish superstitions: in so much that the Pharisees reprochfully ioyned these two false accusations together, saying [Thou art a Samaritane, and hast a diuel] S. Luke also writeth that amongst other seducers [A certaine man named Simon, a Magician, seducing the nation of the Samaritanes, was held to be a great one: vnto who al harkened, frō the least to the greatest, saying: This man is the powre of God, that is called great. And they were attē vpon him, because a long time he had bewitched them, with his magical practises] Some of these Magicians were also conuersant among the heathen Pagaines.

For [S. Paul with others coming to Paphos in Cypres, found there a certaine man, that was a Magician, a false Prophere, a Iew: who was with the Proconsul Sergius Paulus, a wiseman: which resisted them,

The diuel must not be heard though he saith the truth.

seeking to auert the same Proconsul from the faith] which forcerer therefore S. Paul very sharply reproued; and punished him with corporal blindness: as he was blinde before in his diabolical errour. In another place, in Macedonia he cast a pythonical spirite out of a young woman, that brought great gaine to her masters by diuining: whose testimonie S. Paul contemned, thought it was most true, that she said, and proclaimed him, and his folowes [to be the seruants of the High God, and that they preached the way of saluation] because the diuel spake in her. Who is in no case to be heard, whether he speake truly or falsely. S. Paul further warneth al Christians, that Antichrists coming is according to the operation of Satan, in al powre, and lying signes and wonders: and in al seducing of iniquitie, to them that perish. Of which sorte of people S. Iohn likewise prophecieth in his Apocalypse, saying: [they adored the dragon, which gaue powre to the beast, and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? And an other beast did al the powre of the former beast, in his sight: & he made the earth, and the inhabitants therof, to adore the first beast, whose wound of death was cured. And he did manie signes, so that he made also fire to come downe from heauen vnto the earth, in the sight of men. And he seduceth the inhabitants on the earth, through the signes which were geuen him to doe, in the sight of the beast: saying that they should make the image of the beast, which hath the stroke of the sword, and liued. And it was geuen him to gene spirite to the image of the beast: and that the image of the beast should speake] Finally amongst other heynous sinners: Sorcerers, and Idolaters, and al execrable liars, shal be damned in the poole burning with fire & brinstone: which is the second death.]

Antichrist shal
doe strange
thinges, but
not a true
miracle,

*Al are bond to honour holie Angels : and
other Sainsts. And to reuerence holie Re-
liques, and Images.*

ARTICLE 9.

Touching the false imputation of Idolatrie, Protestants wherewith Protestants charge Catholiques, falsely charge for the honour which we doe to glorious Sainctes, and Catholiques their Reliques and Images, the Christian reader may to gene diuine please to see the Annotations vpon the twentieth honour to Chapter of Exodus, in the Catholique Edition of the Sainctes & to English Bible. Where our Aduersaries calumnious other crea-
tures. sclander is bresely confuted, in three respectes. First in that they belie Catholiques; vntruly charging them to gene diuine honour to creatures, which is false. As may appeare in al Catholique Bookes, & Instructions concerning this point. Which clearly teach, that diuine honour called *Latria*, is due to God onlie: & that ciuill honour is due to humane, and temporal excellencie: and a midle honour called *Dulia* (which is infinitely lesse then diuine, yet greater then ciuill) is due to holie Angels, and other Sainctes: as Gods especial seruants: and to holie Reliques, and Images, as to thinges perteyning to glorified Sainctes. But to Christ himself as God, our Lord, and Creator, diuine honour is due, and is religiously geuen vnto him. Secondly English Prote-
stants corrupt
the sacred text
in their trans-
lation. Protestants bewray their false accusation of Catholiques, by corrupt translation of the Hebrew word *Pesel*, into a grauen Image, restrayning the general signification (which is in Latine *Sculptile*, in English, a *grauen thing*) to serue their owne purpose, against Images in particular. Whereas it is manifest, that al and. grauen thinges are not vnlawful, nor forbidde by Gods commandment, but only such grauen thinges,

*See Part. 2.
Article 24,
§. 1.*

*3. Reg. 6. 7.
23. 27. 29. 32.
35.*

and such similitudes of things, in heauen above, or in the earth leneth, or in the waters vnder the earth, are forbidde to be made, or kept, which men doe adore, and serue with diuine honour, as goddes. And so the Seuentie two Interpreters (singularly inspired by the Holie Ghost) translate the Hebrew word *פסיל*, into *אִדּוֹלֹת*, in Greke. Which is in English, *an Idol*. According to which Greke text, we should translate thus [Thou shalt not make to thee an Idol.] But because the Latine hath *sculptile*. We say in English *a grauen thing*. Which is a true and sincere translation, leaning it to be discussed, what graue thing is forbid, seeing it is cleare by other holie Scriptures, that al Exo. 15. v. 12. grauen things are not forbid. And the Protestants 1. Reg. 6. 7. translation is corrupt and partial, abridging the sense 23. ch 7. v. 12. to Image, which word is not here expressed. Thirdly 35. c. 6. the Protestants accusation is also false: in that they say: Catholiques cut of one of the tenne commandments: because we adioyne the prohibition of making a grauen thing to be adored, in the same commandment, with the former wordes [Thou shalt not haue strange goddes] Which the Protestants say, are two distinct commandments: vainly contending about the maner of diuiding al the commandments into tenne: which is no matter of faith, seeing we agree vpon the number, and acknowledge al the wordes. Yet that Exo. 34. v. 13. our maner is more conuenient, we yeld this reason. Deut. 4. v. 13. Because to geue diuine-honour to the Image of a ch. 10. v. 4. Saint, or to the Saint himself, were manifest idolatrie: and were to worshippe a strange God, and so perteryneth to the prohibition of the first commandment, as an explanation thereof: & is not distinct from it in sense, and substance. But the prohibition of internal consent to carnal concupiscence of the flesh, is really as distinct, from the prohibition of internal consent, to vnlawful concupiscence of wordlie goodes, as the external act of theft, is distinct from the

Againe they calumniate Catholiques, And ignorantly contend, that to worshippe an idol, and to worshippe a Saint for God are distinct kindes of idolatrie,

CHRISTIAN DOCTRINE. *Art. 9. 89*
the external act of adulterie. And therefore we doe more rightly count these two prohibitions of internal concupiscences, of the flesh, and of temporal goodes, to be two commandments (the ninth, and the tenth) then others doe ioyne them, in one commandment: and to make vp the number of tene, doe diuide the first into two: which we hold to be but one.

2. Larger Apologie needeth not, to cleare Catholics from imputation of idolatrie, falsely objected vnto them, for honoring holie Angels, and other Saintes, and holie Reliques, & Images, or other holie thinges, perteyning to Gods seruice. Al which is proued both to be lawfull, and a necessarie dutie of al faithful Christians, by manie holie Scriptures. Whereof we shal here recite a competent number. And first in regard that holie Angels, by their ministrie and prayers, doe protect & helpe vs mortal men (as it is proued in the first part of this Booke) we are mutually bond, not only to loue them, though in farre lower degree vnder God, but also to honour them, though with an other kinde of honour, then that wherewith we loue and honour God aboue al. So Abraham adored the Angels, which appeared to him in Mambre. Moyse was bid to loose his shoes from his feete: because the place was holie. Iosue being newly entred, with the people of Israel, into the land of Chanaan, which they were to conquire: seeing a man standing against him, with a drawne sword, went to him, and (after a few wordes passed betwixt them) knowing him to be an Angel [a prince of the host of our Lord: fel flatter on the ground. And adoring said: what speaketh my Lord to his seruant? Loose, saith he, thy shoo from thy feete: for the place, wherein thou doest stand is holie. And Iosue did as it was commanded him.] Where you see that Abraham adored Angels, Moyse honored an holie place, Iosue honored an

Honoring of Saintes, and other holie things is proued by the holie Scripture,

Abraham, Moyse and Iosue honored Angels.

M Angel

*Part. I.
Art. 12.*

*Gen. 18. v. 2.
Exo. 3. v. 5.*

Iosue 5. v. 13.

v. 14.

15.

16.

Angel [a Prince of the host of our Lord] with adoration, falling flat on the ground, and put of his shoes, in respect of the holines of the place, where the Angel appeared. Which honour must needs be distinct from ciuil honour, as being spiritual, and yet much lesse, & of an other kinde, then diuine honour. Manue also a faithful seruant of God (the father of Samson) vnderstanding by an Angel, that he should haue a sonne: & being instructed that the childe should be a Nazareite, and should doe wonderful thinges, desired to honour him (in case his speach should proue true) esteeming him as Gods messenger, that represented God. According to that which God had commanded the whole people of Israel [to obserue the Angel (whom he would send) to heare his voice, and not contemne him] Likewise Daniel the Prophete receiuing manie comfortable instructions, and reuelations from God, by S. Gabriel the Archangel, for reuerence sake, sometimes [lay prostrate on the ground, sometime stood, sometime looked downe to the ground, afterwards receiuing strength, he said to the Angel: Speake my Lord, because thou hast strengthened me] In like maner Zacharias, with special reuerence, spake to the Angel, which he saw in a vision, saying. [What are these, my Lord?] So diuers other Prophetes, in wordes & behaniour, honored holie Angels, as Gods messengers, and glorious seruants. Al which honour redounded to Gods more honour.

3. Which If Protestants would consider, they must nedes be ashamed to denie, that anie religious honour is due to holie Angels, or to accuse Catholiques, that they geue diuine honour to Angels, and other Saintes. But so contentious they are, in holding their owne errors, and so great is their spleene against vs, that rather then they wil confesse the true distinction of the honour due to God, and the honour due to his holie, and glorious seruants, they stick not to accuse,

So ded other
seruants, and
Prophetes of
God.

*Iudic. 13. v.
3. 5.*

*v. 16. 17. 21.
23.*

*Exo. 23. v.
10. 11.*

*Dan. 9. v. 21.
ch. 10. 1. 5. 8.
15. 19. &c.
Zach. 1. v. 8.
9. &c.
Iob. 33. v. 23.*

*Spec.
10.
ch. 22.*

Apos. 19. 7.
10.
ch. 22. 7. 8.

accuse, euen S. Iohn himselfe, of idolatrie: not only once, which is very absurde, but also the second time (which is more insolent impudencie) after that he had bene warned before (as they falsely imagine) of a fault in adoring the Angel. Whereas it is certaine, that the Blessed Apostle in this fact, committed no fault at all. For whether he erred in the person, thinking the Angel to be Christ our Lord, and so honored him as God; with diuine honour, it was no idolatrie; being onlie an errour in fact, not in iudgement, and wil (as if one thinking some noble mā to be the King, should knele to him, as to the King; it were in dede no treason, because he had no cogitation, nor wil to make that subiect, his King) Or that S. Iohn honored the Angel, as an Angel with other inferiour honour, due to an holie Angel; so it was right, and lawfull: notwithstanding, the Angel refused it; in regard of S. Iohns like excellencie, being also a great seruant of Christ: manie wayes most deare to God, and renowned in the Christian Church: an Apostle, an Euangelist: a Prophete, and a perpetual Virgin. As the same Angel affirmed, saying [I am thy fellow seruant, and of thy brethren, that haue the testimonie of I E S V S.] And so shewed himself by his wordes, highly to esteeme of S. Iohn, and the other Apostles, and Prophetes, which had so great a function, to testifie in the world, that Iesvs is Christ: and that he, and the rest, must stil, and aboue al [adore God.] to witte, with diuine honour. Which nothing hindereth, but that an other kinde of honour is due, and is to be geuen to Gods seruārs. Yea Christ said to the Angel or Bishoppe of Philadelphia [Behold I wil make them (thy disobedient subiectes) come, and adore before thy feet: and they shal know that I haue loued thee.]

Apos. 3. 7.
9.

Sec. Part. 4. 4.
Art. 44.

Albeit therfore this which is said, concerning honour of holie Angels, might suffice touching other glorious Sainctes: yet the same is further proued by

Protestants
 blasphemously
 accuse S. Iohn
 the Apostle to
 haue committed
 idolatrie,

Other glorious Sainctes are like and equal to Angels.

Moyſes honored, and taught the people to honour the fathers of the twelue tribes.

And Abraham Isaac, & Iacob, their holie progenitors.

other holie Scriptures: beſides the expreſſe general Mat 21.9.
teſtimonie, and promiſe of Chriſt, that Sainctes of 30.
humane kind [ſhal be like to the Angels of God, in Luc. 20.7.
heauen. And equal to Angels] it is neceſſarily deduced 36.
from the examples of faithfull people in the old Teſtament, who as they honored holie Angels, ſo did they alſo honour their Patriarches, by making, and reuerently keeping memories of them. To this purpoſe [Moyſes erected twelue Titles (pillars) according to the twelue tribes of Iſrael] for honorable memorie of the twelue ſonnes of Iacob. He cauſed alſo the names of the ſame children of Iſrael, to be grauen in two onix ſtones: ſix names in one ſtone, and the other ſix in the other, according to the order of their natiuitie: and put them on both ſides of the Ephod (a ſacred ornament, which the High prieſt bare on his ſhoulders) a memorial for the children of Iſrael] To the ſame purpoſe, Iofue cauſed twelue men, one of euerie tribe, to carie twelue great ſtones, out of Iordan, and to ſet them vp for a memorie of the miraculous paſſage through the drie chanel of Iordan [according to the number of the children of Iſrael] The Exo 24.7.4.
5.6.7.
honorable memorie of Abraham, Iſaac, and Iacob, was moſt frequent in the mindes, and mouthes of al deuout Iewes, continuing to Chriſts time, with often mention therof in the new Teſtament, ſometimes alſo of the twelue ſonnes of Iacob: the heades of twelue Tribes. There was alſo a ſpecial ſepulcher made, and a Title ſet vp in the honorable [memorie of that Prophet, which was ſent from Ieruſalem, to reprove Ieroboam, for making an Altar of idolatrie in Bethel] 3. Reg. 13.7.
1. 30.
The famous ſepulchres alſo of Abraham, and his wiſe 4. Reg. 23.7.
17. 18.
Sara, of Iſaac, Rebecca, Iacob, Lia, Rachel, Iofeph, and others doe euidently teſtiſie the ſpecial honour Geo. 23.7.19.
ch. 49.7.31.
done to ſuch holie perſons, after their departure from ch. 50.7.24.
Exo 13.7.19.
this world, in regard that they were more ſpecial true Iof. 14.7.32.
ſeruants of God. Heb. 11.7.

5. Moreouer in figure of the honour due to glorious Sainctes in heauē, holie persons were also respectiue-ly honored in their transitorie life. A few examples may suffice for manie. [Abdias a noble man, gouernour of King Achabs houle, meeting Elias the Pro- phete [fel on his face, and sayd: Art not thou Elias?] This honour, in falling on his face, before the Pro- phete of God, was neither diuine; for Abdias was a true seruant of God, and [feared our Lord from his infancie] nor ciuil, and worldlie honour; for in the world, this Abdias was a farre greater person, then Elias (a hearie man girded about his reines with a girdle of lether) and therefore it was a distinct spiri- tual honour, neither diuine nor ciuil, called *Dulia*: due to spiritual holie persons, and thinges. Likewise cer- taine religious disciples, called [the children of the Prophetes, coming to mete Eliseus, adored him, flatte to the ground] Amongst the holie ornaments of the High priest, there was one called [The plate of sacred veneration, wherein was written: The Holie of our Lord] Which when he did carie on his forehead [others did adore.] In the new Testament, not only the faithful people reuerently respected Sainct Iohn Baptist: but also [King Herod feared him, knowing him to be a iust, and holie man. And he heard him gladly] After Christs Ascension, & apparition of two Angels, the Apostles [adoring went backe into Ieru- salem] The faithful people did so esteeme the Apostles that [bringing their goodes (to serue al in common) they laide the same, before the feete of the Apostles,] The religious Centurion Cornelius came to meete S. Peter, and falling at his feete, adored] which honour though S. Peter humbly refused, lifting him vp: & lest Cornelius might thinke him to be more in nature the a man, declared vnto him, saying [Arise, myself also am a man] yet Cornelius did no other thing, then was

Holie persons were also ho- nored in this life for their spiritual excel- lencie.

Cornelius rightly hono- red S. Peter.

conuenient, and lawfull. For the ordinarie laie people *ch 5. v. 13.*
 [durst not ioyne themselves vnto the Apostles: but
 magnified them] And Christ our Lord saith, that he *Apoc. 3. v. 9.*
 wil haue his Bishopes to be honored. And promisseth *Mat. 10. v.*
 reward to them that receiue, & respect his Prophetes: *40. 41.*
 Apostles, and other his iust seruants. And wil also re- *Luc. 19. v.*
 ward al with such difference of powre, and glorie as *17. 19.*
 their merites be diuers: shewing the same, by an ap-
 parent parable of him [which by one pound gayning
 tenne poundes, for his reward, receiued power ouer
 tenne cities. And of an other, by one pound gayning
 fise poundes, who receiued power ouer fise cities] In *Ioan 14. v. 2.*
 plaine termes, saith also [In my fathers house there
 be manie mansions] S. Paul saith as clearly, that as *1. Cor. 15. v.*
 [starre differeth from starre in glorie: so also the re- *41. 42.*
 surrection of the dead.] Which future difference of
 glorified bodies, procedeth from the different glorie
 of blessed soules. And therefore as honour is due to
 excellencie: so is more honour due to more excel-
 lencie. Very great honour is due to the least in the
 kingdom of heauen, for [the least there, is greater
 then S. Iohn Baptist] was in earth. Most great ther- *Mat 11. v.*
 fore is the honour, which is due to the same S. Iohn, 11.
 and to al the Prophetes, Martyrs, and Apostles in
 heauen. And most excellent to the most glorious Mo-
 ther of God.

Different
 power is ge-
 uen to Saints
 for diuersitie
 of merites.

Honour of
 Reliques re-
 dundeth to the
 Sainctes,
 whose Re-
 liques they
 are.

6. Concerning Reliques, and other thinges per- *Eccle. 44. v.*
 teyning to Gods special seruants, and seruice; as the *1. 2. & c.*
 same are memories, and visible testimonies of holie
 persons sanctitie, and glorious victories: so the same
 victorious persons, doe geue a respectiue sanctitie to
 those memorable signes, and so are a special cause of *Mat. 23. v.*
 deuout and honorable estimation, which the faithfull *19.*
 haue of such places, and Reliquer. For who seing
 the holie Sepulchre, where Christ our Sauour was
 buried, or anie other monument of his actions, *1. 4. 11. v. 10.*
 and

and sufferings, wil not thereby eleuate his mind to pious cogitations, to grateful memorie, to hartie thanks, and interual desire to honour, and serue him, for so merciful, and vnspcakable benefites, bestowed vpon mankind? And so in right proportion, by the memorie of anie Sainct, euerie faithful Christian wil be sturred vp to consider, to admire, to loue, and to desire, to imitate their vertues, to passe by the way of good life, as they did, that so he may come to the like eternal rest & glorie, where they are. Such memories were the sepulchres about mentioned, of Abraham, and of other Patriarches, Prophetes, and holie persons. Such a memorie of a singular benefite, was a part of the Manna, kept as a Relique, of so strange, and excellent meate, wherewith the whole people of Israel was fedde, fourtie yeares together in the desert, which was most honorably [referred in a golden potte, and kept in the Arke of the couenant, with the rod of Aaron, and the tables of the testament. And ouer the same holie Arke, were the Cherubins of glorie, ouershadowing the propitiatorie] It is recorded by the Euangelist for singular great deuotion, proceeding from a liuelie Faith, and firme Hope, that [a sicke woman, pressing amidst the multitude, touched the hemme of our Sauours garment] and the effect of her curing iustified her religious cogitation, of such vertue in a corporal thing, belonging to Christ. Yet did our B. Sauour fortel, that greater workes should be done, then his owne ordinarie cures, and miracles were. Fulfilled by lesse Reliques, then was his owne garment: to witte [by S. Peters shadow, as he passed by in the streete. And by S. Paules napkins, or handkercheifs brought from his bodie; By which both the sicke were cured of their diseases: and wicked spirites were expelled]

The shadow
of S. Peter, and
S. Paules hand
kercheefe
were reli-
giously este-
med, the per-
sons being yet
mortal.

expelled

expelled from the bodies, which they possessed] He therefore that shal thinke, there is lesse vertue in the bodie, or part of the bodie, of S. Peter, or S. Paul, or other glorious Martyr or other Saint, or in S. Peters, S. Paules, or other Saints chaines, wherewith they Were bond, for professing Christ: or of other garment, or relique perteyning to them, who are now glorious, then of their shadowes, or handkechefs, whiles they were mortal, is not only incredulous, for want in faith; but also without the ordinarie vnderstanding of a reasonable man: in that he not only doubteth, or feareth that for his owne vnworthines, or for other cause knowne to God, such a cure shal not be done, by a holie Relique, with the prayer of the Saint, whose Relique it is, but absolutely denieth, that it can so be done: in this doubtles he wanteth faith, and without reason also, against experience, limiteth the power & wil of God, besides his base conceipt of glorious Saintes: as if they either had not so great fauour with God, or not so great charitie towards the faithful. Because a reasonable man wil consider, that Saintes both are in high fauour with God, & wish al good to the faithful in earth, and doe also esteeme of their owne bodies, or ashes, which they shal againe receiue in glorie: for [no man neglecteth his owne flesh, but nourisheth, and cherisheth it] and consequently he loueth, & esteemeth a Saint, & also must loue, and esteeme the Relique, that perteyneth to the same Saint.

Images are
cleatly appro-
ued by holie
Scriptures.

7. Holie Images, which Turkes, and Caluinistes impugne, as grosse idolatrie, are clearly approued by holie Scriptures. For God expressly commanded *Exo. 25. 7.* Moyses [to make two Cherubims of beaten gold, *18. 19.* on both sides of the Oracle. Let one Cherub be on the one side, and the other on the other. Let them couer both sides of the Propitiatorie, spreading their

their wings, and couering the Oracle, and let them looke one towards the other; their faces turned vnto the Propitiatorie, wherwith the Arke is to be couered.] And so Moyses set vp two Images, representing Angels, as they appeared inuifible shape (with faces and wings) for otherwise there can be no similitude framed of them, being pure spirits. Againe, vpon special occasion, God also commaunded Moyses [to make a brazen serpent, and to set it for a signe] which was an image of a serpent made of brasse, and was a remedie to cure the people, when anie were hurt by serpents. [He that being stricken (saith our Lord) looketh on it, shall liue] This Image was also a figure of Christ our Saniour, as himselfe interpreteth it, saying [As Moyses exalted the serpent in the desert: so must the Sonne of man be exalted: that euerie one, which beleeueth in him, perish not, but may haue life euerlasting] When King Salomon built the Temple, amongst other ornaments [he made in the oracle, two Cherubs of oliue trees, of ten cubits in heighr. And he put the Cherubs in the middes of the inner Temple. And al the walles of the Temple round about he engraue with diuers engrauiings, and caruing: and he made in them Cherubs and Palme trees, and diuers pictures; as it were standing out of the wal, and comming forth] And he set doores of oliue timber [the graued pictures of Cherubs, and figures of palme trees: and grauen workes standing out very much. Likewise, [the great brazen lauatorie (called a sea) stood vpon twelue oxen] that is, pictures of oxen. [And betwene the litle crownes and plaites (which were about the lauar) were other pictures of lyons, and oxen, and cherubs. In the feelings also of the lauatorie, were grauen Cherubs, and lyons, and palme-trees.] Of what religious estimation, these Images were (at least some of the, especially the Cherubims ouer the Oracle) is further proued, by Osee

Cherubims.

Brazen serpent.

Palme-trees,

Oxen.

Lions.

The want of
images, lamē
red amongst
principal los-
les.

the Prophet. Who thus forshewed and lamented the want of them, amongst principal losses, saying [Manie daies shal the children of Israel sitte, without King, & without Prince, sacrifice, altar, ephod, and *iberaphim*] that is, without Images. For so the Word *iberaphim*, signifyeth Images, good or euil, But here being ioyned with King, Prince, Sacrifice, Altar, & Ephod must needs import lawfull Images; the want wherof is lamēted.

Of Jer. 3. 7. 4.
Gen 31. 7. 19.
1. R. 13. 19.
7. 13.

The signe of
the Crosse and
Crucifixe pro-
ued by figures
thereof.

8. But because amongst al holie pictures, the signe of the Crosse, and Crucifixe is especially despised by Puritanes, and but coldly esteemed of Protestants, some particular holie Scriptures may be herē repeted, by which this holie signe is prefigured, prophesied, and declared, to be honorable, comfortable, & profitable, to Christs true seruants: And contrariwise hateful, terrible, and displeasing to his enemies [The holie Patriarch Iacob, blessing the two sonnes of Ioseph, made the signe of a Crosse with his armes.] Not by chance, not by error, but wittingly to signifie two great Mysteries, besides the first literal sense, that Ephraim being the yonger, should be preferred before Manasses the elder. Which preeminence of the younger brother, did Prophetically prefigure, first that the Gentiles being Christs yonger people, should excel his elder people, the Iewes, after that the Redemption of al mankind should be made. And secondly, that this Redemption should be performed, by Christ our Redeemer, his death vpon a Crosse. [For whē Ioseph had set his elder sonne Manasses, before the right hand of Iacob, & Ephraim his yonger sonne, before Iacobs lefthand: Iacob not only laide his right hand vpon the yonger, & lefť vpon the elder, to signifie that the yonger should excel the elder (which he might haue done, by causing thē to change their places, or by laying his right hand first vpon the one; & afterward vpon the other) but also to foreshignifie a further Mysterie of the Crosse, with his armes, laying the one ouer the other. In which solemne action, neither the different respect of the right had & lefť, nor the crossing of his armes, was

See, Part. 1.
Artic. 23 §.
§. 26.

Gen 48. 7.
13. 14. 17. 18.

with.

Exo. 15. 7.

25.

Gen. 3. 7.

11.

Ezech. 9. v.

4. 5. 6.

Mat. 10. 7.

19. ch. 14.

7. 30.

1. Cor. 1. 7. 1

Philip. 2. 9.

7. 8. 9.

without mysterie. An other figure of our Redemptiō by Christs death on the Crosse, was by [the peece of wood, which Moyses cast into bitter waters, which made them swe] For so the wholsome wood of the Crosse, hath by Christ dying thereon, made the bitter sea, to be come swe. Most true it is, that Christ our Sauour, could haue redeemed vs, by any other maner of death: yea & without death, by sheding least droppe of blood, or least meritorious actiō of his diuine Person in his Humanity: but his diuine prouidence so ordayned: that as the malicious enemie ouercame man, by the fruit of a tree: so the same malignāt aduersarie, should be ouercome, by Christ in his manhood, dying vpon the tree. Moreouer of this signe of the Crosse, & By Prophecie.

fruit therof is prophecied in Ezechiel, where [Our lord said to a certaine Scribe: Passe through the middes of the citie, in the middes of Ierusalem, & signe *thau* (the letter T.) vpon the foreheads of the men that mourne] And then cōmanding to kil al others, said [But eueris one, vpō whom thou shalt see *thau*, kil not] which Hebrew letter *thau*, hath the forme of a Crosse, as the Greeke letter *Tau*, and our Latin *T*. And so it did foreshew the Crosse, on which Christ should die: as now the same signe doth represent the same Crosse, on which Christ did dye Our Sauour expressly fortold that he [must be Crucified.] And that in the generall iudgemēt; the signe of the Sonne of man shal appeare in heauen] It shal appeare in the general iudgement.

What other signe is more propable to be meant, then this special Ensigne, or Cogniscence of the Crosse in which he destroyed death, ouerthrew the diuel, conquered the world, obtained glorie of his owne bodie, & of al the elect? S. Paul contemplating this so excellent a Mysterie of Christ dying on the Crosse [iudged himselfe not to know anye thing, but Iesus Christ, and him crucified:] Againedeclaring the inestimable honor due to Christ our Redeemer, & to his most glorious name I s s v s. testifyeth, that it is honored aboue al names: because [he hath humbled himselfe, made

obedient vnto death: euen the death of the Crosse.] Most honorable therefore is this signe of the Crosse, with al true Christians, and to them most comfortable, though contrariwise it be wickedly despised, by [the enemies of the Crosse of Christ] Diuels, Heretikes, and Iewes. Thus much may here suffice, because more of this particular signe is declared, in the first part of this worke. And concerning the Inuocation of holie Angels, and other glorious Saints, we remitte you (courteous Reader) to the ende of the fourth part, which is the proper place to declare, that it is both lawful, and very profitable, to pray vnto Saints, that they wil pray for vs to God, the giuer of al good things.

Prayers of Saints, and to Saints, is proved in the fourth part.

An oath (when iust cause requireth) must be made by Gods name: or by some creature, as depending on God.

ARTICLE IO.

Examples of lawful oathes.

AS in other commandments, so in this second, beside the negatiue precept, forbidding vnlawful oathes, is also conteyned an affirmatiue precept to sweare, when iust cause requireth, in due maner. Which we shal briefly declare by authentical examples, and testimonies of holie Scripture, and so procede to the other part. Abraham dwelling in Geraris, the king of that countrie called Abimalech, making league of peace with him, in confirmation thereof required an oath, saying [Sweare therefore by God, nor to hurt me, and my posteritie: and my stocke. And Abraham said; I wil sweare. And so boath did sweare.] Abraham sending his seruant into Mesopotamia to take a wife for his sonne Isaac, said vnto him [Put thy hand vnder my thigh, that I may abiure thee by our

ch. 3. v. 13.

Art. 23.
§ 3. 6 7.

Artic. 4.
42. 43.

Artic. 3.
§ 3.

Gen. 21. 7.
23. 24. 31.

ch. 24. 7. 3. 9.

your Lord God of heauen and earth, that thou take not a wife for my sonne, of the daughters of the Chan-
 nanites, amongst whom I dwell, but that thou goe vnto mine owne countrie, and kindred, and thence take a wife for my sonne Isaac. The seruant therefore put his hand vnder the thigh of Abraham his lord, and sware to him vpon this word.] After this, Isaac and Abimelech making the like league, in confirmation therof [they sware one to another] Also Iacob required an oath of his brother Esau [in confirmation of his yeelding his birth-right to Iacob.] Ioseph in asseueration of his wordes, sware [by the health of Pharaos] as by a thing much desired by him, and depending vpon Gods prouidence. Rahab in Iericho lawfully required an oath of the discouersers, whom she assisted, and deliuered from danger [and they sware] and performed their oath, by sauing her, and her familie, when others were destroyed, and spoyled.

2. It was also commanded by the written Law, The law directeth to sweare that in some cases, the faithful must sweare. As in trial, whether one haue vniuſtly done damage to another, or no? If a man (saith the law) commit money, or vessel to his friend to keepe, and they be stollen awaye from him, that receiued them: if the thiefe, be not knowne, the maister of the house shal be brought to the goddes (to witte the Iudges) and shal sweare, that he did not extend his hand vpon his neighbours good, to doe anie fraud, and whatsoeuer may bring damage. If a man commit an asse, an ox, a sheepe, or any beast, to his neighbours custodie, and it die, or be hurt, or be taken of the enemies, & no man saw: there shal be an oath betwene them, that he did not put forth his hand, to his neighbours good: & the owner shal admit the oath: and he shal not be compelled to make restitution] And the like is required in trial of other right, to decide the controuersed cause by an

oath. And by an oath to confirme some promises of special importance, as in the former examples, and the like. Alwaies obseruing that it be made in due maner. For [by the name of forren goddes, thou shalt not sweare, thou shalt feare the Lord thy God, and him onlie shalt thou serue; and by his name shalt thou sweare. To him thou shalt cleaue, and shalt sweare in his name.] Whereby is shewed, that by a lawfull oath God is serued, honored, and his name sanctified; and by the name of good things, as depending vpon him, is a signe that we cleaue vnto God. And swearing by false goddes, by wicked or vndecent things, is seruice to the diuel, and dishonour to God.

The Prophets admonish the faithful to sweare in lawfull maner, where iust cause requireth.

3. In regard therefore, of the honour done to God, by lawfull oathes, the same are commended by the Royal Psalmist, and other Prophets [Al shall be praised (saith Dauid) that sweare by our Lord.] He that sweareth to his neighbour, and deceiveth not, shall dwell in the tabernacle of our Lord.] Isaia fore-shewing the conuersion of the Gentils to Christ, saith [In that day there shall be five cities in the land of Egypt, speaking the tongue of Chanaan, and swearing by the Lord of Hosts. He that sweareth in the earth, shall sweare by God. Ieremie saith [Thou shalt sweare: Our Lord liueth: thy children haue forsaken me, and sweare by them that are not goddes. If being taught, they will not learne the waies of my people, that they sweare in my name: Our Lord liueth.] Daniel describing Christ our Sauour, as a man declaring how long his great aduersarie, should remaine, saith, that [he swore by him which liueth for euer, that vnto the time, and times, and the halfe of a time.] Amos condemneth those [that swaore by the sinne of Samaria, saying: Thy God of Dan liueth: and the way of Bersabee liueth] And Sophonias no lesse condemneth those, that ioyning God, and the diuel together

*Psalm. 61. 7.
12. Ps. 14. 7.
1. 4.*

*Isa. 19. 7. 11
ch. 65. 7. 16*

*Iere. 4. 7. 1.
ch. 5. 7. 7. ch.
12. 7. 16.*

*Dan. 11. 7.
6. 7.*

*Amos. 8. 7.
14.*

Soph. 1. 7. 5.

gether [swear by our Lord, and swear by Melchom.]

Mat. 23. 7.
20. 21. 22.

5. Our Sauour, and his Apostles teach the same, that lawful othes made by the name of God, or good things, perteyning to God, are to his honour. [He that sweareth by the Altar, (saith Christ) sweareth by it, and by al things that are vpon it. And whoeuer shal swear by the Temple, sweareth by it, & by him that dwelleth in it. And he that sweareth by the heauen, sweareth by the throne of God. & by him that sitteth therein] S. Paul sweareth often in confirmation of truth, saying to the Romanes [God is my witnes, who I serue, that without intermission, I haue a memorie of you, alwaies in my prayers.] To the Corinthians, touching his not returning to them, according to his promise, or purpose, he saith, [I cal God to witnes vpon my soule, that sparing you, I came not any more to Corinth] Of his great affection towards the Philippias, he saith [God is my witnes, how I couet you al, in the bowels of Iesus Christ] In defence of himself, he saith to the Thessalonians [Neither haue we bene at anie time in the Word of adulation, as you know, nor in occasion of auarice, God is witnes] His doctrine also is cleare, writing thus to the Hebrewes [Men swear by a greater then themselues, and the end of al their controuersie, for a confirmation, is an oath] Yea, an oath is so religious, & so important an act before God, that amongst other profes of Christs most excellent Priesthood, according to the order of Melchisedec, aboue Leuitical Priesthoode, of the Order of Aaron, the Apostle vrgeth this difference, that [The other truly without an oath, were made Priests: but this with an oath: by God, that said vnto him: Our Lord hath sworne, and it shal not repent him, thou art a Priest for euer, according to the Order of Melchisedec.] The same Apostle further affirming that [God

Christ and his
Apostles teach
the same.

Rom. 1. 7. 9.
10. ch. 9. 7. 1.

2. I serue, that without intermission, I haue a memorie of you, alwaies in my prayers.] To the Corinthians, touching his not returning to them, according to his promise, or purpose, he saith, [I cal God to witnes vpon my soule, that sparing you, I came not any more to Corinth] Of his great affection towards the Philippias, he saith [God is my witnes, how I couet you al, in the bowels of Iesus Christ] In defence of himself, he saith to the Thessalonians [Neither haue we bene at anie time in the Word of adulation, as you know, nor in occasion of auarice, God is witnes] His doctrine also is cleare, writing thus to the Hebrewes [Men swear by a greater then themselues, and the end of al their controuersie, for a confirmation, is an oath] Yea, an oath is so religious, & so important an act before God, that amongst other profes of Christs most excellent Priesthood, according to the order of Melchisedec, aboue Leuitical Priesthoode, of the Order of Aaron, the Apostle vrgeth this difference, that [The other truly without an oath, were made Priests: but this with an oath: by God, that said vnto him: Our Lord hath sworne, and it shal not repent him, thou art a Priest for euer, according to the Order of Melchisedec.] The same Apostle further affirming that [God

1. Cor. 1. 7.
23.

Phil. 1. 7. 8.

1. Thes. 1. 7.
5. 10.

Heb. 6. 7. 16.

ea. 7. 7. 10.
11.

P. 109.

because

because he had none greater, by whom he might sweare, he sware by himselfe. For meaning more abundantly to shew to the hearer of his promise, the stabilitie of his counsel, he enterposed an oath.] The Angel also whom S. Iohn saw [lifted vp his hand to heauen, and sware by him that liueth for euer and euer] Al which, and innumerable other holie Scriptures, testifying that God doth sometime sweare, and also approuerh oathes, may abundantly suffice against the franticke fantasie of Anabaptists, denying anie man to be lawfull at al.

ch. 6. v. 13.
17. G. 11.
7. 16. &c.
Apoc. 10.
7. 6.

The Anabaptists objections are solved.

5. Whose arguments are drawne from some words of the holie Scripture, especially these of our Saviour [I say to you, not to sweare at al; neither by heauen, because it is the throne of God: neither by the earth, because it is the footstoolle of his feete: neither by Ierusalem, because it is the citie of the great King: neither shalt thou sweare by thy head, because thou canst not make one haire white, or blacke. But let your talke be: Yea, yea: No, no: and that which is ouer, and aboue these, is of euil] S. James repeating the same precept, saith in like maner [Before al things, my brethren, sweare not: neither by heauen, nor by earth: nor other oath whatsoeuer. But let your talke be: Yea, yea: No, no: that you fal not vnder iudgement] Therefore, say the Anabaptists, and some Puritanes, A Christian must not sweare at al. For answer to this obiection, & better vnderstanding of these wordes. We must remember and consider, that euertie worde in holie Scripture is true, and no contradiction can be in al the whole Bible, being al inspired by the Holie Ghost. And therefore al must be so vnderstood and explained, that al be verified. And when some wordes seme contrarie to others, by conference of al, the truth must be sought. The examples and testimonies before recited make euident prooffe, that some oathes haue bene, and may be lawfully made:

Mat 5 7. 34.
35. 36.
37.

Iac 5. 7. 11.

yea

yea in some cases are necessarie. And it is impossible by anie glosses or interpretations to verifie so plaine wordes, if it were true, that no oath were lawfull. But seeing some are lawfull, how doth Christ our Lord say [Swear not at all:] And why doth S. Iames say [Swear not anie oath whatsoeuer:] Their meaning, and true sense is gathered, by considering the occasion of their speech, and admonition adioyned. Our Sauieour teacheth against the Pharisees, that there is much sinne committed by often swearing, and by not rightly performing that which is promised by oath. And Sainct Iames amongst other vices particularly dehortheth from vnlawfull oathes. But they both speake of swearing in common talke and vsual conuersation; as sufficiently appeareth by the last wordes [let your talke be: Yea, yea; No, no.] They speake not in those places of trial in matters of right before Iudges; of confirming couenants, and leagues of peace between principal persons: nor of assuring truthes in Christian doctrine, and of other great importance. For in such cases oathes are requisite, lawfull, and religious actes. As is before declared. Now we shal further shew. What oathes are vnlawfull and forbidden.

Harder places
of holie Scrip-
tures are ex-
plained by
clearer.

*It is forbidde to sweare anie false thing: or vn-
certaine as certaine.*

ARTICLE II.

Esa. 10. 7.

OVr Lord spake these wordes [I am the Lord thy God: Thou shalt not take the name of the Lord thy God in vaine.] In this general prohibition of not vainly vsing the holie name of God, which al are bōd to honour, is necessarily vnderstood, that Gods name must not be vsurped to maintaine vntruth, which is farre worse thē simple vanitie. And therefore our Lord

O

in further

Abuse of Gods
holie name is
sinne, especial-
ly in vnlawful
oathes.

further explication of this commandment, saith more expressly in an other place [Thou shalt not forswear *Leuit. 19. 7.* thy self, in my name: nor pollute the name of thy God. I the Lord] He also that knoweth, and concealeth an others periurie, is guiltie of the same crime [If a soule sinne (saith the Law) and heare the voice of one swearing, & be witnes: because either he himself saw, or is priuie to it: vnles he vtter it, he shal beare his iniquitie. Let him doe penance for his sinne] *Be. 7. 3.* Besides which penance, before God, and the Church, if damage fel therby to others, the Law bond the perjured person to restitution: with further recompence, thus ordaining [He that shal finde a thing lost, and denying it, be also fore sworne: he shal render al things, which by fraude he would haue obtayned, whole, and the fifth part besides to the owner, vnto whom he did the damage. And for his sinne he shal offer a ramme without spotte.] *ch. 5. 7. 1.*

Three special
conditions are
required in an
oath, the first
is Truth.

2. Ieremie the Prophete admonishing the people neuer to sweare by false goddes saith; [Thou shalt sweare. Our Lord liueth] And withal expresseth three special conditions necessarie in euerie oath: that it be [in truth: and in iudgement, and in iustice] which three are farther explained in other places, as we shal briefly note in distinct Articles. The first is the certaintie of truth, which is first to be regarded. For as lying is a foule, and reprochful sinne; so addition of an oath vpon a lie, calling God (who is true himself) to testifie an vntruth, or an vncertaine thing as certaine, is very heynous and execrable, often exemplarly punished. (As in King Achab, Quene Iezabel, Alcimus the Apostata) And is alwayes danable. Of this pernicious wickednes God warneth al by his Prophete Zacharias saying [These are the wordes (or thinges) which you shal doe: Speake ye truth, euerie one with his neighbour: truth and iudgement of peace, iudge ye in your gates. And thinke ye not euerie man in your

Ierr. 4. 7. 2.
3. Reg. 21 v.
10. 19. & f.
Zach. 8. 7.
16. 17.

Sap. 14. v.
25. 28. 29.
30.

your hart euil against his freind: and lying oath loue ye not: for al these thinges are such as I hate: saith the Lord.] The wiseman inuening against Idolatrie no-
reth manie extreme [euils which procede from it, & tend vnto it, exemplifying in periurie, as not the least, for that Idolaters doe quickly fore sweare theselues, not only swearing by false goddes, but also swearing vniustly, in guile condemning iustice.]

Mat 5. v. v.
34.

3. Christ our Lord correcting the Pharisees doctrine, about swearing, approueth so much as they taught rightly, [Thou shalt not committe periurie] Which consisteth most cōmonly, either in swearing an vntruth, or in not performing that which is lawfully promised with an oath. Sainct Paul reciteth periurie amongst greuous sinnes, of manslaughter, paricide, & the like. And seing euerie pernicious lye, and false testimonie is great sinne, as is proued by the holie Scriptures: it is much greater to anouch the same by an oath.

1. Tim 1. v. 9.
10.
Prou. 21. v.
18.

It is peruriesto
swear an vn-
truth, or not
to performe
that which is
lawfully prom-
ised with an
oath.
See Article 38.

*It is likevvise forbidde to sweare without
iust necessitie; of important cause.*

ARTICLE 12.

Iere. 4. v. 2.

AN other condition necessarily required in an oath (after the certaine truth of the thing which is sworne) is [to sweare in iudgement] as the Prophete admonisheth, that is to say: Not rashly, nor vnadvisedly vpon bad custome & for smal matter: but vpon iust necessitie, with good consideration, and mature iudgement, when simple testimonie without an oath, sufficeth not to gene assurance of the truth: and that the matter be also of good importance. For els the holie name of God must not be vsed, to testifie a smal, or needles thing, but when it may be to Gods more

The second
condition re-
quired in an
oath is mature
consideration
of important
necessitie.
Declared by
the law of
God.

honour, the good of soules, & maintenance of truth, and equitie. And this condition is most expresse declared in the fundamental Law of God, saying [Thou shalt not take the name of the Lord thy God, in vaine. 7. For the Lord will not hold him innocent, that shall take the name of the Lord his God vanelly.] Again in the repetition of the same Law is signified, that in respect of the Diuine Maiestie (which in an oath is called to witnes) not only the thing which is sworne must be true, and iust, but also of importance [Thou shalt not vsurpe the name of the Lord thy God in vaine. For he shall not be vnpunished, that taketh his name vpon a vaine thing] that is, vpon a smal, or needles thing.

Confirmed by
other Scrip-
tures.

2. Most prudently doth Salomon admonish [not to be witnes without cause, against thy neighbour. Hast thou sene a man swift to speake? Follie is rather to be hoped, then his amendment.] Much lesse hope is of him, that is swift to sweare. Whereupon an other diuine Preacher warneth to abstaine fro rash oathes, saying [Let not thy mouth be accustomed to swearing: for there be manie falles in it. Let not the naming of God be vsual in thy mouth: and meddle not with the names of sainctes [in idle, or vaine talke] because thou shalt not escape free from them. For as a seruant dayly examined (often faultie) lacketh not the marke therof: so euerie one that sweareth, and nameth (God or Sainct rashly) shall not be purged from al sinne, for a man that sweareth much, shall be filled with iniquitie; & plague shall not depart from his house. And if he sweare in vaine, he shall not be iustified: for his house shall be filled with retribution] He shall be punished as he deserueth.

3. Christ our Lord correcteth (amongst other sinnes) rash and nedeles swearing [I say to you: not to sweare at al] to witte, in common conuersation without

7. 37.
Article. 10.
§ 5.

without iust cause for that to be his meaning is evident, by his admonition adioyned, saying: [Let your talke be, Yea, yea. No, no:] as is noted before, in answer to the Anabaptistes, who against manie expresse holic Scriptures, condemne al oathes whatsoeuer, which is a grosse error. And the truth consisteth in the right meane, between both extremes. For sometimes oathes are lawfull, necessarie, and religious actes. But oathes vpon euerie smal occasion, of careles bad custom, rashly made in comon talke, of passion or pride, are irreligious, & very greuous sinnes. Neither can other idle resemblance of an oath be iustly excused: as to say: I wil sweare; or: I may sweare; when in dede there is no sufficient cause of swearing: for such speeches are in dede, more then Yea, yea: or. No, no. And our Lord saith plainly [that which is ouer, and aboue these, is of euil.] And sure such idle termes, protesting that he may sweare, though he meane not to sweare, is worse then other ordinarie idle wordes [for which also account must be rendered in the day of Iudgement] And euerie idle oath is so much worse in proportion, then an idle word, or an officious lie, as a pernicious oath is more greuous, then a pernicious simple word, or simple lie. Remember therfore Christs, and his Apostles admonition [Not to sweare at al (in common vsual speech) But let your talke be, Yea, yea: No, no: that you shal not into iudgement.]

Rash and idle oathes are condemned by our Saviour.

7. 37.

Mat. 12. 7.
36.

Mat. 5. 7. 13.

S. James admonisheth the same.

Q 3

It is

*It is also forbidde to sweare, or to promise
wth an oath, anie vnlawful thing.*

*And is duple sinne to performe
such a promise.*

ARTICLE 13.

Some thing
may seme to
be good or
lawful, after
long delibera-
tion, which in
dede is vnlaw-
ful.

To sweare
such a thing is
periurie, for
lacke of ius-
tice.

THe third special condition required in an oath, *Ierr. 4. v. 3.*
[is Iustice] that the thing which is sworne be iust.
For althrough it be in it self true, and long considered
of, and doth seme to be so true, and maturely confi-
dered, that it appeareth neither false, nor rash: yet if
it be in dede vniust, or vnlawful, it is a pernicious
oath. As if a man deliberately thinking some thing to
be his owne, which is not his owne, sweareth that it
is his owne: his oath appeareth neither false, because
he sweareth not contrarie to his minde (which is pro-
perly called a lie) nor rash, because he thinketh long *Mentiri, est
contra men-
tem ire.*
vpon it, and then sweareth wittingly: yet is this oath
vnlawful, because it is vpon an vniust challenge, affir-
ming that which in it self is vniust. Likewise if vpon
long deliberation, one purposeth to murder an other,
& then sweareth that he wil so doe: it is neither false
because in dede he so interderth; nor semeth to be
rash, because he doth not sudainly, but deliberately so
resolue: yet this oath is pernicious, because it is vniust,
and tendeth to wilful murder, already committed in
the hart. And if it be also committed in act, is then
a more greuous sinne; and most wicked of al, being
perpetrated vpon pretence of an oath: because [Feared *Simulata
sanctitas est
duplex ini-
quitas.*
sanctitie is duple iniquitie] So it is one heynous crime
in swearing to doe a wicked thing: and a greater in
performing it.

2. In further declaration wherof, may be conside-
red the differce betwixt a sinne committed in thought
only,

only, and the same vttered in word; and afterwarde
 mainraned by an oath, and lastly put in practise in re-
 gard of the same oath. True it is that error in opinion
 of anie thing, which we are bond to know, is a sinne,
 when the minde wittingly consenteth thereto. [For
 peruerse cogitations separate from God] To vtter the
 same cogitation, as of a true, or good thing to make
 others to thinke, or doe the same, is a greater sinne,
 geuing scandal [for euil cōmunications (or speeches)
 corrupt good maners.] Further to auouch the same
 with an oath, is farre greater offence, because Gods
 name is vsurped, and called to testifie, a false or vniust
 thing. And therefore he that so sweareth a wicked, or
 false thing, [buildeth his sinne vpon Gods backe] Yea
 albeit he doth not sweare that the thing is true or iust,
 but only that he thinketh it so to be. Which is true,
 because in dede he so thinketh: yet his thought being
 erromous, it is a sinne, because it is in dede a false opi-
 nion, or vncertaine: and it is a wicked oath, because
 he ought not so to thinke, much lesse to auouch it in
 word, least of also to sweare. For the greater asseue-
 ration of an errour (or of an vncertaine thing as cer-
 taine) not only aggrauateth the sinne, making it
 worse, but also by reason of the oath, changeth the
 sinne into a worse kinde. That whereas at first it was
 an errour of iudgement in the hart only, and a scan-
 dal being spoken to draw others to the same opinion,
 it is grosse periurie, and sacrilegious abuse of Gods
 holie name, when it is protested and mainraned by an
 oath, that he thinketh it to be true: which he holdeth,
 being in dede either false, or vncertaine. Albeit there-
 fore such an oath be not false, because he that swea-
 reth, in dede thinketh as he sweareth; nor properly
 rash, because he sweareth deliberately: yet it is vniust,
 because it is an vniust asseueration. For example a Lu-
 theran, a Zuinglian, or Caluinist, swearing that he
 thinketh, that Sacraments doe not remitte sinnes, as
 instrumental

An errour in
 thought is a
 sinne, the same
 mainteyned by
 word is a greater
 sinne, and
 mainteyned by
 an oath is the
 greatest of the
 three.

Sap. 1. v. 3.

ch. 14. v. 30.

1. Cor. 15. v. 7.

31.

Mat. 18. v. 7.

Lewit. 5. v. 4.

P/ 128. v. 3.

instrumental causes instituted to that effect by Christ, although he sweare truly, because in dede he so thinketh: and with how much so euer deliberation, he sweareth wittingly, yet he sweareth wickedly, because the thing is false which he thinketh, and is a greuous sinne of heresie, so to thincke: and a greater sinne of blasphemie so to speake: and greatest sinne of blasphemous periurie, so to sweare.

Examples of
periurie, by
swearing vn-
lawful things.

3. Take also other examples, of thinges done, and recorded in holie Scripture. Those Iewes offended greuously [which sware, that they would take partie with the persecutors of the good people (in the time of Esdras and Nehemias) after their relaxation from the captiuitie in Babylon. And sinned more greuously, in adhering vnto the wicked, reporting odious thinges, against Nehemias. Likewise King Herod greatly offended God [in swearing an vniust thing, that he would geue whatsoeuer the danising damascel should aske him; and much worse in beheading the great Prophete, Christs Precursor. S. Iohn Baptist, hypocritically pretending his oath. And those fourtie men sinned very wickedly, which conspiring sware, and vowed, that they would kil S. Paul] It was not a false oath, for they meant to doe, as they did sweare, nor so rash as obstinate; for they earnestly thought and resolved vpon it, but was most wicked, and directly against Iustice, contriuing, conspiring, vowing, and swearing to kil an innocent.

1. 2/2, 6. 7.
13. 19.

Mat. 14. 7. 8.
9.
Mar. 6. 7. 19.
23.

Act. 23. 7. 11.
14. 21.

*Wittingly to breake a lawful promise made
vwith an oath, is periurie.*

ARTICLE 14.

A lawful pro-
misarie oath
bindeth in
conscience.

IN the written Law besides the prohibition of swearing by false goddes, or anie thing falsly, rashly, or vniustly, it was commanded to performe
lawful

lawful promifarie oathes, and vowes: the breach thereof was punished, as great sinne [The foule that sweareth, and vttereth with his lippes, that he would doe either il, or wel (what lawfull thing soeuer, displeasing or pleasing) and bindeth the same with an oath, and his word, and hauing forgotten, afterwards vnderstandeth his offence, let him doe penance for his sinne.] Which holie text though some what obscure, sufficiently proueth, that a lawfull promifarie oath must be performed. Which is further declared by these textes [If any man make a vow to our Lord, & bind himself by an oath, he shall not make his word frustrate, but all that he promised, he shall fulfil. If a woman vow any thing & bind herself with an oath, she that is in her fathers house, and as yet in maidens age, if her father know the vow, that she promised, and the oath wherewith she bound her soule, and hold his peace, she shall be bound to the vow, whatsoever she promised, and sware, she shall fulfil in dede.] The like concerning married women, whose voluntarie vowes, and oathes depended vpon their husbands consent: but being once ratified, did bind the wife in conscience, to performe them [The widow, and she that is deuorced, whatsoever they vow they shall render.]

10/9. 7. 14. 14. 15. 16. 18. 23. 26. Iosue the Duke, and other Princes of Israel [being deceiued by the Gabaonites, made a league with them, and sware that they should not be slaine. But three dayes after, they vnderstood that they were circumcised, by the same Gabaonites, yet stroke them not, because the Princes of the multitude had sworne in the name of our Lord the God of Israel. The people murmured against the Princes. Who answered: We haue sworne to them, and therefore we may not touch them. Iosue therefore (punishing them more lightly for

Promifarie oathes must be performed in things not vnlawful, though with temporal damage.

their deceit) deliuered them from the hand of the children of Israel, that they should not be slaine, lest the wrath of God be stirred against vs (said the Princes) if we shal be forsworne] After this; eleuen tribes of Israel, vpon occasion of a crime committed, hauing sworne not to geue their daughters in Mariage to the children of Beniamin, though [They lamented, that they had sworne, they carefully kept their oath, and gane not anie of their daughters to the distressed tribe of Beniamin, being almost extinguished] but found other meanes to repaire it. King Sedecias was iustly, and seuerely punished for breach of his oath, reuolting from Nabuchodonosor, to whom he had sworne fidelitie, and true allegiance; [Our Lord saying (by his Prophete Ezechiel) shal he prosper, or gette saluation, that hath done these thinges? And he that broke the couenant shal he escape? Liue I, saith our Lord God, that in the place of the King, that made him King, whose oath he made frustrate, and brake the couenant: that he made with him: in the middes of Babylon shal he dye.] Of this sinne a diuine Preacher admonisheth [If a man frustrate his oath, his sinne shal be vpon him: and if he dissemble (by anie tergieruation) he offendeth double] in periuring and in excusing it, as a smal offence which in dede is great.

An oath addeth a stricter bond besides a promise.

3. Euen Scribes, and Pharisees, whose iustice was in manie pointes defectiue, condemned the breach of oathes: teaching that [Thou shalt not committe periurie: but thou shalt performe thy oathes to our Lord] Which our Sauour approuing added other pointes also requisite, and necessarie. As is declared before.

Blas-

*Blasphemie is an enormous sinne; iniurious to
Divine Maiestie.*

ARTICLE 15.

BY lawful oathes God is honored, and by vnlaw-
ful great wrong is done to his holie name. But by
blasphemie Gods proper Maiestie is more contemned:
by denying to him Power, Wisdom, Goodnes, Truth,
Iustice, Mercie, or other Attributes: or by ascribing
to him imperfections, weakenes, ignorance, malice,
falsehood, or the like: or by detracting from his
Church, his General spouse, by auouching anie
vntruth, contrarie to true Religion. Which albeit
none but the damned crew, of desperate miscreants
wil denie to be horrible crimes, yet for more edi-
fication of the faithful, we shal here recite some
special examples, and testimonies of punishing
blasphemers, as wel against God himselfe, as against
his peculiar people, Church, and his cheefe ser-
uants, whose despite redoundeth to the contempt of
God.

Euerie false, &
irreuerent as-
sertion con-
cerning God;
or holie
thinges is
blasphemie.

2. A certaine man, whose father was an Ægyp-
tian, and his mother an Israelite, blasphemed the
name of Israel (that is, of the whole people in ge-
neral) and cursed it. For whose examplar punish-
ment [Our Lord said to Moyses: Bring forth the
blasphemer, without the campe, and let al that
heard him, put their handes vpon his head, and let
al the people stone him] This man did not dire-
ctly, and immediatly blaspheme God, but Gods
people, yet was he punished with death. And vpon
this occasion a Law was made touching al sortes of
blasphemies, as iniurious to God himselfe, & his most
holie name, our Lord further saying to Moyses [And
to the

Blasphemers
were stoned to
death by the
Law of
Moyes.

Leuit. 24. v.

10. 11. 13. 14.

to the children of Israel thou shalt speake: The man ^{7.15.}
 that curseth his God, shal beare his sinne, and he that ^{7.16.}
 blasphemeth the name of our Lord, dying let him
 dye: al the multitude of the people shal stone him:
 Whether he be a natural, or a stranger. He that
 blasphemeth the name of our Lord, dying let him
 dye] The rebellious contempt, and the opprobrious
 speech of Chore, Dathan, and Abiron, against ^{Num. 16 7.}
 Moyses and Aaron, saying: Why lift you vp your
 selues aboue the people of our Lord?] Was con-
 demned and punished by the name of blasphemie:
 Moyses saying to the people { You shal know that ^{7.30.}
 they haue blasphemed our Lord } yet did not those
 schismatical Rebelles directly speake blasphemie: a-
 gainst God, but rather honorably of God, and of
 the whole people, or multitude saying [let it suffice
 you, that al the multitude consisteth of holie ones:
 and our Lord is among them] Only they said to ^{7.3.}
 Moyses, & Aaron [Why lift you vp yourselues aboue
 the people of our Lord.] And to Moyses in particular ^{33.}
 they said [Why, is it a smal matter to thee, that thou
 hast brought vs out of a land, that flowed with milke
 and honie to kil vs in the desert, vnles thou rule also
 like a Lord ouer vs:] So they murmured and calu-
 niated Moyses, and Aaron, vttering swete wordes
 of our Lord, and of his people: yet Moyses said,
 and the euent proued, that [they had blasphemed our
 Lord. For immediatly as Moyses ceased to speake, ^{7.30.}
 the earth brake insunder vnder the rebelles feete, and
 opening her mouth deuoured them, with their ta- ^{31.}
 bernacles, and al their substance; and they went ^{32.}
 downe into hel quicke, couered with the ground, ^{33.}
 and perished out of the middes of the multitude]
 More directly against God in himself [Rabfaces a
 Pagane capitaine (in the name of the Asirians be- ^{4. Reg. 18. 7.}
 sieging Ierusalem) blasphemed God, comparing false ^{33. ch. 19. 7.}
 goddes with him, auouching that as false goddes had ^{10. 11. 12. 7.}
 16. 22.

Opprobrious
 speech against
 Gods princi-
 pal Ministers
 of blasphemie.

Other exāples
 of blasphemie.

Not,

not, nor could not defend, and deliuer their people: so neither could God Almighty defend, and deliuer Ierusalem, with King Ezechias & the faithfull people from the same Assirians' armie] So did the Assirians vpbraide and blasphemie the onlie living God, and in one might, were slaine by an Angel of our Lord, an hundred eightrie five thousand Assirians: and their King Sennacharib shortly after was murdered, by his owne sonnes, whiles he was sacrificing to his Idols [Baltassar King of Babylon with his thousand Nobles, and his wiues, and concubines, drinking in the holie vessels, which his father Nabuchodonosor had taken away from the Temple of Ierusalem, and praising their goddesses of gold, and of Siluer, of Brasse, Yron, Wood, and stone, was the same night slaine; and the Medes and Persians possessed his kingdom.] The cruel persecutor also of the Church Nicanor, threatning swearing and saying [Vnles you wil deliuer Iudas Machabeas prisoner vnto me, I wil beate downe this Temple of God to the flatte ground, and I wil digge downe the Altar, and this Temple I wil consecrate to Liber Pater: and for his blasphemous bragging of his power in earth, as God is potent in heauen, he was in the next conflict, slaine in the middes of his armie. And then were his head, hande and shoulder, cutte of and caried to Ierusalem; and his blasphemous tongne cutte out, and geuen peecemeale to the birdes: and the hand of the furious man hanged against the Temple.]

9. 36.

17.

Dan 5. v. 3.

3. 4.

v. 30. 37.

Math. 14. v.

32. 33. ch. 15.

7. 5.

7. 18.

30.

33.

Psal. 108. v.

18.

3. Of such a swearing and cursing blasphemers, holic Dauid denounceth sentence, saying: [He loued cursing, and it shal come vnto him: and he would not blessing, and it shal be farre from him.] An other example was King Herod Agrippa: who in the height of his pride, accepted of the blasphemous flatterie of the people, accounting

Condemned
by other holic
Scriptures.

him a God after his oration: they making to him this *Mat. 11. 9.*
 acclamation: The voices of a God, and not of a man. *21. 12. 13.*
 And forthwith an Angel of our Lord strooke him: be-
 cause he had not geuen the honour to God: and being
 consumed with wormes, he gaue vp the ghost.

Especially in
 the new Testa-
 ment,

4. Finally S. Peter writing against certaine He- *1. Pet. 1. 9.*
 retikes, risen in his time noteth them with blasphe- *10.*
 mie, in that [they walking after the flesh, in concu-
 piscence of vncleanness, condemned dominion,
 bold, pleasing themselues, they feare not to bring in
 fettes, blaspheming. These men (saith he) as vnrea- *7. 12.*
 sonable beastes, naturally tending to the snare, and
 into destruction, in those thinges, which they know
 not, blaspheming, shal perish in their corruption] which obseruation of the same blaspheming Here-
 tikes, S. Iude writeth almost in the same wordes,
 saying [These men, what thinges soeuer, certes they *Iuda. 7. 10.*
 are ignorant of, they blaspheme: and what thinges
 soeuer naturally, as dumme beastes, they know, in
 those they are corrupted.] These, and al other He-
 retikes are most iustly charged with blasphemie, in
 that they vtter anie false doctrine, against true faith,
 and religion, and there in are forerunners of the great
 Antichrist, of whom S. Iohn forewarneth, that [He *1. Iohn 1. 7.*
 shal come, and that now there are become manie an- *18.*
 tichrists] The great, and singular Antichrist called
 [The beast, (as S. Iohn saw in the vision) hath vpon *Apo. 13. 9.*
 his seuen heades, the names of blasphemie. And there *15. ch. 17. 9.*
 was geuen to it, a mouth speaking great thinges, and 3-
 blasphemies: and power was geuen to it, to worke
 two and fourtie monethes. And he opened his mouth
 vnto blasphemies, against God, to blaspheme his name:
 and his tabernacle, and those that dwell in heauen] a-
 gainst the Church militant in earth, and glorious
 Sainctes in heauen. And such blasphemers, shal blas- *ch. 16. 9. 9.*
 pheme perpetually [boiling with great heate.]

The

The Sabbath day was kept holie in the old Testament, by Gods ordinance.

ARTICLE 16.

AS wel by the forme of wordes, in expressing this precept, as a thing already in practise, saying: [Remember that thou sanctifie the Sabbath day:] as also by the reason, why this Ceremonial precept was to be stil kept: [because the seventh day God ended his worke, which he had made, and rested the seventh day from al the worke which he had done] it appeareth that the seventh day was by Tradition kept holie, from the beginning of the world. Neuertheles this Ceremonial precept, was expressly repeted amongst the Moral precepts, because by the Law of nature it is required, that some special times, and dayes be assigned to Gods peculiar seruice, with rest from other workes, though the designation of the seventh day, rather then an other day, perteyned to a Ceremonie of the old Testament: as the eight day properly perteyneth to the new Testament. And so this precept of keeping the seventh day holie, was confirmed to the Iewes, with expresse explication, in what maner they should kepe it, saying [Remember that thou sanctifie the Sabbath day. Obserue the Sabbath day, to sanctifie it. Six dayes shalt thou worke, and shalt doe al thy workes. But on the seventh day, is the Sabbath of the Lord thy God: thou shalt doe no worke in it: thou and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is within thy gates. Moreouer this precept in the Law of Moyles did strictly forbidde, that [you shal not kindle fire in al your habitations, on the Sabbath day] Neither was it lawfull to bye, or sel anie thing on the Sabbath day. As appeareth by the practise

The Sabbath day was kept holie by tradition before the Law was written.

It is ceremonial in respect of the day.

The obseruation thereof consisted in abstayning from workes.

Exo 10. v. 8.

11.

Gen. 2. v. 2.

3.

Exo. 10. v.

8. 9.

Deut. 5. v.

11. 13. 14.

Exo. 35. v. 3.

2. E. d. 13. v.

13. C. c.

from captiuitie of Babylon . For then correcting errors whereinto they were fallen , amongst other thinges [they promised not to bye anie thing in the Sabbath day .] And consequently not to sel . And in the Gospel it is recorded that the deuout women [Marie Magdalene, and Marie of Iames, and Salome bought spices, and ointments in the euening before the Sabbath: and on the Sabbath they rested , according to the commandment:& the next day very early, they came to the monumēt, carying the spices, which they had prepared, that they might annoint Iesus] To the celebration also of the Sabbath perteyned obligation of Sacrifices [On the day of the Sabbath (saith the Law) you shal offer two lambes of a yeare old, without blemish, and two tenthes of flour tempered with oile in Sacrifice; and the libaments . Which are ritely powred euerie Sabbath , for an euerlasting Holocaust.]

Mar. 16. 7.

1. 2.

Ous. 13. 7. 16.

ch. 24. 7. 1.

And in offering Sacrifice.

Num. 13.

v. 9.

10.

Breach of the Sabbath was severely punished.

2. The punishment for breaking this commandment was seuerer [See that you kepe my Sabbath (saith our Lord) because it is a signe betwen me and you, in your generations, that you may know, that I am the Lord, which sanctifie you. Kepe you my Sabbath, for it is holie vnto you. He that shal pollute it, dying shal dye: he that shal doe worke in it, his soule shal perish out of the middes of his people. Six dayes shal you doe worke, in the seuenth day is the Sabbath, the holie rest to the Lord. Euerie one that shal doe anie worke in this day shal dye.] According to this Law [A man for gathering stickes on the Sabbath day, was presented to Moyles, and Aaron, and to the whole multitude. Who shutte him into prison, not knowing (at first) what they should doe with him, (For if it had bene ignorance, or vnwitting: then repenting, and offering the appointed Sacrifice, the offender had bene pardoned: but being done of pride and contempt, he was slaine.) And

Exo. 31. 7. 4.

14.

15.

Num. 15. 9.

11. 3. 14.

v. 22. 27. 28.

30. 35.

our

our Lord said to Moyſes: Dying let this man dye: let al the multitude ſtone him without the campe. And when they had brought him out, they ſtoned him, & he dyed, as our Lord had commanded.]

3. Others were ſo obedient, and zealous in keeping this precept, amongſt the reſt, that [when King Antiochus, had made, and promulgated a moſt cruel Ediſt, that al nations (vnder his dominion) ſhould leaue their owne Law: and prohibited Sacrifices to be offered in the Temple of God, the Sabbath to be celebrated, nor other ſolemne dayes: Manie coming together to the next caues, ſecretly kept the day of the Sabbath. And being diſcouered, were burnt with fire; becauſe they feared for Religion, and obſeruance, to helpe themſelues with their hands] Againe [when manie were fled into the mountaines, the perſecuters purſuing them in the Sabbath day, ſaid vnto them: Come forth and doe according to the word of King Antiochus, and you ſhal liue. They answered: We wil nor come forth; neither wil we doe the kings word, to pollute the day of the Sabbaths. Then did the enemies haſten battle againſt them. And they answered them nor, neither did caſt a ſtone at them, nor ſtopped the ſecrete places; but ſaid: Let vs dye in our ſimplicities: And heauen and earth ſhal be witneſſes vpon vs, that you vniuſſly deſtroy vs. And they gaue them battel on the Sabbaths: and there dyed, they and their wiues, and their children (and their cattel) euen to a thouſand ſoules of men] ſimple as doves, meeke as Lambes among Wolues.

The faithful were very zealous in keeping the Sabbath.

A thouſand Martyrs dyed in the ſimplicity of doves,

4. But after this [the reſidue ſaid one to an other: Others as prudent ſerpents, defended the Church from ruine, by battle on the Sabbath day, ſaying: [Euerie man whoſoeuer ſhal come vnto vs in battel, on the day of the Sabbaths, let vs fight

against him: and we wil not al dye, as our brethren dyed in secret places] In like maner [Nicanor (General Captaine of King Antiochus armie) With al his violence, purposing to ioyne battel against Iudas Machabeus, on the day of the Sabbath; the Iewes that folowed him saying: Doe not so fiercely and barbarously: but giue honour vnto the day of sanctification, and honour him, that beholderth al things: that vnhappy man asked: If there were a power in heauen, that commanded the Sabbath to be kept? And they answering: There is the liuing Lord himselfe in heauen; the Potent, that commanded the seuenth day to be kept: But he said: And I am potent vpon the earth, that commanded armes to be taken, and the Kings affayres to be accomplished.] Which his Luciferian proud, and blasphemous contempt of the holie Sabbath, comanded by Almighty God, was forthwith reuenged (besids his eternal torments in hel) with the death of the same Nicanor, and of thirtie fiue thousand his folowers, in battel the same holie day. His head, hand, and shoulder hanged vp nere to the holie Temple: and his tongue geuen pecemeal to the rauening birdes.] Thus was the seuenth day of the weke, which is our Saturday, blessed, sanctified, instituted, and obserued the Sabbath; that is, the day of Holie rest, in the old Testament: from the beginning of the world, til Christ our Lord.

Christians are bound to kepe Sunday (called our Lords day) Holie; not the Sabbath.

ARTICLE 17.

So far as the
obseruation of
the Sabbath

THe other nine commandments, being al Moral precepts; doe no lesse binde Christians now, then they did the Iewes in the Old testament. But this commandment concerning the Sabbath, being in respect

2. Mach. 15.
7. 1.

2.

3.

4.

5.

7. 27.
28.
30.
33.

Num.
7. 9.
7. 11.
A. 1.
Mar.
1. 3. C.
Mar.
24.
Luc.
14. 1.
10. 5.
ch. 7.
ch. 9.
16.

spect of the seventh day of the weke, a Ceremonial was ceremonial, it is abrogated. precept is ended, and taken away by Christ. Neuer theles being also a Moral precept, in respect of some one daie of euerie weke, to be kept holie, it cōtinueth stil: and is designed to the first day of the weke, made holie, & properly called, Our Lords day. Which abrogation of the old Sabbath, is evidently proued by the holie Scriptnres: and from thence also the obligation to kepe this new feast, is sufficiently deduced, though not in expresse wordes.

4. Touching the former point of abrogating the old Sabbath, it may be first obserued, that albeit the commandment was strict, & the punishment for transgressing it, was seuerer: especially being done wittingly, & of cōtempt: yet diuers workes were lawfully done in the Sabbath day, for pious, and necessarie causes. So [the beastes & birdes were killed on the Sabbath day, which were then offered in Sacrifice. Children were Circumcised on the Sabbath, if that were the eight day of their birth. Mē might trauel by the way, a Sabbath iourney: Cure the sicke: Draw a shepe, or an ox, or an asse out of a pitte: Loose thē frō the manger, and lead them to water.] Our Sauour also defended his Disciples fact, when [the Pharisees blamed thē for plucking eares of corne on the Sabbath day] the reason wherof in general he geueth, saying, [The Sabbath was made for man, & not man for the Sabbath] Adding moreouer [Therefore the Sonne of mā is Lord of the Sabbath also.] And at another time [I tel you (said he) that there is here a greater then the Temple] insinuating, that he would disanul the Sabbath, for the greater good of man (for whom the Sabbath was made) And so by the Lord of the Sabbath, and Sauour of man, Christians are so deliuered from keeping the Sabbath, that they should greuoussly offend God, by keeping it. As S. Paul declareth to the Christian Colossians. Whom certaine false Apostles endeoured

VVorkes of pietie, and of necessitie were lawfully done in the Sabbath.

Christ signified that Christians should not keepe the Sabbath day.

Num. 18.

7. 9. Gen 17.

7. 11.

Act 1. 7. 12.

Mat. 12. 7.

1. 3. Cc.

Mat. 23. 7. 13.

24.

Luc. 13. 7.

14. 15. 16.

Jo. 5. 7. 9. 11.

ch. 7. 7. 12.

ch. 9. 7. 14.

16.

to seduce, pretending that they ought wholly to abstaine from certaine meates, and drinckes: and must keepe festiual dayes, according to the Law of Moyses] The Apostle therfore alleageth & vrgeth against those seducers, the merite, and power of Christ, in redeming man, and geuing a new better Law. And so admonisheth al Christians, saying [Let no man therfore iudge you in meate, or in drinke, or in part of a festiual day, or of the New moone, or of Sabbaths: which are a shadow of thinges to come: but the bodie is Christs] signifying that Christs law, excelleth the old Law, as a bodie excelleth the shadow thereof.

Colos. 1. 7.
13. 16. 17.
Lent. 13. 73.

The causes of
keeping the
Sabbath.

3. Now concerning the causes, by which the difference wil better appeare, and especially by their effects: the old Sabbath was instituted in memorie of the creation of al things, as it wete in sixe dayes of trauel, and of rest in the seuenth day. As Moyse relateth the Historie. And afterwards denounceth the Law, saying [The heauens and earth were fully finished, and al furnire of them. And God rested the seuenth day, and sanctified it, because in it he hath ceased from al his worke. The seuenth day, is the Sabbath of the Lord thy God; thou shalt doe no worke in it (Againe he saith) Let the children of Israel kepe the Sabbath, and celebrate it, in their generations. It is an euerlasting Couenant, betwen me, and the children of Israel; and a perpetual signe. For in sixe dayes the Lord made heauen and earth, and the sea, and al things that are in them, and rested the seuenth day: therfore the Lord blessed the seuenth day, and sanctified it; because in it he ceased from al his worke.] This was the first reason, pertaining to al the seruants of God, from the beginning of the world. The second, perreining particularly to the people of Israel, was in grateful memorie of their deliuerie from seruitude in Egypt. Wherof Moyse saith to the same people [Remember that thou also didst serue in Egypt: and the

Gen. 1. 5. 1.
2. 3.

Exod. 10. 7.
10. 16. 31.
7. 16. 17.

Deut. 5. 7.
15.

the Lord thy God, brought thee out from thence, in a strong hand, and stretched out arme. Therefore hath he commanded thee, that thou shouldest obserue the Sabbath. But the causes & reasons of instituting our Lords day, are farre greater. One is a perpetual memorie, of our happie Redemption, from seruitude of

The causes of instituting our Lords day.

Rom. 6. v. 5.
10.

1 Cor. 15. v.
7. 21. 22.
1 Pet. 3. v.
18. 21.

See Part. 1.
Ar. 16.

Psal. 117. v.
24.

Mat. 18.
Mar. 16.
Luc. 24.
Ioan. 10.

Act. 1. v. 1.
2. 3.

1 Jo. 11.
Act. 20.
v. 7.
1. Cor. 16.
7. 2.

sinne, and of Christs glorious victorie ouer death, which is perfected by his Resurrection, the first day of the weeke. An other cause, is an assured signification of the general Resurrection of al mankind, which shal be most glorious to the blessed, and elect: represented by the day after the Sabbath; in respect whereof, it is the eight day; and neuertheles the first day. For as the Sabbath was the seuenth of holie rest, after trauel: so our Lords day, is the eight day, of eternal life and glorie, after both trauel and rest. So it is both the first & the eight; the complement of glorie; not transitorie, but stil in prime, not waxing old, by processe of time, but alwayes continuing in endles eternitie.

4. This therfore [is the day, which the Lord hath made: Let vs reioyce, and be glad therein] In this first day of Christs corporal glorie (for his blessed soule was alwayes glorious) our Redemer triumphed ouer death: he appeared in bodie (after his death and burial) to his B. Mother, and other holie seruants in that one day, seuen times. In this day of Our Lord (being the seuenth Octaue, and fiftith day from his Resurrection [the Holie Ghost came in visible signes vpon the faithful, replenishing them with his seuen giste; of Wisdome, Vnderstanding, Counsel, Fortitude, Knowledge, Pietie, and Feare of our Lord] In this day (as recurring euerie eight day) S. Paul with other Apostolical men, and faithful people, more especially [assembled together to Diuine Publique Sacrifice (which S. Luke calleth) Breaking of bread] In this day the Christians (namely at Corinth) vsually assembled, for the same solemne religious purpose.

Other important reasons, why the seuenth day is abrogated, & the eight day (which is also the first day of the weeke) is made the ordinarie Holie daye. And called Our Lords day.

Al which being euident in the holie Scriptures, who
 shal doubt, but that al the Apostles, and other Apo-
 stolical first founders, and Pastors of the Christian
 Church, with their faithfull flockes, obserued the same
 day sacred euerie weke, with holie solemnitie: Which
 being for some while, called [The first of the Sabbath]
 was shortly after, euen in the Apostles time, comonly *Apost. 16. 7.*
 called [Our Lords day. *Dies Dominica*] As may be ga-
 thered by that S. Iohn thus beginneth to write his Re-
 uelation [I was in Spirit (saith he) on the Dominical
 day.] Which apparantly semeth to be our weekly
 holie day, vulgarly called Sunday. And so by these au-
 thenlike proofes, al good Christians hold themselues
 bound to kepe this day holie, as ordained by Christ our
 Lord; & made knowne to vs, by Apostolical Tradition.

*Prudence, and the vertues annexed, Right
 counsel, & Mature Iudgemēt, are necessarie.*

ARTICLE 18.

The foure
 Cardinal ver-
 tues, with o-
 thers annexed,
 are necessarie

AS to the obseruing of the commandments in the
 first table, containing mans dutie towards God,
 are required the three Theological vertues, Faith,
 Hope, and Charitie; and Religion the most principal
 Moral vertue: so for obseruing the commandmēt of
 the second table, coneyning our dutie towards our
 neighbours, are required al the other moral vertues.
 Which are reduced to foure fundamental, called Car-
 dinal, to wit, Prudence, Iustice, Fortitude, and Tempe-
 rance. Which with the other vertues annexed, are
 proved to be necessarie by manie examples, and other
 instructions of holie Scriptures.

Examples of
 true prudence
 in Abraham.

2. Prudence, which is the first, & consisteth in right-
 ly discerning, & resolving what to desire, & what to
 auoide, did eminently appeare in Abraham [who going
 into Egypt, prudently foresaw danger of his life: & to
 auoide the same, caused his wife Sara to say, that she
 was
Gen 12. 7.
12 13. ch. 10.
7. 1.

Was his sister (which was indeed true, according to the comon vse of speaking amongst the faithfull, she being otherwile his kin(womā) Iacob fearing his brother Esau wrath, prudently diuided his people, and flockes into two troupes, saying: If [Esau come to one troupe, and strike it: the other troupe, that remaineth shal be saued] When Ioseph told his dreames, his brethren enuying him [his father prudently considered the thing with himselfe] The same Ioseph being solicited to tollie by his mystrisse [prudently left his cloke in her hand, & fled fro her] In al his way [David dealt wisely, & our Lord was with him. Saul therefore saw, that he was exceding wise, & begā to beware of him.]

Iacob.

Ioseph,

David.

3. My mouth shal speake wisdom (saith the same David) & the meditation of my hart prudence. Aboue myne enemies thou (ō God) hast made me wise, by thy commandements. Aboue al that taught me, haue I vnderstood: Aboue Ancients, haue I vnderstood: because I haue sought thy comandments] God also gaue wisdom to Salomō, & prudence exceding much [If thou wilt learne wisdom (saith the same Salomon) incline thine hart to know prudence. Children attend that you may know prudence. Possesse wisdom, possesse prudence: in al thy possession purchase prudence. In the hart of the prudent, resteth wisdom: & it shal instruct al the vnlearned] Christ our Lord the eternal Increated Wisdom, instructing his Apostles, & in them al Christians, saith [Be ye wise as serpents, & simple as dones. And take hede of me. For they wil deliuer you vp. And to Presidents & Kings shal you be led for my sake. He that shal perseuere to the end, he shal be saued. And when they shal persecute you in this citie, flee into another.]

Commenda-
tion of pru-
dence.

4. Worldlie policie is reproned by manie holie Scriptures. Moyse in his last Cāticle, taxing the for manie faults, called the [A nation without counsel, & without wisdom: O that they were wise (saith he)] and

Right counsel,

vnder-

ch. 37 v 10.
11. ch. 39.
7. 11.

1. Reg. 13.
7. 14 & 15.

7. 48. 7. 4.
Ps. 118. v. 98
99 100.
3. Reg. 4.
7. 19.

Pro. 1. v. 2.
ch. 4. v 1. 5.
7. ch. 14 v.
33.

Mat. 10. v.
16. 17. 18.
22. 23.

Deut. 32. v.
18. 19.

Mature iudge-
ment.

vnderstood, and would prouide for their last] signi-
fying, that prudent men doe consider things past, vn-
derstand things present; and prouide for thinges to
come: according to Right Counsel, & Mature Iudge-
ment. Which are the special vertues, annexed to the
Cardinal Vertue of Prudence. Salomon teacheth the
same, saying, [The prudent (or warie man) doth al
things with counsel. The discrete man considereth
his steppes. A wise mā feareth & declineth from euil.
The childishman shal possesse follie, and the prudent
shal expect knowledge. There is no wisdom, there
is no prudence, there is no counsel against our Lord.
Woe to you (saith Isaias) that are wise, in your owne
eyes, and prudent before your selues. Conferre no
counsel with fooles (saith the Preacher) for they can
not loue but such thinges as please them (that is,
worldlie men, taist not spiritual good thinges) The
children of this world (saith Christ) are wiser then
the children of light, in their generation] The whole
militant Church, is like to ten Virgins [Of which five
are foolish, and five wise] The wisdom of the flesh
is death (saith S. Paul) but the wisdom of the spirite
life, and peace. It is written: I wil destroy the wis-
dome of the wise, and the prudence of the prudent, I
wil reiect. Blessed is the man that hath not gone in the
counsel of the impious. Counsel shal kepe thee, &
prudence shal preserue thee. There is health, where
is much counsel. A man of counsel wil not destroy
vnderstanding. Gold and Siluer are the establish-
ment of the seete: and Counsel is wel accepted aboue
them both. Seeke counsel alwayes of a wise man. I said
Tobias to his sonne. The same al prudent men ob-
serue, and teach by word and example.

Examples of
imprudent
worldly poli-
tiques.

5. Of imprudent men, and bad successe, examples
abund. King Saul being tempted with foolish emula-
tion, because greater praise was giuen by simple ve-
men, to Dauid, then to him, yealed to the passion

Pro. 14. v. 16.
ch. 14. v. 15.
16. 18.

ch. 31. v. 30.

1/5 v. 21.

Eccle. 8. v. 7.
10.

Luc. 16. v. 3.
Mat. 23. v. 7.
1. 2.

Rom. 8. v. 6.
1. Cor. 1.
v. 19.

Psal. 1. v. 1.

Pro. 1. v. 11.
Eccle. 25. v. 7.
6. 7.

ch. 31. v. 22.
ch. 40. v. 25.

Tob. 4. v. 19

1 Reg. 18. v. 7.
6. 7. 8. 9. 6.
v. 11 ch. 19.
of 7. 1. 9. 11.

of enuie, and lost both grace, and wit, erred often in iudgement, and consequently in his actions. He attempted often to kil^d Dauid, and cruelly persecut him, but neuer preuailed against him. He fel into extreme distresses, consulted a Pythonical spirite, and perished in battel. [King Roboam answered his people with rough wordes, leauing the counfel of the Ancients, which they had geuen him:& he spake to them according to the counfel of the yong men. The Pharisees and the Lawyers] despised the counfel of God against themselues, being not baptized of Iohn Baptist] To both Pharisees and Sadduces, our Lord said: [The face of the element, you shal skil to discerne: and the signes of times can you not?]

Iustice; and other vertues annexed, Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Freindschip, are necessarie.

ARTICLE 19.

Iustice in a large signification, importeth al right performing of humane actions. And so it comprehendeth al vertues, as the Philosopher describeth it, saying [*Iustitia in se virtutes continet omnes.*] And our Saniour in this general sence, vseth the same word Iustice: where teaching the perfect obseruation of al the commandments, and good workes, he saith [Vnles your Iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdome of heauen] But in more strickt sence, it is one of the foure Cardinal vertues: by which euerie one possesseth, and yeeldeth to others, that which is theirs, according to equitie, in due and equal portion. And to this principal vertue, are annexed other particular vertues, which render also to euerie one, that which is due, yet not in equal, but more or lesse proportion, according

Iustice in general, containeth al vertues; in special is one of the foure cardinal vertues.

according to the diuersitie of persons, and states. As Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Friendship. Al Which, are severally required in their due times, places, occasions, and other circumstances, diuersly occurring: and sometimes manie of these vertues are requisite in the same action.

Abraham
one and the
same act, ex-
ercised diuers
vertues,

2. As when Abraham to appease strife, betwixt his owne, and Lots heardsmen: not only granted to them al that was iust, but also of his Pietie towards Lot, being his brothers sonne, recounting him as his owne brother: with great kindnes besought him to kepe Freindship with him, and his seruants; and of his bountifull Liberalitie, gaue him leaue to choose what land he liked best [Let there be no brawle, I beseech thee, betwen me and thee (said Abraham to Lot) and betwen my heardsmen, and thy heardsmen: for we are brethren. Behold, the whole land is before thee: goe apart from me, I pray thee; If thou wilt goe to the left hand, I will take the right: if thou choose the right hand, I will passe to the left.] Also Heathen Kinges moued by moral vertue, did that which was iust, when their seruants had done wrong. For [when Abraham rebuked Abimelech, King of Gerara, for a wel of water, which his seruants had taken awaie by force, Abimelech answered: I knew not who did this thing: yea, and thy selfe didst not tel me, and I heard not of it, but to day. Abraham therfore tooke sheepe and oxen, and gaue to Abimelech, for a testimonie, that the wel perteyned to Abraham, and both of them made a leage] Likewise Isaac, after some iniuries susteyned, was peaceably permitted to dwell in Gerara, and to enioy his welles, which he had digged. And so [he and Abimelech made a league] Iacob made a couenant with Laban, saying [My iustice shal answer for me to morow before thee, when the time of the bargaine shal come] Innumerable other examples occur in the holie Scriptures, commen-

Gen. 13. 7. 5.

6.

7.

ch. 21. 7. 21.

26.

27.

ch. 26. 7. 14

22. 31.

ch. 30.

7. 33.

ding

ding the necessitie, and excellencie of iustice.

3. Abundance also of admonitions doth confirme the same. Of Iustice in general, Salomon saith [The treasures of impietie shal profite nothing; but iustice shal deliuer from death. The blessing of our Lord, is vpon the head of the iust: but iniquitie couereth the mouth of the impious. The woike of the iust vnto life: but the fruite of the impious vnto sinne. As a tempest passing, the impious shal not be: but the iust as an euerlasting foundation] Of the special vertue of Iustice, he saith [A deceitful ballance, is abomination before God; and an equal weight is his wil. Weight and weight, measure and measure, both are abomination before God] He that gathereth treasures, with a lying tongue, is vaine, and witlesse, and shal stumble in the snares of death.] And the like of the vertues annexed.

Pro. 10. 9.
2.
6.
16.
25.
ch. 11. 7. 1.
ch. 10. 7. 10.
23.
ch. 11. 7. 6.
Ex. 21. 22.
Eccle. 4. C. c.

Commenda-
tion of Iustice
in the holie
Scripture.

4. Pietie (saith S. Paul) is profitable to al things: hauing promise of the life that now is, and of that to come. If anie hath not care of his owne, especially of his domesticals, he hath denied his faith, and is worse then an Infidel. Pietie with sufficiencie, is a great gaine. Pursue Iustice and Pietie] Honour of Parents, requireth both Pietie in releueing their necessities, and Reuerence to their persons. Likewise, Reuerence is due to al other persons, according to order and degree. [Before the hoare head rise vp (saith the Law) and honour the person of an old man; and feare the Lord thy God. Rebuke not a Seniour (saith S. Paul) but besech him, as a father. The Seniors which are among you, I besech (saith S. Peter) my selfe, a fellow seniour] Sara obeyed Abraham, calling him lord] Performing both due reuerence, and obedience. As God ordayned, [that the wife shal be vnder her husband

1. Tim. 4. 7.
ch. 3. 8.
ch. 5. 7. 11.
Leuit. 19. 7.
32.
1. Tim. 5. 7. 1.
1. Pet. 5. 7. 1.
ch. 3. 7. 6.
Gen. 18. 7. 12

Pietie.

Reuerence.

Obedience.

bandes power: and he shal haue dominion ouer her. According to the common knowne dutiful obedience of the sonne to his father, and of the seruant to his lord, or master, God requireth, at least the same respect to be had of himselfe, which supposition sufficiently proueth the necessitie of obedience towards al Superiors, whereof more is to be said in the proper place. Of Gratitude to Benefactors, Salomon saith [He that rendreth euil things for good; euil shal not depart from his house.] And S. Paul exhorting to gratitude, saith [Let the peace of Christ exult in your hartes, and be thankful] And much commendeth the grateful affections of the Galatians towards himselfe, though they were faultie in other respects, saying to them [I giue you testimonie, that if it could be done, you would haue plucked out your eyes, and haue geuen them to me] Libetalitie is the meane vertue, betweene the two extreme contrarie vices, of Auarice and Prodigalitie. And is worthily commended in holie writte [Some diuide their owne goodes (saith Salomon) and are made richer: others take violently not their owne, and are alwayes in pouertie. He that trublerh his house (by waste and prodigalitie) shal possesse the windes] shal shortly blow al away, like chaffe in the winde [He that pursueth auarice, disturberh his house: but he that hateth giftes, shal liue. Manie are freindes of him that geueth giftes. He that is iust, wil geue, and wil not cease. It is a more blessed thing (said our Sauour) to geue, rather then to take] Of the liberal Almeseman it is said [He distributed, he gaue to the poore: his iustice remaineth for euer. Trne & perfect Amitie, maketh a freind to be euen as much an others mans as his owne. *Amicus est alter idem.* [He loueth at al time (saith Solomon) that is a freind: and a brother is proued in distresses. A man amiable to societie, shal be more freindlie, then a brother

Gratitude. c

Libetalitie.

Amitie.

ch. 3. v. 16.

Mal. 1. v. 6.

Artic. 13.

Prov. 17.

v. 13.

Colos. 3. v. 13

Gal. 4. v. 15.

Prov. 11. v. 14

29.

ch. 15. v. 17.

ch. 19. v. 6.

Ch. 2. 16.

Mat. 20. v.

35.

Pf. 11. v. 9.

1. Cor. 9. v.

9.

Prov. 17. v.

17. ch. 18. v.

24.

ch. 29. v. 5. ther. A man that with sayre, and feaned wordes,
Eccl. 37. v. 4 speakerth to his freind, spreadeth a nette to his steppes.
 There is a freind in name only a feind. A compani-
 on is pleasant with his freind in delictations: and in
 the time of tribulation, he will be an aduer[sar]ie] So
 the wiseman aduise[s] to be a true freind, not a feaned.
 To beware of a feaned freind: and to esteeme much
 a sincere freind.

*Fortitude: and other vertues annexed, Mag-
 nanimitie, Patience, Longanimitie, and
 Perseuerance, are necessarie.*

ARTICLE 20.

Gen. 14. v. **F**ortitude consisteth in doing and suffering hard,
10. 11. 12. and lawful things. By which vertue Abra- *Fortitude, and*
14. 25. 16. ham feared not, with three hundred and eightene *Magnanimitie*
 stout men of his owne people, to assault foure Kings *were admira-*
 with their armies, which had newly overcome fise *ble in Abrahā.*
 other Kings, and their armies, and had caried away
 manie captiues, and amongst the rest, had led away
 Lot, Abrahams brothers sonne, with al his familie, &
 substance, and so pursuing the victors, stroke them,
 and brought backe al the substance, and Lot his brother,
 with his substance, the women also and the people] By greater Fortitude, and heroical Magnanimitie,
 which excelleth the ordinarie corege of valient
 men, the same Abraham obeyed Gods commandmēt,
 being willing & readie to sacrifice his beloued young
 sonne Isaac, which God most highly commended and
 rewarded, with manie great blessings to him, and his
 issue, and al that imitate him, in faith, obedience, and
 fortitude, against difficult tentations to the contra-
 rie: With verie great fortitude, accompanied with o-
 ther vertues. Ioseph the Patriarch, being yet young, *Great in Ioseph.*

Likewise in
Dauid,

constantly refused to committe aduoutrie, wherto his
Mystresse day by day importunely solicited him] Young Dauid armed with admirable fortitude, vnder-
dertooke the single combat against Goliath, saying: [Our Lord which hath deliuered me from the hand
of the lion, and of the beare, he wil deliuer me from
the hand of this vncircumcised Philistian] So eue-
rie one that ouercommeth the spirite of pride, and
of carnalitie (signified by a lion, and a beare) is able
also to ouercome al tentations, of the world, the
flesh, and the diuel.

Praise of For-
titude in holic
Scriptures.

2 The hand of the strong (saith Salomon) shal rule, but the hand which is slouthful shal serue vnder tri-
butes. The sluggard wil and wil not: but the soule of
them that worke, shal be made fatte. Feare casteth
downe the slouthful, and the soule of the effeminate,
shal be hungrie. The slouthful saith: A lion is without,
in the middes of the streetes, I am to be slaine. If thou
despayre, being wearie in the day of distresse, thy
strength shal be diminished] Manie like sentences are
written by the wiseman. And wisdom it selfe admon-
nisheth al] Not to feare them that kil the bodie, and
are not able to kil the soule]

Virtues an-
nexed to For-
titude,

Patience.

3, To the better accomplishment of true fortitude,
perteyne these vertues: feuerally commend in holic
Scriptures. Patience of the poore (saith the Royal Psal-
mist) shal not perish in the end. My soule (saith he) be
subiect to God, because my patience is fro him. The do-
ctrine of a man, is knowne by patience (saith Salomō)
& his glorie is to ouerpasse vniust things. By patience
the Prince shal be pacified: and a soft tongne shal
breake hardnes. In your patience you shal possesse
your soules] saith our Sauour. S. Paul teacheth, that
[Tribulation worketh patience: Patience probation,
probatio hope: & hope confundeth not. We expect
by patience. In al things, let vs exhibite our selues, as
the Ministers of God, in much patience, tribulation, in
distres-

2 Tim. 3.
7. 10.

Hab. 10. 7.
36.

ch. 12. v. 1.
146. 7. 4.

Mat. 10.
22.

ch. 24. 7.

Hab. 13.
7.
Pro. 3.

Mat. 10. 7.
28.

Pf. 9. 7. 19.

Pf. 61. v. 6.
Pro. 19. 7.

ch. 25. v. 15.
Luc. 21. 7.

19.
Rom. 5. 7. 8.

ch. 8. v. 25.
1. Cor. 6. 7.

4.
Gal. 5. 7. 12.

Eph. 4. v. 2. 3.
Rom. 8. v. 1. 3.

Eph.
7. 8.

2^d Tim. 3.
7. 10.

distresses, in stripes, in prisons. The fruite of the Spirit, is charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, with al humilitie and mildnes: with

Heb. 10. 7.
36.

patience and longanimitie, with ioy. Pursue iustice, pietie, faith, charitie, patience, mildnes, longanimitie. Patience is necessarie for you: that doing the wil of

Longanimitie
is patience with
ioy, and con-
stancie.

ch 11. v. 1.
Iac. 7. 4.

God, you may receiue the promise. By patience, let vs runne, to the sight proposed vnto vs. Let patience haue

Mat. 10. 7.
22.

a perfect worke (saith S. Iames) that you may be perfect, & intyre, failing in nothing] Againe, our Sauour saith; [He that perseuereth to the end, shall be saued]

Perseuerance
perfecteth pa-
tience.

ch. 24. 7. 13.

Therefore againe S. Paul admonisheth, not only to haue patience, but also to perseuer in Gods seruice, and to

Heb 12. v. 6.
7.

suffer euē to the end, saying according to the doctrine of Salomon, & of Christ our Lord [Be thou not wea-

Pro 3. 7. 11

rie, whiles thou art rebuked of our Lord. Perseuere ye in discipline. As vnto childre doth God offer himself to you. For what sonne is there, whom the father doth not correct?]

*Temperance, & other vertues annexed; Con-
tinencie, Meekenes, Humilitie, and Mo-
destie, are necessarie.*

ARTICLE 27.

Temperance, the fourth Cardinal vertue, consisteth in the moderation of meate, drinke, and of other corporal things, perteyning to mans bodie, or appetite. That this is a true moral vertue, is cleare by the light of nature, which taught Assuerus a Heathen King, to prouide that in a great feast, which he made to the Princes of his Kingdome, none should be compelled to drinke more then they desired [But as the King had appointed, making each of his Princes ouerscer of euerie table, that euerie one might take what he would.] By which Royal ordinance, it seemeth that there was then amongst the more barbarous people, the like drunkardes custome, as is

Examples of
more temper-
ance in some
heathen peo-
ple, then is
now in some
that beare the
name of Chri-
stians,

Esther. 1. 7.
7. 8.

now

Intemperance
is greater in
some men,
then in anie
beasts.

now againe reigneth, especially in countries infected with heresie, not only to drinke excessiue, but also to vrge, and force others to answere them with like intemperance, worse then beastly. For brute beastes can not be compelled to drinke more then they list, by anie meanes that man can vse: much lesse doth anie beast constraîne an other, to exceede the bondes of nature; but because brutish men passe al beastes in this kinde, both in themselues, & towards others; the more ciuil heathen Princes, corrected the inhumane and vnnatural pressing of others to such excesse. Much more ought good Christians to auoide the filthie crimes of intemperance, as wel in their owne persons, as in drawing others into felowshipe of wickednes. *Esth. 1. 7. 2.*

Admonitions
to vse tempe-
rance,

2. Against this so sorish vse of drunkennes, and gluttonie, and for due moderation in eating, drinking, and other humane conuersations, Salomon geueth manie necessarie admonitions, telling the bad successe of the one, and good fruite of the other [He that is delighted with much quaffing of wine, leaueth contimelie in his munitions] that is, leaueth shame in his memorie and postcritic [The iust eateth and filleth his soule, but the bellie of the impious is vnfatiable. *Pro. 12. 7. 11. ch. 11. 7. 15. ch. 10. 7. 1. ch. 21. 7. 17.* Wine (and euerie liquor that can make dranke) is a luxurious thing, and drunkennes tumultuos: whoe soeuer is delighted therewith, shal not be wise. He that loueth good chere, shal be in pouertie: he that loueth wine, and fatte things, shal not be rich. Be not in the feasts of great drinkers, nor in their comessations, which contribute flish together to eate: because they that are geuen to drinking, and that pay shortes, shal be consumed: and droulinesse shal be clothed with ragges. To whom is woe? to whose father is woe? To whom browles? to whom ditches? to whom woundes without cause? to whom bloud shedding eyes? Is it not to them, that passe their time in wine? and *h. 25. 7. 10. 21. 19. 30. 31.*

7. 31.

and studie to drinke out their cuppes? Behold not wine when it waxeth yelow: When the colour therof shal shine in the glasse, it goeth in pleasantly; but in the end, it wil bite like a snake: and as a basiliske it wil powre abrode poysons. Thou hast found honey; eate that which sufficeth thee (and no more) lest perhaps being filled, thou vomitte it vp.] And further exhorteth not only to abhorreal excesse, but also to shunne al danger therof, saying [Geue not to kinges, & La-

ch. 25. v. 16.

eb. 31. v. 4-5.

1. v. 2.

Eccli. 19. v. 1.

2.

1/4. 5. v. 22.

2. 7.

v. 15.

v. 7.

11. 7.

7. 10.

1 Pet. 1. v. 13.

Luc. 21. v. 34.

Ro. 13. v. 13.

14:

muel, geue not wine to kinges: because there is no secreete, where drunkenes reigneth: and lest perhaps they drinke, and forgete iudgements; and change the cause of the children of the poore] An other diuine preacher saith [A workeman that is a drunkard shal not be rich, and he that contemneth smal things, shal fal by litle & litle wine, & wemen make wisemen to apostatate, & shal reprove the prudēt. Woe to you that are mightie to drinke wine (saith Isaias) & stout men in drunkenes.]

3. Sobrietie and al temperance are most especially required in Christians, because we are not borne of the flesh, but regenerate of the Spirite, hauing renounced the world, the flesh, and the diuel, who by intemperance first seduced Eue, and she then allured Adam, in whom al mankind fel. And for so much as al men must eate, drinke, couer their bodies, slepe, rest, and vse other refreshing of bodie, and minde: there is more danger of exceeding, in these things which necessarily must be done, then in other things, from which men may wholly abstaine. And therefore our Sauour saith: [Looke wel to yourselves, lest perhaps your hartes be ouercharged, with surfeising, and drunkemes, and cares of this world.] Not forbidding the necessarie vse, but warning to beware of anie excesse. Also S. Paul exhorteth to sobrietie, saying [As in the day, let vs walke honestly:

In thinges necessarie must be special care to kepe moderation.

S

not

not in bankeringes, and drunkennes, not in chamberinges, and impudicicies; and make not prouision for the flesh in concupiscences. Be not drunke with wine, wherein is riotousnes. They that be drunke, be drunke in the night (in darkenes of sinne) But we that are of the day (in light of grace) are sober.] *Ephes. 3. 7. 18. 1 Thes. 5. 7. 7. 8.*

Vertues ad-
joynd to Te-
perance.

Continencie
and Chastitie.

Clemencie &
Mekenes.

4. Vnto this vertue of Temperance belong also the necessarie vertues of Continencie, and Chastitie, in due degree of euerie state. As in married persons matrimonial chastitie, and temporal continencie for the special times of prayer. In single persons perpetual, during the same state of life. Example of temporal chastitie is conspicuous in young Tobias, *Tob. 6. 7. 12.* and his spouse Sara, by the counsell of S. Raphael *ib. 8. 7. 2. ch.* the Angel [who were continent, three dayes, ge- *8. 7. 4. 5.* uing themselves to prayer.] The wiseman desiring *cap. 8. 7. 1.* to be made partaker of wisdom, and knowing *ch. 9. 7. 1.* that he could not so be, but by the gift of God, *Gal. 3. 7. 23.* earnestly prayed God for the same, and for al ver- *Act. 14. 7. 25.* tues. S. Paul numbrell the vertue of Continencie *1. Tim. 3. 7.* amongst other special vertues, saying [The fruite of the Spirite is charitie, mildnes, modestie, continen- *2. ch. 4. 7. 12.* cie, chastitie] And speaking of al vertues in general, maketh special mention [of iustice and chastitie: faith and chastitie: pietie and chastitie] testifying that chastitie is an especial companion, and very nere adioyned to other greatest vertues. An other vertue annexed to Temperance is Clemencie [which ver- *Pro. 11. 7.* tue (saith Salomon) prepareth life.] Againe saith *19. ch. 16. 7.* he [The kinges Clemencie is as the later shewre. *15. ch. 20. 7.* *18.* Mercie and Truth kepe the King: and his throne is strengthned by Clemencie. The seruant of our *2. Tim. 2. 7.* Lord must not wrangle, but be milde, towards al *24. 15. 16.* men: apt to teach: patient with modestie, admonishing them that resist the truth: lest sometime God geue them repentance to know the truth: and they

they recouer themselves from the snares of the diuel: of whom they are held captiues at his wil] Humilitie in like maner is an indiuidual compa-
 nion of Temperance, a most necessarie and an highly
 commended vertue [Betore I was humbled (saith
 the Royal Prophete) I offended. It is good for me
 & God, that thou hast humbled me. Our Lord
 (saith the most blessed Virgine) hath regarded the
 humilitie of his hand-maide. He hath dispersed the
 proude in the conceipt of their hart: He hath de-
 posed the mightie from their seate, and hath exal-
 ted the humble] Our Lord himselfe saith [Who-
 soeuer shal humble himselfe, as this litle childe, he
 is greater in the kingdom of heauen. Blessed are
 the poore in spirite; for theirs is the kingdom of
 heauen. Blessed are the meeke: for they shal pos-
 sesse the land. Lerne of me, because I am meeke,
 and humble. He that exalteth himselfe, shal be
 humbled: and he that humbleth himselfe shal be
 exalted] For better tempering al humane contra-
 stion, in countenance, speech, & gesture, Modestie is no
 lesse necessarie then the other vertues mentioned [In
 much talke (saith wise Salomon) there wil not want
 sinne: but he that moderateth his lippes is most wise.
 A soft answer breaketh anger. He that moderateth his
 wordes, is lerned and prudent. And the lerned man
 is of a precious spirite. The foole also, if he hold his
 peace, shal be reputed wise: and if he close his lippes,
 a man of vnderstanding. The end of modestie, the
 feare of our Lord, riches, and glorie, and life. Let your
 modestie be knowne to al men (saith S. Paul) Pur-
 ge on the bowels of mercie, benignitie, humilitie, mode-
 stie, patience. Be not litigious, but modest. The wisdom
 that is from above (saith S. Iames) is chaste, peace-
 able, modest, swaible, consenting to the good, The
 inward (spiritual) man of the hart (saith S. Peter) is
 hidden

Humilitie.

Modestie.

No Part. 3. AN ANKER OF
 hidden in the incorruptibilitie of a quiet, and modest
 spirit: which is riche in the sight of God.] S. Iohn ^{1. Iohn. 7. 10}
 teacheth the immodestie of Diotrepes, a trublesome Pre-
 lare, saying of him, that [he with malicious wordes
 chatting against vs : and as though these thinges suffi-
 ced him not; neither himself doth receiue the brethré:
 and them that doe receiue, he prohibiteth, and casteth
 out of the Church] And S. Iude also chargeth a Sect ^{Iude. 7. 4.}
 of Heretikes for immodestly [contending with the ^{8. 2.}
 teachers of truth] & for their contemning, and [despi-
 sing Dominion, and blaspheming Maiestie. When
 Michael the Archangel disputing with the diuel,
 made altercatiō for the bodie of Moyse; he durst not
 inferre iudgement of blasphemie, but said: Our Lord
 command thee.]

*Al are bond to honour their fathers, and mo-
 thers: especially to assist them in necessitie,
 spiritual and temporal.*

ARTICLE 22.

T Hus much being interposed concerning the
 foure Cardinal vertues, with the others an-
 nexed; al which pertaine to mans dutie toward
 himself, and his neighbour: we procede to the more
 expresse commandments of the second table. The
 first of which is, that euerie one must honour, and if
 neede require, must assist his father and mother, spiri-
 tually and temporally. As al pious children haue done
 in the Law of nature: in the written Law; and more
 especially in the Law of grace. For declaration wherof
 it wil suffice most breely, and as it were barely to re-
 cite certaine holie Scriptures, as wel instructing vs by
 way of example, and of precept: as by the threatned
 punishment

punishment of offenders in this behalfe, & of promised reward to the obseruers. In the Law of nature [Sem & Iapheth shewed their dutifull respect, & performed their bonden dutie, towards Noe their father, by couering his imperfection. Contrariwise his other sonne Cham dishonored his father, deriding him] For which the first two were blessed, and Cham was cursed. Ioseph with singular care both prouided temporal relese for his father, and his whole familie, in time of scarfitie; and with very great respect honored his father, in al his life, and after his death. So did Iacob honour his father Isaac. Isaac honored Abraham: and Abraham his progenitors.

Examples of honoring, and dishonoring parents.

Gen. 9. v. 21.
23.

ch. 45. v. 16.
ch. 46. v. 29.
ch. 48. v. 2.
ch. 50 v. 1.

Exo. 10. v.
11.

ch. 21. v. 15.
17.
Leuit. 19. v.
3. ch. 10. v. 9.
Deut. 11. v.
18 19. 11.

2. God also expressely commandeth by his written Law, saying [Honour thy father, and thy mother: that thou maist be long liude vpon the earth: which the Lord thy God wil geue thee] Touching transgressors, the same Law saith: [He that striketh his father, or mother, dying let him dye. He that curseth his father or mother, dying let him dye. Let euerie one feare his father, and mother, If a man begette a stubborn froward sonne, that wil not heare the commandments of his father and mother; and being chastened, contemneth to be obedient: they shal take him, and bring him to the Ancients of the citie, and to the gate of Iudgement, and shal say to them: This our sonne is froward, and stubborne: he contemneth to heare our admanitiōs: he geueth himself to comesation, and to riore, and to bankeringes: the people of the citie shal stone him, and he shal dye: that you may take away the euil out of the middes of you: and al Israel hearing it, may be a fraide.]

The Law of God & nature bindeth children to honour their parents.

Pro. 15. v.
20. ch. 17.
2. 25.

3. A wise sonne (saith Salomon) maketh the father ioyfull: and the foolish man despiseth his mother. A foolish sonne is the anger of his father: and the sorrow of the mother, that bare him. He that afflicteth his father

Other admonitions to obserue this commandment.

father, and fleeth from his mother, is ignominious
 and vnhappie. He that curseth his father, and mo- ^{ch. 19. v. 16.}
 ther, his lampe shal be extinguished in the middes of ^{ch. 10. v. 10.}
 darkenes. The inheritance, whereunto haste is made ^{ch. 18. v. 14.}
 in the beginning, in the latter end shal lacke blef-
 sing. He that pilfereth anie thing from his father; and
 from his mother: and saith: This is no sinne: is the
 partaker of a mankiller] comitteth like sinne, as if he
 should kil an other man. [Heare your fathers iudge- ^{Eccle. 3. v. 1.}
 ment, o children (saith the diuine preacher) and so
 doe, that you may be saued. As he that gathereth
 treasure; so he also that honoreth his mother. He that
 honoreth his father, shal haue ioy in children; and in
 the day of his prayer he shal be heard. He that ho-
 noreth his father shal liue the longer life; and he that
 obeyeth the father shal refresh the mother. He that
 feareth our Lord honoreth his parents: and as his
 lordes, he wil serue them that begate him. In worke
 and word, and in al patience honour thy father, that
 blessing may come vpon thee from him: and his blef-
 sing may remaine in the latter end. The fathers blef-
 sing establissheth the houses of the children: but the
 mothers curse rooteth vp the fundation. Glorie not
 in the contumelie of thy father: for his confusion is no
 glorie to thee. For the glorie of a man is by the ho-
 nour of his father: and the father without honour is
 the dishonour of the sonne. Some receiue the old age
 of thy father, and make him not sorowful in his life.
 And if he faile in vnderstanding, pardon him, and
 despise him not in thy strength. For the almes to the
 father, shal not be in obliuion. For good shal be re-
 stored thee, for the sinne of thy mother (if thou with
 compassion and reverence be sorie, and pray for her)
 and in iustice it shal be builded to thee: and as ye
 in the cleare wether shal thy sinnes melt away. Of
 what an euil fame is he, that forsaketh his father?
 and

Fathers blef-
 sing is of great
 value.

and he is curſed of God, that doth exaſperate his mother.]

4. Chriſt our Sauour ſharply reprehendeth the Scribes and Phariſees, for peruerſing this commandment to their lucre, with pretence of Religion ſaying, to them [God ſaid: Honour thy father and thy mother: He that ſhal curſe father, or mother, dying let him dye. But you ſay: Whoſoeuer ſhal ſay to father, or mother: The gift (of Sacrifice, or oblation) whatſoeuer procedeth from me, ſhal profite thee; and ſhal not honour (helpe and releue) his father and mother; And you haue made fruſtrate the commandment of God, for your owne tradition]. S. Paul admoniſheth Chriſtians carefully to fulfil this commandment, ſaying [Children obey your parents in our Lord, for this is juſt. Honour thy father, and thy mother, which is the firſt commandment in the promiſe, that it may be wel with thee, and thou maiſt liue long, vpon the earth. And you fathers, prouoke not your children to anger, but bring them vp in the diſcipline, and correption of our Lord. Children obey your parents in al thinges: for that is wel pleaſing to our Lord. Fathers prouoke not your children to indignation, that they become not diſcoureged. Children lay not vp treaſures for the parents (ordinarily) but the parents for the children. This command (parents) that they be blameleſſe. If anie man haue not care of his owne: and eſpecially of his domeſticals, he hath denied the faith: & is worſe then an Infidel.]

Chriſt explaineth this commandment: teaching that children are bound to helpe their parents in al neceſſities.

Parents are likewiſe bound to helpe their children,

All are bound to honour, and obey, ſpiritual and temporal Superiors.

ARTICLE 23.

VVE haue exāples in the Iewes, both of obedience & diſobedience, toward Superiors. Some.

Vnder the
name of parēts
al other supe-
rious are con-
teyned.

Betwen them
also is a bond
of mutual
helpe, when
neede requi-
reth,

Sometimes they obeyed Moyses very diligētly. As whē Exo. 12. v. 3.
they made their first Pasch, immolating in euerie fa- 4. Co. c. ch. 13.
mily a lambe, in such time, place, and maner, as was 7. 17. ch. 14.
commanded. Also in marching and lodging, where 7. 4. ch. 33. v. 8.
God directed them by his signes, of the cloud by the
day, and pillar of fire in the night, & the like: as God
commanded them by the mouth of Moyses, & Aaron.
Sometimes manie disobeyed, murmuring against Ex. 16. v. 1.
their Superiors, yea some breaking into schisme, and 2. 31. 32.
open rebellion. Namely Core, Dathan, and Abiron, Nom. 16. v.
enuying the functions, and auctoritie of Moyses, and 1. 2. Co. c.
Aaron. Also Hen of the tribe of Ruben, and two hun-
dred and fiftie other principal men, rose against
Moyes and Aaron, and drew manie into murmura-
tion, & rebellion. Which God punished, by the earth
swallowing them into hel, and fire from heauen, con-
suming fourtene thousand seuen hundred of the cō-
mon people, for adhering vnto the captaine Rebels.
It was also ordayned by the written Law, that [who-
soeuer should be proud, refusing to obey the cōmand
ment of the High priest, for the time bearing that of- Deut. 17. v.
fice, should be punished with death.] 11.

Power and au-
thoritie re-
maine in euil
Superiors.

2. Which power and auctoritie Christ auouched
to remaine in the Priests, though they were degene-
rate in maners, nor doing the good thinges, which
they taught: yet [because they sate vpon Moyses Mat. 23. v. 1.
chayre, al were bond to doe, and obserue al thinges,
which they taught, but according to their workes
doe ye not: for they say, and doe not] And esta-
blishing his Disciples with special auctoritie, he said
to them in plaine termes [He that heareth you, hea-
reth me: and he that despiseth you, despriseth me:
and he that despiseth me, despiseth him that sent
me.] S. Paul speaking of his owne, and other Luc. 10. v.
Apostles auctoritie saith [He that despiseth these
thinges, despiseth not men, but God, who also hath 1. The. 4.
geuen v. 8.

2. *Theſ.* 3. 7. geuen his Holie Spirit, in vs. And if anie obey not
 14 our word; note him by an Epistle.] To S. Titus a
Tit. 1. 7. 15. Bishope, he said [Rebuke with auctoritie. Let no
 man contemne thee] The Hebrew Christians be ad-
Heb. 13. 7. 17. monished saying [Obey your Prelates, and be sub-
 iect to them: for they watch, as being to render ac-
 count for your soules.]

3. In like maner, al subiectes are bond to obey
 temporal Princes, and Superiors. So the Israelites
1ſ. 1. 7. 17. promised obedience to Iosue, saying to him [As
 we obeyed Moyſes in al thinges, so wil we obey
 thee also. He that shal gaineſay thy mouth, and
 not obey thy wordes, that thou doest command
 him, let him dye.] Salomon saith [The minde of
Pro. 15. 7. 18. the iust, meditateth obedience: the mouth of the im-
ch. 20. 7. 1. pious redundeth with euils. As the roaring of a lion:
ch. 24. 7. 11. so also the terrour of the King: he that prouoketh
 him, sinneth against his owne soule. Feare our Lord
 my sonne, and the King.]

Subjects are
 also bond to
 honour and
 obey temporal
 Superiors.

4. Our Sauour confirmeth the same due obe-
 dience to Princes, yea though they erre in Religion,
 saying [Render the thinges that are Cæsars, to Cæ-
Mat. 22. 7. 22. sar: and the thinges that are Gods, to God.] eu-
 idently distinguishing, that some thinges pertaine to
 temporal Princes, which are enimies to God, and
 to truth; which must be rendered vnto them. But
 spiritual thinges pertainyng to Religion, must be
 rendered to God, not to Cæsar. Yea to Pilate,
Io. 19. 7. 11. Cæsars deputie, our Lord, said [Thou shouldest
 not haue anie power against me, vnles it were ge-
 uen thee from aboue. Therefore he that hath be-
 trayed me to thee, hath the greater sinne] Al which
 Sainct Paul further explaneth, saying [Let euerie
Ro. 13. 7. 1. soule be subiect to higher powers. For there is no
 power, but of God. And those that are: of God
 are ordayned.] Because God either geueth, or per-
 mitteth al auctoritie, that is in the whole world. And

Also Christi-
 ans, & Catholiques
 are bond to
 honour and
 obey Infidel
 Princes in te-
 poral causes.

draweth good from both lawfull, and vnlawfull vse of
 auctoritie. [Therefore (saith the same Apostle) he that
 resisteth the power, resisteth the ordinance of God. 7. 1.
 And they that resist, purchase to themselves damna-
 tion.] In particular he saith [Seruants be obedient to Eph. 6. 7.
 your lordes, according to the flesh (in temporal & bo-
 dilie seruice) with feare and trembling, in the simpli-
 citie of your hart, as to Christ. Not seruing to the eye,
 as it were pleasing men: but as the seruants of Christ,
 doing the wil of God from the hart; with a good wil
 seruing as to our Lord, and not to men, knowing that
 euerie one, what good soeuer he shal doe, that shal he
 receiue of our Lord; whether he be bond, or free. Colos. 3. 7.
 men be subiect to your husbandes, as it be houeth in 18. 20.
 our Lord. Children obey your parents in all thinges:
 for that is wel pleasing to our Lord.] He willett Titus Tit. 3. 7. 1.
 the Bishop of Crète, amongst other instructions [to
 admonish his people, to be subiect to Princes, and Po-
 tentates, to obey at a word, to be readie to euerie
 good worke] The same doth S. Peter teach al Chri-
 stian people, saying [Be subiect to euerie humane crea-
 ture, for God (that is, to euerie Prince, Magistrate, &
 Superior, whom God appointeth, or suffereth to haue
 dominio among men: so farre as Gods Law is not vio-
 lated) whether it be to the King, as excelling; or to Ru-
 lers, as sent by him, to the reuenge of malefactōrs, but
 to the praise of the good. For so it is the wil of God,
 that doing wel, you may make the ignorance of vn-
 wisemen to be dumme. Feare God. Honour the King.
 Seruants be subiect in al feare (in reuerential feare) to
 your masters: not only to the good, and modest, but
 also to the waward. For this is grace (or the effect of 19.
 grace, and cause of thanke, and reward) before God:
 if for conscience of God (for conscience, or iustice
 sake) a man sustaine sorowes, suffering vniustly.] Rom. 13. 7. 5.
 Altherfore, as the holie Apostles teach, and admonish
 [must be subiect of necessitie (that they may auoide
 sinne

7. sinne, and punishment, and gaine reward of God) not only for wrath, but also for conscience sake. Render therefore to al men their due: to whom tribute is due, render tribute: to whom custom is due, render custom: to whom feare is due, render feare: to whom honour is due, render honour.] And so to al Superiors. To spiritual Prelates, spiritual obedience, to temporal, Princes, temporal obedience.

5. In this fundamental doctrine therefore, as well of the old Law, as of Christ, and his Apostles, al good Christian Lawes, both Ecclesiastical, and Ciuil are grounded, warranted, and confirmed. The Lawes of the Church, and common wealthes are grounded in Gods Law.

The more especial Precepts of the Church are these five.

1. To kepe al Sundayes, and certaine other festiual dayes holie: by abstayning from seruile, & gainful workes: and by personal presence at the holie Masse, the Christian Sacrifice. Which is further proued, & declared in this third Part. Article 17. and 46.
2. To receiue the most blessed Sacrament, at least euerie Easter, or within seuen dayes before or after. Proued in the second Part. Article 21.
3. To confesse sacramentally, at least once euerie year. Also proued in the second Part. Article 17.
4. To fast, and kepe other abstinence, in certaine appointed times. As is proued in the next ensuing Article 14.
5. Not to solemnize Mariage within certaine times prohibited. Al which Precepts: and others pertainyng to particular persons, and purposes, are proued by the holie Scriptures, recited in this, and other Articles here mentioned. And further confirmed in the fourtie sixt Article following. The Lawes, & Statutes: of temporal kingdomes: Common wealths: Cities, Princes, & other Ciuil Magistrates, are moe in nūber, then can be recired; very diuers, in diuers places,

and times. And are also proued in general, by the former groundes, & further confirmed in the fourtie seuenth Article.

Al Christians are bond, sometimes to abstaine from certaine meates; and to fast: by Diuine, and Ecclesiastical Lawes.

ARTICLE 24.

Certaine abstinence from meate was commanded in the state of innocencie.

Concerning therefore the particular Precept of Abstinence, and Fasting (which our Aduersaries of this time much impugne; it is proued to be iust, wholesome, and religious in this present Article, here for this purpose inserted. Almighty God our Creator hauing made [al sortes of herbes that seede, ^{Gen. 1. 9. 19.} ^{10. ch. 9. 7.} and al trees that bring fruire, to be the meate of man] as also flesh of beastes, and birdes, at least after the general floud; yet from the very beginning of the world, euen in Paradise. he excepted one tree: commanding man to abstaine from it, vpon paine of death, saying to Adam [Of euerie tree (of ^{Gen. 2. 9. 16.} al other trees) of Paradise, eate thou. But of the tree of knowledge, of good and euil, eate thou not. For in what day soeuer thou shalt eate of it, thou shalt dye the death.] And according to this premonition, so sowne as Adam had transgressed this precept of abstinence, though he was by and by penitent for it; yet both he, and al his future progenie, besides other penalties, were subiect to death; euerie one decaying, and dying, as Gods former threatening, and subsequent sentence iustly require, saying [Dust thou art, and into dust thou shalt re- ^{ch. 1. 9. 16.} ^{17. 18.} turne] Againe after the floud, our Lord expressly gaue an other commandment of abstinence, saying to Noe; [Al that moueth, and liueth shal be yours, ^{7. 19.} for

for meate; euen as the grene herbes, haue I deliuered al to you : Saning that flesh with bloud you shal not eate. For I wil require the bloud, of your soules, at the handes of al beastes, and at the hand of man.] Which precept was geuen, as wel to make man, the more to abhorre manslaughter : as to exercise the faithful seruants of God, in obedience : and for Ceremonie sake, as the same, and manie other ceremonial Lawes, were afterwards added. For it was lawful to kil beastes, and to eate their flesh, but not anie bloud. So we see, there was a precept of abstinence in the state of Innocencie; and also in the Law of nature, after mans fall.

An other precept of abstinence was geuen after the flood.

2. In the written Law of Moyse, not only abstinence from bloud was againe commanded in these wordes [If thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the blessing of the Lord thy God. Only without eating of the bloud, which thou shalt powre out vpon the earth, as water. Whosoever shall eate bloud, I will sette my face against his life: and wil destroy him, out of his people.] but also other precepts of abstinence, and fasting were added. It was precisely commanded to abstaine from leauened bread, in the feast of Pasch, seuen dayes together [Seuen dayes shall you eate azimes: in the first day there shall be no leuen in your houses: whosoever shall eate leuen, that soule shall perish out of Israel, from the first day vntil the seuenth day] In the feast of Expiation, euery yeare, the tenth day of the seuenth moneth, was ordayned a perfect fast, from al meate euen vntil night. [Vpon the tenth day of the seuenth moneth, shall be the day of Expiation most solemne (said our Lord to Moyse) and it shall be called holie: and you shall afflict your soules in it, that your Lord your God may become propitious vnto you. Euery soule that is not afflicted this day, shall perish

Manie other abstinences from certaine meates were added in the written Law.

out of his people. The ninth day of the month, from euen vntil euen, shal you celebrate your Sabbathes.] & other feastes. Vpon particular occasions also which might happen, abstinence from certaine meates was forbidde extraordinarily [If an ox with his horne Exo. 11. 9. strike a man, or a Woman, and they dye: he shal be 28. ch. 12. 9. stoned: & his flesh shal not be eaten. (Likewife) The 31. flesh that beastes haue taisted of, before, you shal not eate, but shal cast it to the dogges] Manie kindes also of beastes, fishes, and birdes, were by the Law reputed vncleane, with strict prohibition, not to eate anie of Leuit. 6. 7. them, which are not vnlawful by nature, but only be- 11. 17. 19. 21. cause they were prohibited in that time, for signification sake, and for exercise of obedience. And are now 23. lawful to be eaten. As porke, rabbites, puddings, and the like.

Faithful people were very diligent in obseruing these precepts of abstinence.

3. In obseruing of which ceremonial lawes, of perpetual abstinence from certaine meates, faithful good people were very careful, and zealous. Holie Tobias Tobias 1. 9. kept himselfe free from being contaminate, by eating 12. of meates, which were forbidden by the Law. Judith Judith. 11. 9. said to Holofernes [I can not eate of the things which thou commandest to be giuen me] Daniel and the Dan. 1. 9. 8. other three Hebrew children, in the captiuitie of Babylon, would not eate of the meates, which were provided for them, by the Kings commandment; because the Law of God commanded not to eate such thinges. Old Eleazarus, and seuen young men brethren, and their mother suffered death, and are glorious Martyrs, because they would not, contrarie to Gods Law, 1. 2. 3. 6. 7. eate swines flesh. Yea S. Peter, after Christs Ascension, Act 10. 9. durst not eate of such prohibited meates, til it was by a vision declared vnto him, that God had altered that Law, the signification thereof being fulfilled. And so he was therupon commanded, to receiue penitent Gentiles, into the Church of Christ. By which figuratiue abstinence: & moral obseruation of some fastes Leuit. 13. 9.

[to

2 *Esd.* 9. 7. 1. [to make God propitious for finnes] did sufficiently
Ec. foreshew, that in the new Testament, should be both
1sa 58. 7. 3. fasting, and other abstinence, at special times: for Re-
10cl. 1. 7. 14. ligious sake, for mortification, and for satisfaction.

Ec. 4. S. Iohn Baptift (amongst other workes of pi-
Mat. 3. 7. 4. nance) with his disciples, obserued certaine fastes [Reli-
ch. 11. 7. 18. gious old Anne, the widow, serued God night & day-
Luc. 1. 7. 37. in fastings and prayers] The Pharisees also fasted of-
Mat. 5. 7. ten, which vles it were an holie worke, they had not
 16. 17. therby fallen into hypocrisie. Therfore our Sauour

correcting their hypocritical fasting, teacheth the
 right maner of fasting with sinceritie, and humilitie:
ch. 9. 7. 14. And further forshewed expressely [that his Disciples
 15. 16. should fast, after that the bridgrome (himself) should

be taken from them (said he) they shal fast] Neither
 can his wordes be wrested, to signifie only fasting frō
 sinne. For that fast, his disciples were bound also to
 obserue, whiles he yet remained with them. He also
 calleth this future [fasting, by the name of mourning]

Mat. 17. 7. 21. At an other time he said: that [there is a kinde of
 22. 23. ducl, which is not cast out, but by prayer, and fasting.]

5. As for the determinate times of fasting, there is
 no expresse precept in the new Testament. But by imi-
Leuit. 13. 7. 28. nation of one special fasting day in the Law of Moy-
 ses: of other fastes vpon occasions occurring, as of the

Niniuites; of other deuour persons, Tobias, Iudith:

diuers Prophets; namely of Moyse fasting fourtie

dayes together. When he first receiued the Law, and

again when he receiued the same, in the new tables,

the first being broken. Likewise of Elias, fasting four-
Exo. 14. 7. tie dayes. And of our Sauour himselfe fasting fourtie
18. ch. 34. 7. dayes: his holie Apostles instituted, & obserued the ho-
28. lie & solempne fast of Lent: fourtie dayes before Easter.

As it is manifest by perpetual Tradition. Because

all Christians doe so obserue it, or know that o-
Mat. 4. 7. 2. thers doe so obserue it, and haue done in al for-
 mer times; no Aduersarie being able to shew, anie

other

S. Iohn Baptift
 and his disci-
 ples, & others
 obserued vo-
 luntarie fastes.

Christ foretold
 that his disci-
 ples should
 obserue some
 fastes: after his
 departure
 from them.

The determi-
 nation of time,
 and maner of
 fasting is left
 by Christ to
 his Church.

Fast of Lent,
 and Ember
 dayes were in-
 stituted by the
 Apostles,

other beginning of Lents fast. Which is a plaine, and an assured prooffe, that it was begune by the Apostles of CHRIST: & doubles by Christs warrant 2. Theſ. 1. 7.
 Els the beginning of so vniuersal an obseruation, 13.
 would haue bene noted, and recorded, When, and 2. Tim. 1. 7.
 by whom, it had bene first ordayned. Likewise the 14.
 obseruation of the Ember dayes, foure times, euerie
 yeare (called. *Quatuor Tempora*: wherof Temper
 dayes, and by a litle mutation: Ember dayes:) by
 the same Rule of vniuersal obseruation, without o-
 ther record, when the same begane, is inuincibly
 proued to be an Apostolical Tradition, instituted
 by the Apostles, by Christs commission. The Vigiles
 also of the more solemne feastes, obserued in al places
 of Christendom, are confirmed by the very same
 Rule of Apostolical Tradition. Some other Vigiles,
 and fastes, not obserued in al places, but only in par-
 ticular countries, or places, doe so farre bind, as
 the custome therof is approued, by the Ordinarie Heb. 13. 7. 17
 Prelates of the same places. Which may also be alte-
 red, according to times, persones, and other circum-
 stāces, by auctoritie of the same particular Churches:
 the Supreme visible Head, approouing, or not con-
 tracting the same.

Vigiles were
 instituted by
 the Church.

VVith some
 difference in
 particular
 Prouinces.

*It is forbidde to kil anie man: except by
 lawfull auctoritie, and in due maner.*

ARTICLE 25.

MAnslaughter, especially wilful murder, is one
 of those enormous sinnes, which crie to
 God, into heauen for reuenge. As our Lord
 himselfe witnesseth, saying to Cain, when he had
 slaine his brother [Where is Abel thy brother? What Gen. 4. 9. 10.
 hast thou done? The voice of thy brothers blood cry- 10. 11. 15.
 eth to me, out of the earth. Now therefore cursed Apos. 6. 7.
 shalt thou be vpon the earth, which hath opened her 10.
 mouth,

VVilful mur-
 der crieth to
 heauen for re-
 uenge.

mouth, and receiued the blood of thy brother at thy hand] Yea it is also greuous sinne to kil a murderer, without right order of iustice. God also saying [Who soeuer shall kil Cain, shall be punished seuen fold.] After Noes floud, arose manie cruel murderers, as Nemrod, surnamed the Valiant, or violent hunter.

7.15.

ch. 10. 7. 8.

9. 10.

Exod. 1. 7.

10. 16. 22.

ch. 10. 7. 13.

Deut. 5. 7.

17.

Ex. 21. 7. 12.

14.

Leuit. 24. 7.

17.

Deut. 19. 7.

11.

Deut. 16. 7.

20.

Num. 35. 7.

30.

Deut. 17. 7.

6.

ch. 21. 7. 2.

3. 6. 6.

And his complices, the Scythians, and other Tyrants. Also king Pharaon in Egypt, and others in diuers places, which being knowne, and holden by the light of nature, to be a most greuous, no marvel that God, Iust, and Mightie, amongst other moral Precepts, expressely commandeth, saying [Thou shalt not murder] Which is often repeted, and punishment of iust death designed by God, for vniustly bereuing others of life [He that striketh a man wilfully to kil him, dying let him dye. If a man, of set purpose kil his neighbour, and by lying in waite for him, thou shalt pluck him out from mine Altar, that he may dye. He that striketh & killeth a man, dying let him dye]

2. Because iustice must be done iustly, God not only ordained punishment by death, for the more fastie of innocents liues, to terrifie & hinder the wicked, frō murder (& frō other heynous sinnes of idolatrie, blasphemie, cursing or striking of parents, and the like) but also prescribed a due course of trial, and processe of iudgement, in al causes; and namely, in the question of life or death [the murderer (saith the Law) shall be punished by witnesses. None shall be condemned at the testimonie of one man. At the mouth of two or three witnesses, shall he perish, that is to be slaine. Let none be killed, one only geuing witness against him. When there shall be found in the land, the corps of a man slaine, & he that is guiltie of the murder is not knowne, thy Ancients and Iudges, shall goe forth, and measure from the place of the corps, the distance of euerie citie round about: and the Ancients of the citie that shall be nerer, together with the Priestes, shall come to

Al vniust killing is condemned by the Law of God, and of nature

Punishment by death is ordained, for the fastie of other mens liues, & for fastie of soules.

the slaine person: and shal by Sacrifice of an Heffer, cleare the innocent, from the innocent blood, that was shed. And if the murderer be found, procede against him. Thou shalt not pittie him: and thou shalt take away the guiltie blood out of Israel: that it may be wel with thee.]

The extraordinary fact of some, is no warrant for priuate persons, to doe the like.

3. Wheras sometimes holie zelous persons, haue killed, or intended to kil others, without due processe of ordinarie iustice, it must be obserued that such special instinct of God, making their actions lawful, doth not warrant, nor excuse priuate persons to doe, nor to attempt the like, but ordinarie persons must obserue, & keepe the ordinarie rule; and so admire, but not imitate so rare, and extraordinarie examples. The great and holie Patriarch [Abraham, vpon Gods especial commandment, purposed, & was readie with his sword in his hand, and lifted vp to that end, to kil Isaac his owne sonne.] Moyses especially moued by Gods Spirit, killed an Egyptian, & hid the corps in the sand, that had done greuous wrong to an Israelite.] As is recorded in the sacred Historie; and was approued by God, as witnesseth S. Steuen] Phinies slew suddainly two aduouterers, stabbing them both with a dagger] at one blow. For which iust zeale he was highly commended and rewarded of God [Aod, the Iudge of Israel, iustly & lawfully killed Eglon king of Moab, their enemy, with a dagger, secretly in his chamber] Iudith [iustly killed Holofernes] an infidel wicked enemy of Gods people, and Religion. Al which actions were lawful, and pleased God: yet being extraordinary, doe neither alter the ordinarie law of God, and nature, which condemne manslaughter, nor excuse anie person from greuous sinne, in killing men. otherwise then in lawful warre, or by other publique iustice. Of some other particular examples, there is more doubt. As of Iephthe his fact in sacrificing his daughter. For though it is certaine, that he sinned in rashly

Gen. 22. v.
2. 9. 10.

Exo. 3. 7. 12.

Act. 7. v. 14
25.
Num. 25. v. 8.
10.

Judic. 3. v.
10. 11.

Judith. 9. v.
12.

ch. 13. v. 6.
10. 11.

Iephthe is probably excused

Isaie. 11. v. 30. 31. 36. 39. rashly vowing, that he would offer to God in sacrifice, whatsoeuer liuing thing should first meete him, in his returne from battel with victorie. Yet in performing this inconsiderate vow, he is by manie probably excused, for that he supposed it to be Gods wil, & sure it was not pleasant, but very greuous to himselfe, As it was also greuous to Abraham, according to nature, to kil his beloued sonne Isaac, but to the good contentment of his minde, hauing Gods expresse commandment so to do. It is also more probable that Samson did wel in killing himselfe, with manie Philistians. Not directly in that he killed himselfe, but in that he resolved rather to dye himselfe, at that time, being captiue in the handes of his, and Gods enemies, then not to kil so manie of them. For [there were al the Princes of the Philistians, and the whole multitude were about three thousand.] God also concurred in his act, restoring to him that miraculous [strength to shake the pillars, and to pul downe the house vpon them (as a trappe vpon so manie Rattes) And so he killed manie moe dying, then before he had killed liuing.] Both which renowned Iudges, Iephth & Samso, are registred by S. Paul, in the Catologue of the Sainctes of the old Testament.

1. R. 13. 31. 7. 4. 5. But King Saul doubtles sinned greuously in killing himselfe, through errour, and weaknes of mind, not susteyning the iust punishment of God, with due patience. His esquire also vnlawfully bereueed himselfe of life, through his pusillanimitie. The case of Razias a Noble Iew, one of the Ancients of Ierusalem, killing himselfe in distresse, is very doubtful. Whose admirable stout courege, holie Scripture reporteth, but praiseth it not. Howsoeuer therfore these, and such other singular persons, in special cases, did some very wel, some doubtfully, some very il, in killing others, or themselues, the general Commandment is the ordi-

Samson is more probably defended, in killing himselfe, with three thousand enemies of God.

King Saul and his esquire, sinned greuously in killing theselues.

The stout courege of Razias is more admirable, then imitable.

narie Rule. That [thou shalt not murder] nor kil anie person, otherwise then by order of publike iustice, and in due maner.]

Private combate, is wilful murder before God: whether actual death ensueth or no.

4. Amongst other kindes of manslaughter, and wilful murder, scarce anie is more greuous sinne, then priuate combate. Which some (deluded by the diuel) would excuse by pretence of defending their estimation in manhode. As if such fighting were an act of manlie valure, or militarie fortitude: to which vertue, it is in deede, directly opposite: proceeding of a weake minde, not able to sustaine supposed wrong, for vertues sake. For by true fortitude, man is valiant against all tentations of the diuel, the flesh, and the world. And so according to Gods precept, against his owne wrathful inclination, & passion of priuate reuenge. For [Better is the patient, then a strong man: & he that ruleth his minde, then the ouerthrower of cities] As for warlike fortitude, and corege in iust battel, vndertaken by lawfull auctoritie, or of lawfull defence of himself, being inuaded by theeues, or murderers, it hath no affinitie with priuate combate, wittingly challenged, or accepted vpon passionate quarels: which in true Christian doctrine, is wilful murder, before God, whether death happen to ensue therof or no Because the wil cōsenteth to geue, or to take deadlie woundes, and so they make themselues guiltie of al, that either doth, or may probably happen therby. For that they geue cause vnto such effect. And the Law of God saith expressely [He that striketh a man wilfully to kil him, dying let him dye] appointing the same punishment for actual attempting, as for actual killing And though the common Lawes of some countries, only so punish the effect, yet before God it is no lesse sinne. It is also wilful damnation of their soules, because their soules being, euen for this attempt (howloeuver they are otherwise) in state of morral sinne. so parting from their bodies, do vndoubtedly, and instantly fall into the

And wilful damnation of al their soules, that consent thereto.

Pro. 16. 7.
12.

Mat. 5. 7. 39.
ch. 26. 7. 51.

Ro. 13. 7. 4.

Iac. 4. 7. 2.

13.

Mat. 5. 7. 19.

Exod. 21. 7.
12.

Isa. 5. v. 20.
21.

the diuels iawes, and into eternal torments of Hel. Al through a madde humour, false imagination, and diuelish illusion, accounting wilful wicked audacitie, to be true Christian fortitude, and true fortitude to be cowardlie dastardnes; that is, wise to be vertue; and vertue to be wise [Woe to you that cal euil good, and good euil.]

It is vnlawfull to strike, or imprison anie person, without iust cause, and auctoritie.

ARTICLE 26.

Exod. 21. v.
18. 19.

23. 24. 25.

Deut. 25. v.
2.

2. 3.

Vnto the sinne of māslaughter, pertyne al kindes of vniust hurting anie mans bodie. And it is greater or lesser offence, according to the iniurie, which is done, and so is diuersly to be punished, as appeareth in the Lawes of God, and of nations [If men fal at wordes, (saith the Law of Moyse) and one strike an other with a stone, or with his fist, and he dye not, but lye in his bedde, if he rise, and walke vpon his staffe, he that did strike shal be quitte; yet so that he make restitution for his worke, and for his expenses vpon the Phisitions] Generally al offences in this kinde, were condemned by the Lawe (bo sides incurring Gods wrath for their sinne) to render [life for life; eye for eye, tooth for tooth; hand for hand; foote for foote; aduision for aduision; wound for wound; stripe for stripe] wherof it is called, *Lex talionis*. The law of like penaltie [If Iudges shal see that the offender be worthe of stripes, they shal cast him downe, and shal cause him to be beaten before them. According to the measure of the sinne, shal the measure also of the stripes be: yet so that they excede nor the number of fourtie.]

Al bodelie iniuries are forbidden by this precept.

2. Not only al Persecutors of truth, doe offend in killing, but also in striking, and otherwise vex- Oppressing, Imprisoning,

and banishing of innocents is against this precept.

ing the innocent. So [king Pharaos greuously sin- ned in oppressing the children of Israel, with workes, with stripes for not working so much as he required, in commanding to kil, and to drowne their infants. King Saul offended, not only in attempting to kil Dauid, but also in expelling him from his house. King Asa offended against this Precept, in casting Hanan the Prophete into prison, for telling the truth. Ahab king of Israel, transgressed this commandment, in punishing Micheus, with vniust imprisonment, commanding to feede him with bread of tribulation, and water of distresse. Those offended, that cast Ieremias the Prophet into a dyrtie lake, and darke dungeon, and al those that stroke him.] And innmerable the like. Isaias blamed the vulgar people of the Iewes, for this crime saying [Behold you fast to debates, and contentions, and strike with the fist impioussly] S. Iohn Baptist, exhorting al sinners to repentance, admonisheth souldiars [Not to calumniat anie man.]

Al Christians are bound to vse clemencie, and meekenes.

3. Generally, al Christians must rather suffer, then doe violence. Our Sauour commandeth [Not to resist euil: but if one strike thee on the right cheeke, turne to him also the other.] Be you rather content to take a second blow, then by priuate auctoritie, to reuenge the first. In no wise to strike thy fellow seruants [Not reuenging your selues, my dearest (saith S. Paul) but geue place vnto wrath. For it is written: Reuenge belongeth to me: saith our Lord.]

Reuengeful vvordes, and anger vvithout iust cause, are also forbidden.

ARTICLE 27.

Anger vvith reason is a helpe

A Nger being in it selfe, neither vertue, nor vise, but a passion of the mind, grounded in the natu-

natural power of the soule, which is called *facultas* to vertue; with
irascibilis: When it is rightly vsed, perteyneth to the out iust reason
 vertue of fortitude: whereby hard things are better
 is a sinne.

Gen. 4. v. 4.
 5. v. 6.

ch 37. v. 4.
 8. 9. c.

1. Reg. 17.
 v. 50.
 ch. 18. v. 8.
 9.

Exod. 16.
 v. 10.
 Num. 11. v.
 3.
 Exod. 31. v.
 19.

Num. 16. v. 15.
 ch. 31. v. 14.
 35. 16.

4. Reg. 13. v.
 18. 19.

when it resisteth, or excedeth reason, it becommeth
 a hurtful sinne, often and much condemned in holie
 Scriptures. [Cain seeing Abels Sacrifice to be re-
 spected, and his owne not respected of God; he
 was exceding angrie, and his countenance abated:
 (Whereupon) our Lord said to him: Why art thou
 angrie? and why is thy countenance fallen?] Io-
 sephs brethren, seeing that he was beloued of his
 father, more then al his sonnes, were so ouercome
 with the passion of anger, that they [hated him: nei-
 ther could they speake anie thing to him peace-
 ablie] When Saul heard the women singing, in the
 triumph of Dauids victorie ouer Goliath [Saul
 strooke a thousand, and Dauid tenne thousand: he
 was exceding angrie, and did not looke vpon Da-
 uid with right eyes from that day.]

2. But anger ruled with reason, is very commen-
 dable, and necessarie [So Moyfes (though he was the
 mildest man aboue al men that dwelt vpon the earth)
 was angrie against them, that contrarie to his com-
 mandment, had left some Manna vntil the morning]
 Also when he saw the golden calfe, and the people
 dācing, he [being very wrath, threw the tables out of
 his hand, & brake them, at the foote of the mount]
 Likewise against the rebellious schismatikes, Core,
 Dathan, and Abiron, being [very wrath, he said to our
 Lord: Respect not their sacrifices] Again he was very
 angrie with the Princes of the Hoste, the Tribunes, &
 Centurions, because they had reserved the women of
 [the Madianites, which had seduced the children of
 Israel, by the suggestion of Balaam] Eliseus the man of
 God, was angrie with Ioa King of Israel [who haning
 strooken

* Examples of
 commendable
 anger.

strooken the earth three times, stood still) and said to him: If thou hadst strooken five, or six, or seuen times, thou hadst strooken Syria euen to destruction] King [Assuerius was angrie with Aman, for complotting mischefe against the whole nation of the Iewes] Manie examples occurre of iust anger against sinnes, and imperfections. Wherupon the Royal Prophet, and S. Paul, doe admonish Gods seruants to be angrie for iust cause, saying [Be angrie, and sinne not] Which includeth two good lessons [Be angrie] when cause requireth, els you doe sinne in pusillanimitie: and [Be angrie] with moderation, els you doe sinne in passionate furie. For auoyding wherof, the same Apostle saith [Let not the sunne goe downe vpon your anger, Geue not place to the diuel. Anger (saith Salomon) is better the laughter: because by sadnes of the countenance, the mind of the offender is corrected. But be not quickly angrie: because anger resteth in the bosome of a foole.]

Ez. 7. 9. 6. 7.

Psal. 4. 7. 5.
Eph. 4. 26.
27.

Ibid.

Eccl. 7. 7.
4.
7. 10.

Gods anger is
not passion,
but perfect iu-
stice.

3. It is also most frequently said in the holie Scriptures: that God is angrie with sinners. But Gods anger is properly called *propassion*, not *passio*, because his perfection admitteth not anie passion, nor imperfection. He is said to be sorie, angrie, and the like, when he doth such thinges, as men vsually doe, when they are iustly moued with sorrow, anger, and the like. As where it is said, that [it repented God, that he made man on the earth: And touched inwardly with sorrow of hart; I wil, saith he, cleane take away man, whom I haue created, from the face of the earth] signifying, that as men repenting that they haue done something, vse to reuerse, or vndoe that which they had done, & like not: so [God seeing mans cogitation wholly bent to euil; decreed, by an vniuersal floud, to take away man from the face of the earth] as if he were penitent, sorrowful, or angrie, which in dede is vnpossible, that he should be. Because, he is immutable. So there is infinite difference.

Gen. 6. 7. 6.
7.

7. 5.

difference between Gods anger, sorrow, furie, &c: and these passions in men. When therefore it is said, that [God in the spirite of his furie; destroyed sinners: His furie wil take indignation: wil strike with the sword: His furie is angrie against his people. Let thynge anger cease o Lord, and the like: it is thereby signified; that God so punished, or wil punish sinnes, as his iustice requireth. And to expresse it the better, it is declared by the similitude of mens indignation, anger, wrath, and furie, iust or vniust, moderate, or immoderate: but so to be vnderstood, that in God it is alwayes most iust, and most moderate, lesse then sinners deserue. And these passions in man ought alwayes to be moderate: and so anger is often necessarie, to correct vices in our selues, and in others. Otherwise it is sinne.

4. Against immoderate anger therefore holie Scripture, hath manie wholesome admonitions. Holie Iacob the Patriarch iustly reprehended the vndiscrete [furie of his sonnes Simeon and Leui, in killing manie Sichimenes] with danger to themselves, and whole familie. Ioseph aduised his brothers [not to be angrie in the way.] To which passion travelers are much subiect, by occasion of wearines, want, and frequent molestations. The Royal Prophet admonisheth so to haue iust indignation against the wicked, that we hurt not our owne soules [Cease from wrath, and leaue furie: haue not emulation, that thou (thyself) be malignant. For so a man by his passionate emulation, falleth into that sinne, which he condemneth in others [A foole by and by sheweth his anger (saith Salomon) but he that dissembleth iniuries is wise. A soft answer breaketh anger, and a hard word raiseth vp furie. A peaceable tongue is a tree of life: but that which is immoderate, shal breake the spirite. He that is swete in speech, shal finde great things. Better is a drie morsel with ioy, then a houseful of victimes with browning. He that moderateth his wordes, is learned and prudent. A spi-

Admonitions
against vnbrideled anger,

Exod. 15.
7. 8.
ch. 12. v. 24.
ch. 32. v. 11.
12. 6. 4.
Leuit. 16. v.
25. 19.
Apoc. 19.
7. 15.
1ac. 1. v. 10.

Gen. 34. v.
25. 26. 30.

ch. 49. v. 5.
6. 7.
ch. 45. v. 14.

Psal. 36. v.
1. 8.
Rom. 1. v.
21. 22.
Pro. 12. v.
16.
ch. 15. v. 1.

7. 4.

ch. 16. v. 21.
ch. 17. v. 1.
7. 27.

rite that is easie to be angrie, who can susteyne? Say not I wil requite euil, expect our Lord, and he wil deliuer thee. It is better to dwel in a desert land, then with a bawling, and angrie woman. Say not: As he hath done to me, so wil I doe to him. As a citie being open, and without compasse of walles: so a man that can not repress his spirite in speaking. Answer not a foole according to his follie (that is foolishly) lest thou be made like to him, Answer a foole according to his follie (as his follie may be corrected) lest he seme to himself to be wise. As coales to burning coales, and wood to fire, so an angrie man raiseth brawles. Dropping through, in the day of cold, and a bawling woman, are compared together. A wise man, if he contend with a foole, whether he be angrie, or whether he laugh, shal not finde rest. A swete word multiplieth friendes, and appeaseth enemies: and a gracious tongue in a good man abundeth.] bringeth good fruit. Other Prophets, by wordes and examples teach the same.

Immoderate
anger is for-
bidde by this
commande-
ment,

5. Christ our Lord, teaching the true sense of this commandment against murder: explaneth clearly that [whosoever is angrie with his brother (without iust cause) shal be in danger of iudgement. And whosoever shal say to his brother: Raca (that is, anie little word, or sound of word, tending to reproch, or reuenge,) shal be in danger of council (shal be punished more or lesse) And Whosoever shal say: Thou foole (a manifest calumnious word, notoriously diminishing his fame) shal be guiltie of the hel of fire] Neither did our Lord approue the zeale of his disciples, S. Iames, and S. Iohn, demanding [If they should pray that fire might come downe from heauen & consume certaine (disdainful Samaritans) but turning, he rebuked them, saying: You know not, of what spirit you are] And accordingly when his Apostles had receiued the Holie Ghost, with his diuine giftes, they vsed, and taught

taught al mildnes, ioynly with zeale of truth, and of
 other vertues. [Blesse them that persecute you (saith
 Ro. 12. 9. 14. S. Paul) blesse, and curse not. Let euerie man be swift
 12. to heare (saith S. Iames) but slow to speake, and slow
 19. to anger. For the anger of man, worketh not the iu-
 29. stice of God] S. Peter exhorting to meekenes saith [To
 15. 1. Pet. 2. 7. 21 this are you called: Because Christ also suffered for vs,
 4. 21. 23. leauing vs an example to folow his steppes. Who did
 no sinne, neither was guile found in his mouth. Who
 6. when he was reuiled, did not reuile; when he suffered,
 he threatned not: but deliuered him selfe to him, that
 Gal. 5. 7. 10. iudged him vniustly. Be ye louers of fraternitie (that
 Colos. 3. 7. 8. is, of al your brothers, and neighbours) merciful, mo-
 9. 1. Tim. 2. 7. dest, humble: for vnto this you are called; that you
 3. may by inheritance, possesse benediction] So these &
 other Apostles, in manie places, admonished to be-
 ware of immoderate wrath, and anger, from reuenge-
 ful wordes, as from other sinnes; though euerie inor-
 dinate passion, or hastie word is not mortal, but more
 commonly a venial sinne. [For in manie things (saith
 12. S. Iames) we offend al. If anie man offend not in
 14. ch. 19. 7. 17. word, this is a perfect man.]

*Al are bound, so much as lieth in them, to haue
 peace with al: and to loue their enemies.*

ARTICLE 18.

IT is the Law of nature, directed by the light of As we would
 reason, that we must doe to others as we would, be loued of al
 that they should doe to vs: Whereupon holie Tobias, men: so we
 exhorting his sonne, amongst manie particular good must loue al.
 12. 4. 7. 16. lessons, geuerh this general rule [That which thou ha-
 test to be done to thee by an other: see thou doe it not
 to an other at anie time] Seing therefore we would not
 that anie should hate vs, we must not hate anie. And
 as we would that al should loue vs, so we must loue al.

More expressly God commanded [Thou shalt not hate thy brother in thy hart, but controlle him openly (if he be in fault) lest thou (by silence seeming to consent) incurre sinne through him. Thou shalt loue thy friende as thy selfe, I the Lord. If a stranger dwell in your land, and abide among you, doe not vpbraide him: but let him be among you, as the same contriman: and you shall loue him as your selues; for you also haue bene strangers, in the Land of Egypt. I the Lord your God]. Againe, [Doe you therefore loue strangers; because you also were strangers in the land of Egypt].

Leuit. 19. 7.

18.

33.

34.

Deut. 10. 7.

18. 19.

WVe must also
loue enimies,
that loue not
vs.

2. Enimies are also neighbours; sometimes of our kindred, or brothers. But whether so or not, the Law prescribed, that [If thou mete thine enimies ox, or asse, going astray, bring it backe to him. If thou see the asse of him that hateth thee, lye vnder his burden, thou shalt not passe by, but shalt lift him vp with the burden] So wilfully blinde were the Pharisees, that vpon the holie text [thou shalt loue thy freind as thy selfe] they falsely, and maliciously inferred, as an other precept [Thou shalt hate thyne enimie] directly opposite to the other text [Thou shalt reduce the asse going astray to his owner [and, lift vp the asse fallen vnder his burden] belonging to him that hateth thee. King Dauid by fact and word, teacheth Christians to loue their enimies. Who [when he might haue killed King Saul in a caue, and an other time in the campe, he would not. Neither would he kil Semei: scornefully reuiling him: nor suffer others to kil him. Whereupon, and vpon like patience, and loue towards particular enimies, to his owne person, he most truly testified of himself, saying [With them that hated peace, I was peaceable: When I spake to them, they impugned me gratis] without cause, without effect. For they did not moue him to enmitie, in reuenge of himselfe. But in reuenge of Gods enimies, he as truly auouched; and

Exod 23. 7.

4 5.

Mat. 5. 7. 43.

1. Reg. 24. 7.

34.

ch. 16. 7. 7.

9.

1. Reg. 16. 7.

5. C. 6.

Pf. 119. 7. 7.

Ps. 138. v. 21. and reioyced therein before God, saying [Did not I hate them, that hate thee, O Lord; & pined away; because of thyne enimies? With perfect hatred did I hate them: they are become enimies to me.] Salomon preacheth the same doctrine I [Ioy (saith he) foloweth them that geue counsels of peace. Cōtend not with the wicked, nor emulate the impious. If thyne enimie shal hunger geue him meate: if he thirst, geue him drinke. For doing this, thou shalt heape hote coales of fire vpon his head] This is the way to mollifie his hard hart, with the seruour of thy charitie.

3. Blessed are the meeke (saith the true peace maker our B. Sauour) for they shal possesse the land. Blessed are the peace makers: for they shal be called the children of God. If thou offer thy gift at the Altar, and there thou remember, that thy brother hath ought against thee; leaue there thyne offering before the Altar: and goe first, to be reconciled to thy brother: and then coming thou shalt offer thy gift. I say to you, loue your enimies, doe good to them, that hate you, pray for them that persecute, and abuse you: that you may be the children of your Father, which is in heauen: who maketh his sunne to rise, vpon good & bad: and rayneth vpon the iust, and vniust. For if you loue them that loue you, what reward shal you haue? Doe not also the publicanes this? And if you salute your brethren only, what doe you more? Doe not also the heathen this? Be you perfect therefore, as also your heauenlie Father is perfect. You must forgeue seuentie times seuen times. (that is how often soeuer) Vnles you forgeue others, my heauenlie Father (saith Christ) shal deliuer you so the tormenters, vntill you repay al the debt: If you forgeue not euerie one his brother, from your hartes.] Our Lord also himself prayed for those that crucified him. And S. Steuen prayed for them, that stoned him to death.

Rom. 12. 7. 14. 4. Blesse them that persecute you (saith S. Paul)

Readie minde
to remitte ini-
uries, is neces-
sarie.

Let al good
Christians di-
rect their con-
sciencies by
these admoni-
tions of Christ,
and his Apo-
stles.

To no man rendering euil for euil. If it may be, as *17. 18. 19. 21.*
much as is in you, hauing peace with al men. Not re-
uenging yourselues, my dearest, but geue place vnto
wrath. Be not ouercome of euil, but ouercome the
euil in good. Certes there is plainly a fault in you *1. 7. 6. 7. 7.*
(saith he to the Corinthians) that you haue iudgeméts
among you. Why doe you not rather take wrong?
Why doe you not rather suffer fraude? Al the Law is
fulfilled in oue word. Thou shalt loue thy neighbour
as thy self] saith the same Apostle to other Christians. *Gal. 5. 1. 14. 15*
[But if you bite and eate one an other; take heede you
be not consumed one of an other] And reciting *7. 19. 20. 21.*
workes of the flesh, which are (among other) enmities
contentions, emulations, angers, brawles, dissentions,
seetes, enuies, murders, and the like. [I foretel you
(saith he) as I haue foretold you, that they which doe
such thinges, shal not obteyne the kingdom of God. *25. 26.*
If we liue in the spirite, in the spirite also let vs walke.
Let vs not be made desirous of vaine glorie, prouo-
king one an other, enuying one an other. If there be *Phil. 2. 7. 1.*
anie consolation in Christ, if anie solace of charitie, if *2. 3. 4.*
anie societic of spirite, if anie bowels of commiseration;
fulfil my ioy, that you be of one meaning, ha-
uing the same charitie of one minde, agreing in one,
nothing by contention, neither by vaine glorie: but
in humilitie, each counting others better then them-
selues: euerie one not considering the thinges, that are
their owne, but those that are other mens. We besech *1. Thes. 5. 7.*
you brethren, admonish the vnquiet, comforte the *14. 15.*
weake minded, beare vp the weake, be patient to al:
See that none render euil for euil to anie man: but al-
wayes that which is good, pursue towards each other,
and towards al.] S. Iames vrgeth the same loue, and
concord amongst al saying, [Grudge not brethren, one
against an other, that you be not indged. Behold the *1st. 5. 7. 9.*
Iudge standeth before the gate] The like S. Peter: ad-
monisheth al [to make their soules chaste in obediēce *1. Pet. 1. 7.*
of *22.*

Let both cha-
llengers and ac-
ceptors of cō-
bates, and al

ch. 2. v. 1. 2 of charitie, in the sincere loue of fraternitie, from the
ch. 3. v. 9. 10 hart, loue ye one an other earnestly. Laying away
ch. 4. v. 8. therfore al malice, and al guile, and simulations, and
 enuies, and detractions: as infants euen now borne,
 reasonable: milke without guile desire ye, that in it you
 may grow vnto saluation. Before al thinges hauing
 mutual charitie, continual among yourselues: because
 charitie couereth the multitude of sinnes] S. Iohn
 most diligently inculcateth the very same necessitie of
 louing al men, saying [He that saith he is in the light,
 and hateth his brother, is in darkenes euen til now.
1. Iohn. 2. He that loueth his brother, abideth in the light, and
7. 9 10 11. scandal is not in him. But he that hateth his brother,
 is in the darkenes, and walketh in the darkenes, and
 knoweth not whither he goeth: because the darkenes
 hath blinded his eyes. He that loueth not abideth in
 death. Whosoever hateth his brother, is a murderer.
ch. 3. v. 14. 1 And you know that no murderer hath life euerlasting
15. abiding in himself.] He hath not sanctifying grace, by
 which euerlasting life should be obteyned.

*Adultrie, fornication, & al venericious actes,
 are greuous sinnes. And after vowed
 chastitie as sacrilegious.*

ARTICLE 19.

Gen. 6. 7. **L**Vxurie abunded much in the first age of the
2. world. For [after that men begane to be multi-
 plied vpon the earth, and had procreation of
 daughters: the sonnes of God (the better sorte of peo-
 ple. Which were of Seths progenie) seing the daugh-
 ters of men (especially of Cains race, which were
 more wicked) that they were sayre, tooke to them-
 selues wiues out of al. Which they had chosen] with-
 out order, at their pleasure. Wherof came the gene-
 ration of Giants (an huge great, lascinious, and cruel
 people)

The whole
 world was
 drowned espe-
 cially for sin-
 nes of the flesh

people.) And the earth was corrupted before God, & was replenished with iniquitie. And God said to Noe: The end of al flesh is come before me. I wil destroy them with the earth] So that especially for carnal finnes al were drowned, with an vniuersal floud, sauing eight persons. After which againe, for the abominable sinne of Sodom and Gomorre, with other cities adioyning [Our Lord rained vpon them brinstone and fire, & wholly consumed them. And they were made an example, susteyning the paine of eternal fire.] Likewise carnal finnes were condemned in al other Nations. Pharao in Egypt, and Abimelech in Gerara, heathen kinges, knew that adultrie is a great sinne: & therefore commanded their people, that none should touch Sara the wife of Abraham, nor Rebecca Isaacs wife. The Sichemetes were iustly slaine for rauishing Dina, Iacobs daughter, though the maner of reuenge was not discrete. Incest was worthely contemned in Ruben, for which his father Iacob deprived him of his birth right. Simple fornication was iudged in Thamar to be worthie of death. Holie Ioseph the Patriarch would in nowise assent vnto his mystresse to committe the crime of adultrie. For which his constant chastitie he was vniustly cast into prison. But by that occasion, shortly after aduanced.

Likewise Sodom and Gomorre.
Vere burut for carnal finnes, not to be named.

* The written Law punished diuers carnal finnes with death.

2. In the written Law, al kindes of fleshlie venerious finnes, are for bidde, by the common name of aduouttrie. God saying to his people [Thou shalt not committe aduouttrie] And that vnder paine of death [If anie man committe adultrie with an other mans wife, dying let him dye: both the adulterer, and the aduoutresse] Likewise incest with kindred, or alied; bestialitie; and fleshlie finnes against nature, were punished with death: some stoned, some burut. For fornication with pagane people [twentie foute thousand Israelites were slaine, hanged on gibbets, by the handes of the Iudges. God so commanding, that his furie might be auerted from Israel.]

Exo. 10. 7.
14.

Deut. 5. 7. 18

Leu. 10. 7.

10. 11. 12. 13.

¶

ch. 21. 9. 9.

Nu. 25. 7. 15.

3. Manie holie examples, and wholsome admonitions are written in the holie Scriptures, commending chastitie, and condemning fleshlie sinnes, especially in these places of the old Testament, besides the former recited and others. *Iob. 24. v. 15. ch. 31. v. 1. Tob. 4. v. 13. 2. Reg. 11. v. 2. ch. 12. v. 7. 3. Reg. 11. v. 1. 2. &c. P. sal. 49. v. 18. Prou. 6. v. 31. Eccli. 23. v. 24. Mal. 3. v. 5. Dan. 13. v. 8. 9. &c.*

Manie holie Scriptures doe much condemn al carnal sinnes.

4. Al which is much more confirmed in the new Testament, where al puritie is required, in soule and bodie: in act, word, and thought. Against carnal cogitations our Sauour expressly denounceth that [Whosouer shall see a woman to lust after her, hath already committed aduoutrie with her in his hart] If the hart yeeld ful consent to such cogitation. And therefore commandeth al to auoide al occasions, of such tentations, by the eyes, yea [rather to plucke out that eye, that scandalizeth. For it is expedient that one of the parts perish, rather then that the whole bodie goe into hel] Against simple fornication (which the Gentiles commonly held for no sinne) the Apostles in their Councel made an expresse Decree, declaring it to be vnlawful: much more are al other greater sinnes of this kind, more damnable. S. Paul testifieth that diuers Gentiles [not honoring God, as they knew him, became vaine in their cogitations, changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and four-footed beastes, and of them that crepe, haue worshipped, and serued the creature, rather then the Creator. Therefore God deliuered them into passion of ignomie, and into a reprobrate sense, replenished with al iniquitie, malice, fornication] and al vncleanes. For this kind of sinne he punished some, & admonished al to auoid the same. Yeato shunne the companie of such Christians, as became fornicators. [Considering that their bodies being (by profession) the members of

Especially the Law of Christ requireth al puritie of mind and bodie.

Mat. 5. v. 29. 30.
ch. 18. v. 9.
Act. 15. v. 20.
ch. 21. v. 25.
Rom. 1. v. 21.
23. 25. 26.
28. 29.

1. Cor. 5. v. 1.
3. 11.
ch. 6. v. 15.
18.

Christ, are by fornication made the members of har-
 lottes] noting with al that fornication is not only a
 sinne against the soule, but also [against the bodie]
 which it defileth, weakneth; corrupteth, wasteth, &
 destroyeth, much more al impudicicie, and lecherie
 being workes of the flesh, destroy the spirite. And
 therefore [ought not so much as to be named among
 Christians] And so in stead of reciting more sacred
 textes, I rather remitte those, that shal nede to see
 more (for this purpose) vnto these special places. v. 5.
 1. Thef. 4. v. 3. Heb. 12. v. 16. ch. 13. v. 4. Iac. 4. v. 4. Apoc.
 21. v. 8.

Violation of
 vowed cha-
 stitie is sacri-
 lege.

5. Only here we adde, that whatsoeuer fleshlie
 venerious sinne is anie way committed in act, word,
 or deliberate thought, with consent of the minde, by
 such as haue vowed chastitie, is spiritual incest, and
 sacrilege. In so much, that the very purpose, and wil
 to marie, after promise to God, of perpetual chastitie,
 is more damnable [because they haue made voide
 their first faith (that is to say, their promise and vow,
 to God) & are turned back after Satan] [saith S. Paul.
 If the vow was solemne, such pretended mariges are
 no mariges at al, but sacrilegious adultrie. If the vow
 was only priuate, then the Mariage is valide: but the
 breach also of such a vow is damnable.

1. Tim. 5.
 7. 11. 12.
 7. 15.

*Al are bond to esteeme chastitie; as a precious
 thing. And to chatise the bodie, that it may
 serue the spirite.*

ARTICLE 30.

Al are bound
 to kepe either
 perpetual cha-
 stitie or matri-
 monial,

Albeit none are bond to kepe their virginie, or
 perpetual continencie, wholly abstaining from
 Mariage, but such as voluntarily accept of that Euan-
 gelical counsel, and binde themselves thereto by free
 vow: yet not only those that doe so promise vnto
 God

God, are thenceforth strictly obliged: to performe the same: but also al others are bond to esteeme much of chastitie, & ener to obserue it so far, as their state requirerh: either in Matrimonie, as the Law of that Sacrament prescribeth, or in single life, vntil they shal lawfully contract Mariage. Both which sortes of chastitie, according to their diuerse degrees, are often commended in holie Scripture.

Iob 31. 7. 1

2. I haue made a couenant with myne eyes (said *Exemples of chastitie.* holy Iob) that I would not so much as thinke of a virgine] By whose so chaste, and prudent example,

others may lerne that to auoide carnal cogitations, it much auaileth to restraine the eyes, and other senses from geuing occasion to concupiscence of the minde; & so to conserue chastitie, in thought, word, & dede: according to the state of euerie one. And this so diligēt care of so holie a man wel sheweth the greatnes and necessitie of the same verue. Other examples doe also cōfirme the same. Ioseph the Patriarch was an especial

Gen 39. 7. 8. 10. 12.

paterne of chaste life, not yelding to tentatiō, but prudently fleeing, & constantly suffering the affliction of single life. Ioseph in sin-

Iudith. 8. 7. 5. b.

imprisonment, and losse of fauour, and commoditie, with present displeasure both of master, and mystrasse, where he liued, as a bought & sold seruant, in a strange countrie. Iudith the godlie widow, for the loue of chastitie, much chastised her owne bodie [who in the higher part of her house made herself a secreete chāber, in which she abode shut vp with her maides, and hauing cloth of hare vpon her loynes, she fasted al the dayes of her life, but Sabbathes, & new moones and the feastes of the house of Israel] So she liuing in widoual chastitie, wel nere senentie yeares, adioyning other vertues vnto her chastitie, became the helpe and safetrie of al the people, in extreme distresse not only the deliuerer of Bethulia, but consequently of al the conutrie (As Ioachim the High priest testified in her iust praise, saying to her) Thon art the glorie

Iudith a widow.

*eb. 13. 7. 10
eb. 15. 1. 3.
10. 11.*

rie of Ierusalem: thou the ioy of Israel: thou the honour of our people: because thou hast done manfully & thy hart was strengthened, for that thou hast loued chastitie: and after thy husband not knowne anie other. Therefore also the hand of our Lord hath strengthened thee, and therefore shalt thou be blessed for euer. And al the people said: So be it, so be it. Of this vertue of chastitie see more examples in the fifth Article, where we are to declare the lawfulness, and worthines of vowed chastitie.

7.12. ch. 16.
7.25. 16.
Artic. 50.

The flesh isto
the soule as a
bondman to
his master.

3. In the meane while consider here, the necessitie & vilitie, of duly chastising the bodie, that it may serue the spirite. The bodie is or ought to be the seruant of the soule. In regard wherof Salomon saith [A seru-
uant (a bondsclaue) can not be taught by wordes (a-
lone) because he vnderstandeth that, which thou
saist, and contemneth to answer] that is, obeyeth
not: and therefore must be made, with due stripes to
obey. And therefore he admonisheth those that doe
not rightly chastise their owne bodies, of the incon-
uenience which foloweth, saying [He that nour-
isheth his seruant delicatly from his childhood, after-
ward shal feele him stubborne] To the same purpose
in commendation of chastitie, an other wisemen saith
[O how beautiful is the chaste generation, with glo-
rie: for the memorie therof is immortal : because it is
knowne both with God, & with men. When it is pre-
sent, they imitate it, and when it hath withdrawne it
self, they desire it. And it triumpheth, crowned for
euer: winning the reward of vndefiled conflictēs.]

Pro. 29. 7. 19

7. 21.

Sap. 4. 7. 1. 2.

4 Two things doth our Sauour necessarily require, in al faithful soules, by the parable of wise vir-
gins [Lampes, and Oyle] for lampes without oyle,
faith without workes, are shut out from the mariage
of glorious soules with Christ the heauenly spouse.
And oyle without lampes, that is, workes without
faith, neuer approach at al, to the gate of heauen. Euen

Mat. 25. 7. 4.
11. 12.

so chastitie, without other good workes, sufficeth not to saluation, but other workes without due chastitie auaille nothing at al: can not so much as pretend anie reward at al. Chastitie therfore according to euerie ones proper state, is first required, euen as faith it self,

Chastitie according to the state of euerie one, is most necessarie.

806. 12. 7. 35

and then are other good workes to be adioyned [Let your loynes be gyrded (faith our Lord) and candles burning in your handes.] What is gyring of the loynes, but chastising of the whole bodie? for if the panch be ful, the loynes wil be inflamed; if al the bodie be pampered, the loynes wil first rebel. Yeathough the bodie be competently, and temperatly fedde; yet wil the loynes be scarssly, or hardly kept in order, and subiection. Concupiscence remaineth in the iust, for Christians exercise. The flesh striueth against the spiriter. If the spirite striue not, if it resist not, the battle is quickly lost. S. Paul doubles liued with al temperance, yet was not without his combate. He was enriched spirituallly, with most excellent giftes, with vn-speakable knowledge of diuine Mysteries, with admirable power to worke miracles, with most burning zeale of Gods glorie, and health of soules, with al vertues, especially with perfect charitie, the same that geueth life to al the rest: yet for his better exercise, for his greater victorie, for his more glorious crowne:

S. Paul for his more merite, suffered tentations.

2. Cor. 12. 7.

7.

8.

9.

was geuen him a pricke of the flesh, an angel of Satan to buffere him. For the which he often besought our Lord, that it might depart from him, but receiued answer; that Christs grace sufficeth him: for power, and vertue is perfected in infirmitie.] What did he therfore more besides his earnest, and frequent prayer; him self telleth vs, what els he did; saying [I doe runne (the course of warefare, to gaine the victorie) not as it were, at an vncertaine thing: so I fight, not as it were beating the ayre (with wordes only) but I chastise my bodie, and bring it into seruitude, lest per-

And therfore both prayed] and chastised his bodie.

1. Cor. 9. 7.

16. 17.

haps, when I haue preached to others, my self become reprobate.] Thus by example teaching what al should doe: he also writte the same, for instruction to al posteritie; and further addeth [In al thinges (saith he) let vs exhibite our selues, as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastitie;] Alwaies among necessarie vertues, naming *chastitie* for a special one, in al degrees: as wel in chaste Mariage, which must be honorable in al fidelitie, loue, concord, & al other respects, [The bed vndefiled] free from aduoutrie: as in single life, that chastitie be perfect in dede, word, & thought. *Heb. 13. 7. 4.*

Chastitie is an
especial vertue
of edification.

Likewise S. Peter admonisheth to loue and kepe chastitie, not only for the perfecting of euerie ones soule, but also for edification to others, saying [Let the women be subiect to their hushandes: that if any beleue not the word, by the conuersation of the women, without the word, they may be wonne; considering your chaste conuersation in feare] With care to geue no least cause of ielousie, touching chastitie. *1. Pet. 3. 7. 1. 2.*

*Al vniust getting, or holding of others goods,
is forbidde by the Law of God; and
nations.*

ARTICLE 31.

Al iniurie in
temporal goods
is forbidde by
the name of
theft.

VNder the name of theft, are comprehended al iniuries, done to anie other in their temporal goods, estimation, and fame. As by secreete stealing, by violent robbing, by fraudulent deceiuing, by vsurie, oppression, tyrannie, by not paying debts, by destroying vniustly others goods: by calumnation, detraction, derision: by anie vniust maner depriving an other of that thing, which belongeth vnto him. Al which are forbidde by these general wordes of Gods Law [Thou shak not steale.] More particularly the same *Exod. 20. 7. 15.*

same diuine Law, adioyned due punishmēt for transgressing in certaine cases, conuenient for that time and people, saying [He that shal steale a man, and hold him, being conuicted of the trespassse, dying let him dye. If anie man steale an oxe, or shepe, and kil, or sel it: he shal restore fiue oxen for one oxe; and foure shepe, for one shepe] So greater sinnes are more severely punished, about the proportion of the damages: which ludicial penal precepts may be changed, or taken away, or others made by Princes, & Common wealths, as is declared before, and more hereafter. But the Moral precepts euer did, and stil doe bind al men. Of Which we especially speake here, prouing the same as wel by the old, as by the new Testament.

2. Touching vsurie therefore, which is too much vsed, and by manie defended, or cloked, the Law of God saith [If thou lend money to my people being poore, that dwelleth with thee, thou shalt not vrge them, as an exactor, or oppresse them with vsuries. If thy brother be empouerished, and weake of hand, & thou receiue him as a stranger, and seiourner, & he liue with thee, take not vsuries of him, nor more then thou gauest. Feare thy God, that thy brother may liue with thee. Thou shalt not geue him thy money to vsurie: and ouerplus of the fruites, thou shalt not exact of him. I the Lord your God. If thy brother constrained by pouertie sel him self to thee, thou shalt not oppresse him, with the seruitude of seruants (that is of bondslaues) but he shal be as an hyreling, and a seiourner. Thou shalt not lend to thy brother money to vsurie, nor corne, nor anie other thing, but to the stranger] By strangers is vnderstood, onlie such as are enemies, against whom is lawful warre. For al nations admitted among Gods people, were by his Law, in case of his proper people.]

3. Vsurie is also condemned as a wicked iniustice, by the holie Prophets, and by Christ himself expressly.

The

Vsurie is condemned by the written Law.

Deut. 5. v.

19.

Exod. 21. v.

16.

ch. 22. v. 1.

Deut. 24.

v. 7.

Artic. 23.

Art. 47.

Exod. 22. v.

25.

Leuit. 25.

v. 35. 36.

37. 38.

39. 40.

Deut. 23. v.

19. 20.

Ex. 22. v. 21

ch. 23. v. 9.

etc.

And by the
Prophets.

The Royal Prophete plainly affirmeth, that whosoever wil enter into heauen, must be free from the sinne of vsurie, amongst other requisite conditions, saying:

[Lord, who shal dwell in thy tabernacle, or who shal rest in thy holie hill? (and thereto answereth) He that walketh without spotte, and worketh iustice. (And among other greuous sinnes, nameth vsurie. [He (saith the Prophet) that hath not geuen his money to vsurie: and hath not taken giftes vpon the innocent] signify- ing that vsurie, & briberie doe exclude from heauen.

Psal. 134. v. 15.

Describing also the wicked conuenticle, which is op- posite to the holie Citie of God, he saith [There hath not ceased out of the streates therof Vsurie & guile]

Psal. 54. v. 12. Psal. 71. 14.

Againe, amongst greuous sinnes, from which sinners can not be redemed, but by new iustifying grace, he saith [From vsuries, and iniquitie he shal redeme their soules] Salomon admonisheth vsurers, that the goods

Pro. 13. v. 2.

which they gette by that trade, are not theirs, but per- tayne to the poore of whom they receiue them, say- ing [He that heapeth together riches by vsuries, and

ocker, gathereth them for him, that is liberal to the poore] Ezechiel saith [He that geueth to vsurie, and taketh more (then he lendeth) what shal he liue? he

Ezech. 18. v. 8. 13-17.

shal not liue, whereas he hath done these detestable thinges, dying he shal dye: his bloud shal be vpon him] Nehemias amongst other thinges, which he con-

demned, and corrected in the people, saith [I rebuked the Princes, and Magistrates, and said to them: Doe you euerie one exact vsuries of your brethren? and I

1. Esdr. 5. v. 7.

And especibly
by Christ.

gathered against them a great assemblie] Christ our Lord correcting also the false doctrine of the Scribes

and Pharisees, who wrested the sense of holie Scrip- tures, in excuse of their auarice, and of taking vsutie: commandeth both to lend to the needie, and to take

no vsurie at al, saying [He that asketh of thee, geue to him, and to him that would borow of thee, turne not away] And directly against the same corrupters, who

Mat. 5. v. 42.

account.

accounted, whom they list their freindes, and whom
 Luc. 6. v. 54. they list their enimies, he saith [If ye lend to them of
 35. whom ye hope to receiue, what thanke is to you? for
 sinners also lend vnto sinners, for to receiue as much.
 But loue your enimies : doe good: and lend, hoping
 for nothing] by lending, nor exacting, nor expecting
 anie more for lending, but the same in iust value
 which is lent. For so iustice requireth, and bindeth
 him that boroweth, to pay al the debt. [Owe to no
 Rom. 13. v. man anie thing (saith S. Paul) but that you loue one an
 8. other] signifying that al are bound in due time and
 maner, to pay al other debts: and perpetually, to be
 only in debt of mutual loue, each one to others.

4. Other theft, roberie, & fraude, are by the same di-
 uine auctoritie condemned. [Hope not in iniquitie,

Against theft,
 roberie, and
 al fraude,

Psal. 61. v.

11.

Pro 21. v. 7.

ch 24. v. 12.

sh 29. v. 24.

(saith the Psalmist) and couet not robbries. The rob-
 bries of the impious (saith Saloman) shal draw them
 downe. Emulate not euil men, neither desire to be
 with them, because their minde doth meditate rob-
 beries, and their lippes speake deceipts. He that is par-
 taker with a theefe, hateth his owne soule. The riches
 of the vniust, shal be dried vp, as a riuer, & they shal
 found as great thunder in the raine: (saith an other
 Eccles. 40. v. wiseman) The nephewes of the impious, shal not
 13. 15. multiplie boughes: nor vncleane rootes sound vpon
 the toppe of a rocke. They haue not knowne how to
 doe right (saith the Prophet Amos) tresuring vp ini-
 quitie, and robberies in their houses.]

Amos. 3. v.

10.

Exod. 25. v.

8.

Dist. 16. v.

sh. 27. v. 25.

Iob. 15. v. 34

5. Particularly against bribes, the Law saith [Nei-
 ther shalt thou take bribes, which doe blinde also the
 wise: and peruert the wordes of the iust] Repeting
 the same commandment, our Lord saith againe [Thou
 shalt not accept person, or gifts: because that giftes
 blinde the eyes of the wise; and change the wordes of
 the iust. Cursed be he that taketh giftes, to kil the
 soule of innocent blood: and al the people shal say:
 Amen. Fire (saith holie Iob) shal deuour their taber-
 nacles

Against bribes

nacles, which gladly take giftes. The impious (saith Salomon) receiue the giftes out of the bosome, that he may peruert the pathes of iudgement. He that knoweth a person in iudgement doth not wel; this man euen for a morsell of bread, forsaketh the truth. He that pursueth auarice, disturbeth his house: but he that hateth giftes shall liue. Other Prophiets threaten punishment for this vice of bribrie; especially when great persons are corrupted therewith. [Thy Princes (saith Isaias to the Iewes) are vnfaithful, cōpanions of theecues: al loue giftes, follow rewardes. Woe to you which iustifie the impious for giftes. He that shaketh his handes from al gift, and stoppeth his eares, lest he heare bloud, and shutteth his eyes, that he may see no euil: this man shall dwell on high, the munitions of rockes shall be his highnes; bread is geuen him, his waters are faithfull. His eyes shall see the King in his glorie] The like saith Amos [I haue knowne manie your wickedneses, and your strong sinnes, enemies of the iust taking bribe: and oppressing the poore in the gate. Her Princes iudged for giftes (saith Micheas) and her Priestes taught for wages: and her Prophets (false Prophets) diuined for money. For this, Sion shall be ploughed as a fildes, and Ierusalem shall be as an heape of stones; and the mount of the Temple, as the high places of the forests] signifying the ruine of Ierusalem and Temple, for auarice, briberie, and other great sinnes.

Tyrannie and
extortion is
most damna-
ble,

6. Aboue al other iniuries Tyrannie, by forcibly inuading mens goods, and persons, vnder pretence of iust power, is most wicked & execrable. So [Achab King of Israel, moued with vniust indignation, and fretting, because Naboth (his faithfull subiect) would not sel him his vineyard, agreed to Iesabels deuise, that Naboth should be accused, & by false witnesss condemned, and stoned to death, as for blasphemie: and so the king tyrannically possessed the vineyard of Na-

both

both] adding wilful murder of the innocent, to his tyrannical oppression. And God reuenged the same, also in this world, vpon Iezabel, who was suddenly slaine, & eaten by dogges: vpon Achab, whose bloud also the dogges did eate: and vpon al Achabs familie, and generation, which was quite ruined, and extinguished. And [al tyrannical oppression is further eternally punished, in fire and brimstone,]

*Justice committed in sacred things is sacrilege.
And bying or selling spiritual things,
is Simonie.*

ARTICLE 32.

BESIDES the ordinarie rules of iustice to be obserued in temporal things, reason directeth, that as spiritual and sacred things, persons, and places doe excel the rest, so euerie iniurie done in them, is greater offence in the sight of God, then theft, roberie, or wrong committed in profane things. And this sinne is called Sacrilege, because sacred things are stolen, or violated. And both God, and his deputies in earth, haue severely punished this crime. Whereof be manie notorious examples [God hauing commanded the Israeltes, in the conquest of Iericho, that whatsoever of gold, or siluer, there should be taken, or of brasen vessels; or yron, should be consecrated to our Lord, and laide vp in his treasures. One Achan reseruing secretly to himself certaine money, & other precious things; the people assailing their enemies were ouercome in battel, wherwith Iosue, and the whole campe being much afflicted [Our Lord said: I will be nomore with you, til you dispatch him that is guiltie of this wicked fact. Arise (saith our Lord) sanctifie the people, there is anathema in thee] Trial was made by lotte, Achan of the tribe of Iuda, being found to haue

Theft & other iniures in sacred things is sacrilege.

God commanded, to appropriate certaine temporal goods vnto sacred uses.

And punished transgressors with death.

temporal reward, of Naaman the Assirian, for a miraculous cure, wrought by the Prophete, in cleansing the same Naaman from leprosie. For which wicked sinne, the Prophete punished his owne seruant, with a perpetual plague of leprosie, saying vnto him [The leprosie of Naaman shal cleaue to thee, and to thy seede for euer: And he went out from him a leper, as it were [now] Into this enormous crime do al they fall, that either bye or sel anie spiritual holie thing, or anie thing annexed vnto spiritual power, or function. For albeit the bodily cure, & cleansing fro leprosie in Naaman, was a temporal, & corporal benefite, valiable in some sorte with money, if it had bene done, by industrie and art of Phisitiones; Yet being miraculously wrought by Gods Prophete, it was so annexed to spiritual power, and function, that the false valuation therof was wicked sinne, & was punished accordingly. And euen so are al spiritual benefites, & benefices ordained for maintenance of spiritual power, & functions. As be Church landes, riches, oblations, & Ecclesiastical reuenues. The vniust vsurpation wherof, by intrusion, force, or other meanes by Ministers, false pretended Clergimen, in heritical countries, is both Sacrilege in the vniust possession of sacred thinges: and Simoney in the maner of obtaining them, being annexed to spiritual functions, and granted and gotten, for farre worse then temporal profane labours, of mere laimen: and therefore (besides the profession, and practise of heresie) altogether vncapable of those possessions.

It consisteth in bying and selling spiritual thinges, for a temporal price.

*See Part. 2.
Artic. 42.*

Prodigalitie, in superfluous expenses: and nigardnes in sparing, are forbidde by Gods Law.

ARTICLE 33.

Vertue consisting in the iust meane, is peruerred by either of the extremes, of too much, or of too little.

Liberalitie consisteth in

Y 3

the right
meane be-
twene Pro-
digalitie, and
niggardnes.

little. And therefore if pretended Liberalitie do either
excede in ouer much geuing, or spending of wordlie
goodes, it loseth the nature of vertue, and is the vise
of Prodigalitie: or if it be defectiue in ouer much get-
ting or sparing; it is Auarice, or Niggardnes; which vi-
ses are cōdemned by the light of reason, & by the law
of God. A few textes of holie Scripture may suffice in
confirmation thereof. [He that troubleth his house
(saith Salomon) shal possesse the windes: and he that
is a foole, shal serue the wise. A diligent woman is a
crowne to her husband. A wise woman buildeth her
house; the vnwise wil with her hand destroy that also
which is built. He that kepeth the Law (of reason)
is a wise sonne, but he that feedeth gluttons shameth
his father. A prince lacking prudence shal oppresse
manie by calumnies: but he that hateth avarice, his
dayes shal be made long. He that tilleth his ground,
shal be filled with breades, but he that pursueth idle-
nes, shal be replenished with pouertie. Beggerie, and
riches geue me not: geue only things necessarie, for
my substance.]

Against
Idleness.

Prodigalitie is
condemned by
Isaias the Pro-
phet.

2. Isaias the Prophete describeth the superfluous,
vaine, & lasciuious attyre of some women, saying] The
daughters of Sion, are hawt, and haue walked with
stretched out necke, & went with twingling of eyes,
and clapping their hands, walked on their feete, and
ietting in a sette pace. Our Lord shal take away the
ornament of their shoes, & litle moones. And cheynes
and ouches, & bracelettes; & the shedings combs,
and foppes, and tablettes, and swete balles, & earlets
Ringes, and pearles hanging on the forehead. And
changes of apparel, and shorte clokes. And, for swete
sauour, there shal be stinke, and for a girdle, shal be
a corde; and for frilled haire, baldnes: and for a sto-
macher, shal be harecloth] Al which riotte, and super-
fluitie, the Prophet adonisheth prodigal persons to
auoide, other wise iust punishment wil fall vpon them,
by

by the contrarie afflictions, for such vaine pleasures. True frugalitie requireth; that as we would haue no want, so we must make no wast.

3. Our Sauour in commendation of S. Iohn Baptist, said to the people [What went ye out into the desert to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses] Insinuating, that in kings courtes is commonly superfluitie of expences in costly apparel, and other delicates. Againe our Lord taxeth the like superfluitie towards mens selues; with auarice and niggardnes towards the poore [There was (saith our Lord) a certaine rich man, and he was clothed with purple, and silke, and he sayred euerie day magnifically] who neglecting to releue a poore man, called Lazarus. When they both dyed [Lazarus was carried by Angels into Abrahams bosome (a place of rest, and plentiful comfort) and the rich glutton was buried in hel] Accordingly S. Paul teacheth that [Pietie with sufficiencie, is great gaine. Having fooode, and wherewith to be couered, with these al (moderat persons) ought to be content] S. Peter admonisheth that [wemens trimming ought not to be outwardly, in platting of haire, or laying on gold round about, or on putting on vestures; but in the incorruptibilitie of a quiet, and modest spirite] S. Iames seuerly reprehendeth vnmercifull rich men [that make merrie vpon the earth, and in riotousnes nourish their hartes in the day of slaughter.] When they kil and offer victimes, they pamper themselves, and neglect the poore. Of auarice & niggardnes, see more in the last commandment.

Christ and his Apostles, condemne al prodigalitie.

And miserable niggardnes,

It is specially forbidde, to hurt the fame of anie person vniustly.

ARTICLE 34.

Pro. 22. v. 1. **B**etter is a good name, then much riches. About siluer and gold good grace. And better then precious

Defamation is worse then theft.

cious oynments.] And therfore in like proportion, it is a greater sinne, to hurt anie person, vniustly in *Eccle. 7. 7.* their fame, then in their external goods. Which thing ^{2.} holie Scripture further testifieth, in regard of diuers sortes of this kinde of iniurie. The common people of the Israelites, when they were afflicted by king Pharao in *Egypt*, greuously offended in murmuracion, and calumniacion: charging Moyfes and Aaron, as if they had bene the causers, that al the people were more afflicted, saying to them [You haue made our fauour to stincke before Pharao, and his seruants: and you haue geuen him a sword for to kil vs] Againe *Exod. 5. 7. 21.* *ch. 15. 7. 24.* in the desert they calumniated Moyfes, as if he had bene careles of them, saying [What shal we drinke, *ch. 16. 7. 3.* would to God we had died by the hand of our Lord, *ch. 17. 7. 3.* in the Land of *Egypt*. Why haue you brought vs into this desert; that you might kil al the multitude with famine? Why didst thou make vs goe forth out of *Egypt*, to kil vs, and our children, and our beastes with thirst. Why haue you brought forth the Church of our Lord into this wildernes, that both we and our catrel should dye? Why did you make vs ascend out of *Egypt*, and haue brought vs into this exceeding naughtie place, which cannot be sowed, which bringeth forth neither figge, nor vines, nor ponegranats, moreouer also hath no water for to drinke?] Against this malicious iniurie of calumniacion, our Lord gaue expresse commandment, saying [Thou shalt not calumniate thy neighbour.] When therfore Gods true seruants are vniustly charged, with crimes falsly imputed, they must first with patience and meekenes, recurre to God by prayer, as Moyfes and Aaron did. And also with discrete zeale, in due time and place, must answere in iustification of truth, as the Prophet Elias answered wicked Achab, saying plainly [Nor I; *ch. 18.* haue troubled Israel, but thou, and the house of thy *7. 17. 18.* father: Who haue forsaken the commandments of our

Against calumniacion,

our Lord, and haue folowed Baalim] So our B. Sau-
our confuted the Pharisees calumniations, with true,
plaine, & modest answeres [To eate with vnwashen
handes, doth not defile a man: but they transgresse
Gods commandments, that teach the people, not to
releue their parents, for their owne traditions.]

2. Detraction, consisting in vnlawful reuealing o-
thers secrete faults, defectes, or imperfections, is more
or lesse sinne, according to the wrong, and damage
commonly ensuing therby. Which ouer frequent in-
iurie, is worthily condemned in holie Scripture [I did
persecute euerie one (saith holie Dauid) that secretly
detraeth from his neighbour. The thinges which
thyne eyes haue scene (saith Salomó) vtter not quickly
in a brawle, lest afterwards thou canst not amend it:
when thou hast dishonoured thy freind. The North-
winde (saith he) dissipateth raine, and a sadde looke
the tongue that detraeth] If a serpent bite in silence,
nothing lesse then it, hath he, that detraeth secretly.
Hedge thyne eares with thornes, and heare not a
wicked tongue: and make doores to thy mouth, and
lockes; & right bridles to thy mouth. And take heede,
lest perhaps thou slippe in thy tongue, and fal in the
sight of thyne enemies, that lye in waite for thee, and
thy fal be vncurable vnto death. He that stoppeth his
eares, lest he heare bloud (saith Isaias) and shutteth his
eyes, that he may see no euil: This man shal dwel on
high] signifying that none ought curiously, neither
to vtter, nor to heare euil of others. [Detraeth not one
from an other, my bretheren (saith S. Iames) He that
detraeth fro his brother; or he that iudgeth his bro-
ther, detraeth from the Law, and iudgeth the Law.
But if you bite, and eate one an another (saith S. Paul)
take heede you be not consumed one of an other.]

Against de-
traction.

3. Contempr, or smal respect of others is not a smal
sinne: and derision is also a greater fault, and very in-
iurious. The wife of holie Iob derided him, saying:

Against the
hearing of de-
traction.

Against deri-
sion.

[Doest thou yet continue in thy simplicitie] The wife ^{Job. 2. v. 9.} and kinsfolke of Tobias derided him. when he was ^{ch 5. v. 5. 6.} blinde, saying [Where is thy hope, for the which thou ^{Job. 2. v. 15.} didst bestow almes, and burials. Thy hope is become ^{16. 22. 23.} vaine manifestly, and thine almes now haue appeared] S. Paul geueth al Christians a general Rule, for mutual wordes, and external behauiour, saying [Loue ^{Rom. 12. v. 10.} the charitie of the brotherhode, one towards an other: with honour preuenting one an other.] And generally, against al sinnes and iniuries committed by the tongue. Salomō saith [For the sinnes of the lippes, ^{Prov. 12. v. 13.} ruine approacheth to the euil man.] S. James saith [If ^{Iac 3. v. 2. ch. 4. v. 13.} a man offend not in word, this is a perfect man (a rare man.) The tongue is fire, a whole world of impietie. Thou, what art thou, that iudgeth thy neighbour? Who art thou (saith S. Paul) that iudgeth an other mans seruant? As if he said: It sufficeth that euerie one control, correct, and amend his owne faultes, & theirs which by office pertaine to his charge: to aduise others of brotherlie charitie, and with al modestie: teaching: not otherwise to intermedle [For who art thou that iudgeth an other mans seruant?] ^{Rom. 14. v. 4.} ^{Ibidem.}

Against al
sinnes of the
tongue.

Susurration is an especial iniurie, and a detestable sinne.

ARTICLE 35.

Susurration is
the poyson of
concord, and
opposite to
pacification.

Susurration by suggesting cause of dislike, to make or nourish discord, where agreement ought to be, doth not only hurt their good name, of whom euil report is made, as calumination, and detraction doe; but also diminisheth mutual loue, and deprieth (or indeuoureth to depriue) both parties, of that good fauour and freindship, which should be in charitable persons, and is betwene special freindes, which is great iniurie, and a diuelish malice; the bane & poyson

son of humane societie: and therefore to be detested of
 al good persons, as it is often condemned in holie
 Scriptures. The Law saith [Thou shalt not be a cri-
 minator, nor a Whispher among the people.] Against
 this precept of God, and nature [Doeg an Idomeite
 reuealed to king Saul, that Abimelech the Priest had
 assisted Dauid, geuing him victuals, and a sword, and
 consulting our Lord for him] Wherby Saul was fo
 incensed against Abimelech, that he sent for him, and
 slew him, & aboue fourscore other Priests, & fauorers
 of Dauid: and stroke al the citie of Nob, for the same
 pretended cause, al vpon the wicked suggestion of
 one Whispherer Doeg. Dauid therefore, finding oportu-
 nitie, to manifest his true affection to Saul, besought
 him, not to geue credite, nor care to such malicious
 Whisperers, saying to him [My Lord king: For what
 cause doth my Lord persecute his seruant? What haue
 I done, or what euil is there in my hand? Now there-
 fore, heare I pray thee, my Lord King, the wordes of
 thy seruant: If our Lord stirre thee vp against me, let
 there be odour of sacrifice (be it grateful to God, I
 I am wel content with Gods wil) but if the sonnes of
 men (haue stirred thee vp against me: they are cursed
 in the sight of our Lord, which haue cast me out this
 day, that I should not dwell in the inheritance of our
 Lord] The Princes of the Philistims did also suggest
 to their king Achis, cause of suspicion against Dauid,
 saying [Is not this Dauid, to whom they sang? Saul
 hath strooke his thousandes; and Dauid his ten thou-
 sands.] Absolom King Dauids owne sonne, ambi-
 tiously, and very seditiously, whispered amongst the
 people: falsely suggesting, as if there had bene defect
 in his fathers maner of gouerning, and so solicited,
 and [intrised the hartes of the men of Israel, to fal from
 their allegiance, & to adhere to himsele in rebellion.

2. Against such whisperers, the same Royal Pro-
 phet, and euerie iust soule prayeth thus: [Iudge me, O

Suffuration
 is con demaed

by many ho-
ie Scriptures.

The enormi-
tie thereof is
often descri-
bed.

God, and discern my cause, from the sinful nation: from the vniust and deceitful man deliuer me] And against al such traitors, as Doeg was to Dauid, euerie faithful seruant of God, worthily inueigheth, saying [Why doest thou glorie in malice, which art mightie in iniquitie? Al the day hath thy tongue thought in- iustice: as a sharpe rasar thou hast done guile. Thou hast loued malice more then benignitie: iniquitie rather then to speake equitie. Thou hast loued al words of precipitation: a deceitful tongue. Therefore wil God destroy thee for euer: he wil plucke thee out, and wil remoue thee out of thy tabernacle: thy roote out of the land of the liuing:] Thou shalt be vtterly destroyed, & al the race, that folow thy malignant hart; and wicked steppes. Likewise Salomon pathetically describeth this enormous crime of Sufuration, say- ing [Six things there are, which our Lord hateth: and the seuenth his soule detesteth. Lofstie eyes; a lying tongue; handes that shede innocent bloud; a hart that deuifeth most wicked deuises; feete swift to runne into euil; a deceitful witnes that vttereth lies; (al six very wicked and damnable, but the seuenth) he that among brethren soweth discordes.] is most detesta- ble: because it is most opposite to the cheefe vertue charitie: it breaketh vnitie: and is the proper sinne of the diuel. Againe saith Salomon: The impious man diggeth euil, and in his lippes fire burneth. A peruerse man raiseth contentions: and one ful of wordes, separ- ateth Princes. An vniust man allureth his freind, and leadeth him by a way not good. He that with as- tonied eyes thinketh wicked thinges, byring his lippes, bringeth euil to passe. He that concealeth offence, seeketh freindships (which is a singular good worke of charitie) he that in other word repeteth it (making it worse then that which he heard) seperateth the con- federate (breaking cōcord, or nourishing the discord) He that meditateth discordes, loueth brawles. The
wordes

Psal. 42. 7.
1. 2.

Ps. 51. 7. 3. 4.

5.

6.

7.

Pro. 6. 7.
16. 17.

18.

19.

ch. 16. 7. 17.
28.

29.

30.

ch. 17. 7. 9.

19.

ch. 18. v. 8. wordes of the duple tongued as it were simple, & the
ch. 16. v. 10. same come to the inner partes of the bellie. When
12. wood faileth, the fire shal be extinguished: and the
 whisperer taken away, brawles cease.] To al this, an
Eccle. 5. v. other wise preacher addeth, to refresh the memories
16. 17. of al the faithful [Be not called a whisperer (saith he)
 and be not taken in thy tongue, and so be confound-
 ed. For vpon a theefe is confusion, and repentance:
 & a very euil cōdemnation vpon the duple tongued:
ch. 11. v. 31. but to the whisperer is hatred, and enmitie, and
 contumelie. The whisperer shal defile his foule, and
 shal be hated in al: and he that shal abide with him
 shal be odious. The stil man and the wise, shal be ho-
ch. 18. v. 15. nored. The whisperer and the duple tongued is ac-
16. curst. For he hath troubled manie, that were at peace.
 A third tongue (malicious, or vndiscrete report to
 one, what an other hath said) hath moued manie; and
 dispersed them from nation into nation. It hath de-
 stroyed the walled citie of the riche; and hath digged
 downe the houses of great men. It hath cut the forces
 of peoples, & vndone strong nations. A third tongue
 hath cast out manlie wemen, and depriued them of
 their labours, (al the merite of their former good
 workes) He that regardeth it shal not haue rest: nei-
 ther shal he haue a freind, in whom he may repose.
 The stroke of a whippe maketh a blew marke, but
 the stroke of the tongue wil break bones. Manie haue
 fallen in the edge of the sword, but not so manie as
 they that haue perished by their tongue. Blessed is he
 that is defended from a wicked tongue.]

3. S. Paul with no lesse zeale and force, reciting whis-
Rom. 1. v. perers, detractors, inuentors of euils, among other
29. 30. 31. 32. grosest sinners, odible to God, denounceth: that not
 only they which doe such things, but they also which
 consent to the doers, are guiltie of death, eueralasting.
Ephes. 5. v. 6 Admonisheth therefore al Christians, [not to be sedu-
 ced with vaine wordes. Because for these thinges

S. Paul com-
 demeth it
 amongst other
 great crimes.

cometh the anger of God, vpon the children of diffidence. Become not therefore partakers with them.]

All are bound to practise sometimes workes of mercie; spiritual, and corporal.

ARTICLE 36.

Workes of
mercie are al-
ways coun-
selled, and in
some cases
commanded.

DEcline from euil, and doe good [saith the Royal Prophet: teaching that it sufficeth not to abstaine from doing wrong, but it is also necessarie to doe good. And especially, among other good workes, to helpe the needie, with spiritual and corporal relesse. Sometimes it is but counseled without obligation, sometimes it is commanded, as abilitie serueth, and others necessitie vrgeth. And in general, al are bound, sometimes to bestow almes, more or lesse, of one kinde or other. Gods prouidence so ordaining, that some doe neede, and others can helpe: at least the poorest can pray, can admonish sinners to repent, can remitte offences done to themselues, can sometimes giue a dish of cold water, or the like. [If a stranger dwell in your land (saith our Lord in the written Law) and abide among yon, doe not vbrade him. There shall not want poore, in the land of thy habitation, therefore I command thee, that thou open thy hand to thy needie & poore brother, that liueth in the land. Thou shalt not see thy brothers ox, or shepe straying, and passe by, but thou shalt bring it backe to thy brother] In particular for the poores sake it was commanded, that [When thou reapest the corne of the land, and gatherest grapes, thou shalt leaue some to the poore and strangers to take. I the Lord your God.]

2. Examples of the rich and poore, which gaue and receiued, and both merited, are for instruction to others, recorded in holie Scriptures. Abraham was

so

Ps. 33. 7. 15.

Ps. 36.

7. 27.

Mat. 25. 7.

35. 42.

Leuit. 19.

7. 33.

Dent. 15. 7.

11.

ch. 22. 7. 11.

23.

ch. 24. 7. 19.

Leuit. 19. 7.

7. 10.

Gent 8. v.
2.

ch. 19. v. 2.
4.

3. Reg. 17. v.
9, 13, 15.
ch. 18. v.
13.

Tob. 1. v. 2, 3.
15, 17, 19.
20.
ch. 2. v. 3.

ch. 4. v. 7.
8, 9, 10.
ch. 12. v. 9.
ch. 14. v. 11
16, 17.

Pfal. 111. v. 7
10.
Pf. 118. v.
112.

Pro. 3 v. 3, 4.
27, 28.

so readie to releue the needie, that he earnestly inui-
ted, and besought strangers passing by the way, to en-
ter into his house, to lodge, and eate, and drinke with
him. And so did Lot. And they both supposing that
they inuited strange men, receiued holie Angels. A
godlie widow woman in Sarepta fedde Elias the Pro-
phete, by Gods special prouidence, for her merite, ra-
ther then for his neede. For otherwise he was also
serued by a Crow, when God would so haue it [Ab-
dias (gouernour of king Achabs house) receiued and
releued an hundred Prophetes, whom Iesabel perse-
cuted. Tobias being captiue (with manie others) in
Alsiria, forsooke not the way of truth: but imparted
that he could make, dayly to his brethren captiues
with him, which were of his kindred. He went to al,
and gaue them wholesome admonitions. He lent to
the needie; and gaue as he was able; and he buried the
dead, with danger of his owne life. He aduised his
sonne to geue almes (among other faterlie precepts)
He and his sonne, and whole familie were assisted,
comforted, and directed by an Angel, in their happie
wayes, and seruice of God.] And so innumerable
others, did manie workes of mercie.

3. Of the reward of almes dedes, the Royal Pro-
phete testifieth saying [The iust shal be in eternal me-
morie: he shal not feare at the hearing of euil. He distri-
buted, he gaue to the poore: his iustice remaineth for
euer and euer. His horne (his crowne) shal be exal-
ted in glorie.] The Sapiential Bookes abound in pre-
cepts, and praises of almes dedes [Ler not mercie &
truth leaue thee (saith Salomon) put them about thy
throte: and write them in the tables of thy hart: and
thou shalt finde grace, and good discipline before
God, and men. Doe not prohibite him to doe good,
that is able. If thou be able, thy selfe also doe good.
Say not to thy freind: Goe, and returne, and to mo-
row I wil geue to thee, wheras thou maist geue forth-
with.

are richer;
some poorer,
that al may
merite.

The reward
of al good
workes is
great.

with. He that hideth corne, shal be cursed among the peoples: but blessing vpon the head of them that sel. *ch. 11. 7. 26.*

The fruite of a iust man, a tree of life: and he that gaineth soules, is wise. He that despiseth his neighbour, sinneth; but he that hath pittie on the poore, shal be blessed. *ch. 14. 7. 22 31.*

Mercie and truth prepare good thinges. He honoreth his Maker, that hath pittie on the poore: *ch. 19. 7. 17.*

and he wil repay him the like. He that stoppeth his eare at the crie of the poore, himselfe also shal crie, & shal not be heard. *ch. 21. 7. 13. 14. 26.*

A gift hidde quencheth angers; & a gift in the bosome, the greatest indignation. He that is iust, wil giue, and wil not cease. He that is prone to mercie, shal be blessed: for of his breades, he hath geuen to the poore. *ch. 12. 7. 9.*

Deliver them that are led to death: and those that are drawen to death, cease not to deliuer. *ch. 14. 7. 12. 12.*

If thou say, I am not of force: he that seeth into thy hart, he vnderstandeth: and nothing deceiueth the keper of thy soule: and he shal render to a man, according to his workes. *ch. 23. 7. 27.*

He that geueth to the poore, shal not lacke; he that despiseth him that asketh, shal susteyne penurie. *Eccle. 11. 7. 1*

Cast thy bread vpon the passing waters, because after much time thou shalt finde it (in eternal life.) Sonne, defraude not the almes of the poore (saith an other diuine Preacher) and turne not away thine eyes from the poore. *Eccle. 4. 7. 1*

Despise not the hungry soule: and exasperate not the poore in his pouer- *2.*

tie. Afflict not the heart of the needie, and deferre not the gift to him that is in distresse. *3.*

Reiect not the petition of him, that is in affliction, and turne not away thy face from the needie. *4.*

From the poore turne not away thine eyes, for anger: and leaue not to them that aske of thee, to curse thee behinde thy backe. *5.*

For the prayer of him that curseth thee, in the bitterness of his soule, shal be heard: and he that made him, wil heare him. *6.*

Make thy selfe affable to the congregation of the poore. Bow downe thine eare to the poore, without sadnes, and render thy debt, and *7.*

answer *8.*

Almes deedes
are like to
good seede,
sown in good
ground; And
are much com-
mended in al
the Sapiencial
bookes.

9. answer him peaceable wordes in mildnes. Deliuer him that suffereth iniurie, out of the hand of the proud; and be not faint in thy soule. In iudging be merciful to pupils, as a father; and as an husband to their mother: and thou shalt be as the obedient sonne of the Hieghest: and he wil haue mercie on thee, more then a mother.] If thou wilt doe good, know to whom thou doest it: and there shal be much thanke in thy good dedes. Doe good to the iust, and thou shalt finde great reward. And if not of him, assuredly of our Lord. For it is not wel with him, that is euer occupied in euil thinges, and that geueth not almes: because the Hieghest both hateth sinners, and hath mercie on them that are penitent.] Wherfore the best and most necessarie almes for obstinate sinners, is to correct them, as Salomon often admonisheth [A rodde (saith he) on his backe, that lacketh witte. He that spareth the rodde, hateth the childe: but he that loueth him, doth instantly nurture him. The pestilent being punished, the liue one shal be wiser. The iust deuileth concerning the house of the impious, that he may drawe the impious from euil. Follie is ryed together in the hart of a child: and the rodde of discipline shal driue it awaye. Be not defrauded of thy good day, and let not a litle portion of a good gift, ouer passe thee. Geue and take, and iustifie thy soule. He that lenderth to his neighbour, doth mercie, and he that preuaileth with hand, kepeth the commandment. Lend to thy neighbour in the time of his necessitie: and againe, repay thy neighbour in his time. Manie haue not lent, not because of wickednes (not of want of compassion) but they were afraid to be defrauded without cause. But yet vpon the humble, be strong of minde, and for almes differre him not. Loose money for thy brother, and thy freinde, and hide it not vnder a stone vnto perdition. Put thy treasure in the precepts of the Hieghest, and it shal profite thee more then gold. Shut vp almes in the

Of al sortes of almes, correction of sinners is the best.

hart of the poore, and the same shal obtaine for thee
against al euil. Aboue the chield of the mightie, and
aboue the speare, it shal fight against thineemie.
Geue to the Highest, according to his gift, and with a
good eye, doe according to the abilitie of thy handes.
Because our Lord is a rewarder, and wil repay thee,
seuen times so much] For he geueth grace in this life,
& glorie in heauen, for euerie good worke of mercie.

35.

7.10.11.

The same is
vrgerd by other
Prophets.

4. Isaias, and other holie Prophets testifie, that almes
deedes doe excel fasting, and other mortifications,
though the same also are commended in due times,
and maner. To such as fasted, and omitted workes
of mercie. God said [Is this such a fast, as I haue cho-
sen, for a man by the day to afflict his soule? Is not this
rather the fast that I haue chosen? Dissolue the bandes
of impietie: loose the bundels that ouerlode: dismis-
se them free that are broken, & breake in sunder euerie
burden. Breake thy bread to the hungrie, and the nee-
die; and bring in the herberles into thy house; When
thou shalt see the naked, couer him: and despise not
thy flesh (for al men are of the same flesh) Then shal
thy light breake forth as the morning; and thy health
shal sooner arise, and thy iustice shal goe before thy
face: and the glorie of the Lord shal embrace thee]
Yea these workes are preferred before external Sacri-
fice [I would mercie & not sacrifice saith our Lord] A-
mos crieth [wo to them, that were in Sion, great men,
heades of the peoples, going stately into the house of
Israel] and had not compassion vpon the poore. Ne-
hemias by word and example teacheth al, to practise
workes of mercie [We as you know (saith he to the
Priestes and Magistrates) haue redemed our brethren
the Iewes, that were sold to the Gentiles, according to
our abilitie: and wil you therfore sel your brethren?
(by not releuing them, suffer them to be sold a-
gaine?) and shal we redeme them? I also and my bre-
thren, and my seruants haue lent money, and corne

1/2 58. 7. 3.

6.

7.

8.

Osee. 6. 7. 6.

Mat. 9. 7.

13.

Amos 4. 7.

1.

eb. 6. 7. 1.

2. 8/2. 5. 7. 1.

2. 7. 7. 8. 9.

10.

to very manie. Let vs not aske this againe in cōmon:
Let vs remitte them the debt, that is due to vs.]

5. Christ our Lord, the God of mercie, coming from heauen to doe workes of mercie: to redeme al mankinde, to teach men, to feede men spirituallie, and temporallie, to purchase eternall life to other men, by his owne death: teacheth, that not only for wicked

Omission of
of al wicked
in case of ne-
cessitie. is
damnable.

1. Iohn. 3. 7.
16. 17.

deeds, & greuous wronges done, but also for omission of good workes: euerie [vnprofitable seruant; shal be cast into viter darknesse, where shal be weping and gnashing of teeth.] And so requireth workes of mercie of euerie faithfull seruant, towards others: that vnlesse they performe such workes, he wil iustly ex-

Mat 25. 7.
30.
34. 41.

clude al that neglect to doe them, from eternall life [calling the iust into life euerlasting; because they doe them: & reiecting the wicked, because they doe them not] In the meane time, exhorteth his children [To

Mat. 6. 7.
10. 21.

Luc. 6. 7. 36

heape vp treasures in heauen, where neither the rust, nor moth doth corrupt, and where theues doe not digge through, nor steale. For where thy treasure is (saith our Lord) there is thy hart also] He came to geue; euen himselfe, not to take: to minister, not to be ministred vnto] And S. Paul willeth al men [to remember the word of our Lord Iesus: because he

Act. 20. 7.
35.
1. Cor. 16.

2. Cor. 8.

said: It is a more blessed thing to geue, rather then to take.] So did S. Paul perswade the Ephesians in his pastoral Sermon: so did he perswade in his seuerall Epistles, the Corinthians, the Galathians, the Philip-

ch. 9. 7. 6.
7. 3. 2.

Gal 6. 7. 6.
Phil. 4. 7.
15.

prians, and al Christians, to be diligent, and abundant in al workes of mercie, and that with alacritie [Because (saith he) God loueth a cherefull geuer] assuring al that they shal reape in blessings, as they sow] which is alwaies vnderstood, according to the deuout affection, and sincere good wil of euerie one, in proportion of their abilitie. Whereupon our Lord toucheth, that [a poore Widow, which cast two mites into the treasure of the Temple, cast in more then al the rest,

A a 2 though

though manie riche men cast in much: because al they of their abundance cast in (what to them seemed conuenient) but she of her penerie, hath cast in al that she had, her whole liuing.] Her example therfore is not rightly pretended by rich persons, whē they geue smal almes, and cal it the poore widowes two Mites. For none do perfectly imitate this deuoute poore widow, but they onlie, which in dede geue al that they haue, whether it be much or litle. Neuertheles others doe also right wel, which geue more or lesse, but few are comparable to this most bounnifull liberal geuer of al that she had, and of al at once without limite, and without delay.

Not thoff
which geue
litle, but those
which geue al
they haue, are
like to the deu-
out poore
widow.

Though none
are bound to
geue al, yet al
are bound to
haue a good
wil to helpe al
that nede.

6. Only al are bound to doe in this point, as S. Paul writeth to S. Timothie, Willing him [to com-
mād the rich of this world, not to be high minded: nor
to trust in the vncertaintie of riches: but in the liuing
God, to doe wel, to become rich in good workes, to
geue easily, to communicate to others that nede: to
heape vnto them selues a good foundation, for the
time to come, that they may apprehend the true life]
The assurance wherof, he confirmeth also in an other
place saying [With such hostes, God is promerited]
A sacred text so cleare, that albeit our Aduersaries
not induring the name of merite, doe corrupt the text, yet
confesse the thing it self [That God is wel pleased
with such workes] that he sheweth fauour for them.
And what is it els in true English, but merite (how-
soever they quarrel with S. Ierom about the Latine
word, *promeretur*) seing they here confesse that such
workes doe please God, and procure Gods fauour:
Why may we not say; that they merite God: that is,
They (through Gods grace) merite eternal life, which
consisteth in the sight, and fruition of God. And also
say, as the Apostle here speaketh [By such hostes God
is promerited] S. Iohn also teaching that the omission
of such worke in time and place requisite, sheweth
the

Luc. 21. v.

3. 4.

Mar. 12.

43. 44.

1. Tim. 6. v.

17. 18. 19.

Heb. 13. v.

16.

1. *Iohn* 3.
7. 17.

the want of necessarie charitie [He that shal haue the substance of this World (saith he) and shal see his brother haue neede, and shal shut his bowels from him: how doth the charitie of God abide in him?] Plainly affirming that such a man, not releuing his neighbour in that case, hath not charitie. Which S. Iames further explaineth, teaching also that it sufficeth not to say, vnto them that are naked, and lacke daylie foode,

Especially to releue those that are in extreme necessitie.

1. *Cor.* 13. 15.
16.

[Goe in peace, be warmed & filled, if thou geue them not the thinges, that are necessary for the bodie, what shal it profite] saith he: signifying that it profiteth nothing. For euen as such an answer doth not corporally helpe them that are in necessitie: so doth it not spiritually profite him, that so answereth, hauing meanes, and not releueing the needie. The same thing doth S. Peter teach, admonishing [Before al thinges to haue a mutual and continual charitie: because charitie couereth the multitude of sinnes. Vsing hospitalitie one towardes an other, without murmuring.

1. *Pet.* 4. 7. 8.
9. 10.

Euerie one as he hath receiued grace, ministring the same, one toward an other, as good dispenfers of the manifold grace of God.] These and the like workes of mercie, spiritual and corporal are required of euerie one, according to their abilitie, and others necessitie. For which our Sauour, the iust Iudge wil say to those on his right hand, in the day of Iudgement, [Come ye blessed of my Father, possesse you the kingdom prepared for you from the foundation of the world. For I was an hungred, & you gaue me to eate: &c. And to those on the left hand: Get ye away from me, you cursed, into fire euerlasting, which was prepared for the diuel, and his angels. For I was an hungred, and you gaue me not to eate, &c. And these shal goe into punishment euerlasting: but the iust into life euerlasting.]

Mat. 25. 7.
34.
35.

41.

42.

46.

*Al are bound, vwhen lawfull auctoritie
duly requireth it, to testifie the truth,
vvhich they know;*

ARTICLE 37.

Affirmatiue
precepts bind,
when due cir-
cumstances
concur.

NEgatiue precepts doe bind at al times, not to do those things which are vnlawful: but affirmatiue precepts only binde, when iust causes require, and other due circumstances concur. So al are bond to testifie the truth which they know, when a lawfull Iudge, or Superior in due maner commandeth it. And also when an established iust Law prescribeth, al are bond to reueale the truth, that is necessarie to be knowen, for the common good, and for iustice sake, in euerie case of important necessitie: though they be not expressly demanded. Touching which point, the Law of Moyse ordained, that [who-
soever knew that an other had sworne falsely, vnles
he did vtter it, he should beare the iniquitie.] Leuit 5. 7. 1

Silence is som-
times a great
sinne,

2. Against vnlawful silence, the holie Psalmist ex-
postulateth with the fautor of sinners, saying [If thou
didst see a theefe, thou didst runne with him, and with
adulterers, thou didst put thy portion. He that is par-
taker with a theefe (saith Salomon (hateth his owne
soule. He heareth one adiuring, & telleth not. Sonne
obserue time (saith an other diuine Preacher) and a-
uoid from euil. For thy soule be not ashamed to say
the truth. Accept no face against thyne owne face, nor
against thy soule a lie. Reuerence not thy neighbour
in his offence, nor kepe in a word in time of salua-
tion. Hide not thy wisdom in the beautie therof.
For by the tongue, wisdom is discerned: and vnder-
standing, and knowlege, and doctrine, by the word
of the wise, and stedfastnes in the workes of iustice. 73.
For iustice contend for thy soule, and vnto death
strive

Psal. 49. 7.
18.

Pro. 19. 7.

24.

Eccles. 4. 7.

13. 16.

27.

18. 19.

strive for iustice: and God wil ouerthrow thyne enemies for thee.]

3. We haue memorable examples of this iust, and necessarie reuelation of the truth, in diuers worchie persons [Achior an Ammanite informed Holesernes the truth, concerning the people of the Iewes, who though he was threatned, and banished, yet was he by this occasion conuerted to true Religion, esteemed and rewarded for his fact. Mardocheus a noble Iew, discourting & reuealing a treason contriued against king Assuerus, in the citie of Susa, was esteemed, and finally rewarded; and by his meanes, the people of Israel, which were captiues vnder the Medes and Persians, were deliuered from danger of ruine, plotted against them, by their wicked enimie Aman. Daniel the Prophete (whiles he was very young) vnderstanding, that innocent Susanna was vniustly accused, and condemned to death [cried out amongst the people with a loud voice: I am cleane from the blood of this woman. Returne ye into iudgement, because they haue spoken false testimonie against her] He then conuincd her false accusers, and witnesses; wherby she was deliuered, and they iustly punished with death.

Examples of
necessarie declaration of
truth.

4. S. Iohn Baptist came for the testimonie of necessarie truth, which was not knowne to the people [To geue testimonie of the light] which he performed most faithfully. Our B. Sauour himselfe [came to beare witnesse of the truth] He also taught his disciples, to admonish fraternally priuate offenders of their fautes: and if that should not suffice to correction, then to adioyne one or two witnesses: that in the mouth of two or three witnesses, euerie word may stand] & truth be confirmed. And finally [if nede require to tel the Church] He also gaue his Apostles commandment [to testifie of himselfe, to al the nations of the world.] And accordingly they preached Christ

Especially
Christian faith
and doctrine
must be declared,
where
nede requi-
reth.

*Judith. 5. v. 26.
ch. 6. v. 7.
ch. 13. v. 27.
ch. 14. v. 6.*

Hest. 2. v. 22.

Dan. 13. v. 45. 49.

*Jo. 1. v. 7. 19.
27. C. 2.*

1e. 18. v. 37.

*Mat. 18. v. 16,
ch. 28. v. 19.
10.*

Christ euerie where. And vpon this commission and commandment, S. Peter and S. Iohn said plainly [We can not but speake those thinges, which we haue sene and heard] Al the twelue, and S. Paul, S. Barnabas, S. Luke, & S. Marke, and innumerable other Apostolical men, haue and stil doe testifie of Christ our Redemer, and Sauour, auouching Christian doctrine, notwithstanding anie prohibition to the contrarie [Because the word of God is not tyed] Al truthe is good, and to be auouched in due time, place, and maner. But Christian faith and religion is most principally euer, and euery where, with discrete zeale is to be confessed, and professed, & in no case to be denied [Because be that denieth Christ before men, shal be denied by Christ, before the face of the Father of heauen.]

It is forbidde to beare false vvittnesse, or to lie, or iudge rashly.

ARTICLE 38.

Al maner of lying is forbidde by the Law of God, and nature.

God being truth it self, and louing truth in al thinges, detesteth lying, and al vntruthes. And hath therfore expresly amongst other precepts, commanded saying [Thou shalt not speake against thy neighbour false testimonie] Further ordaining (besides pnnishment of the soule) special temporal reuenge by death, or other paine, for this offence against our neighbour: that [If a lying witnes stand against a man, accusing him of preuatication: both of them, Whose the cause is: shal stand before our Lord, in the sight of the Priestes, and the Iudges, that shal be in those dayes. And when searching most diligently, they shal finde, that the false witnes hath said a lye against his brother: they shal render to him, as he meritt to doe to his brother; and thou shalt take away the euil out of the middes of thee: that others hearing may

Exod. 23. 7.

8.

Job. 13. 7. 6.

7. 3. 9. 10.

Psal. 4. 7. 3.

Psal. 7. 7.

Psal. 57. 7. 4.

Psal. 77. 7. 36.

Psal. 80. 7. 16.

Psal. 10. 7.

4.

Job. 12. 7. 17.

12.

Job. 13. 7. 5.

Job. 19. 7. 5.

9.

Job. 10. 7. 17.

may haue feare, and may not be bold to doe such things. Thou shalt not pitie him: but life for life; eye for eye: tooth for tooth: hand for hand: foote for foote shalt thou exact. Thou shalt not admitte a lying voice (saith our Lord againe to euerie appointed Iudge) neither shalt thou ioine thy hand to lay false testimonie for a wicked person.]

2 Neither is it lawful to affirme, a bare opinion as one thinketh to be true, not being assured vpon knowledge, nor to auouch a probable coniecture, as if it were certaine: which is rash iudgement, iustly reprobued by holie Job: saying to his importune freindes, which charged him with supposed faultes, not committed by him [Heare ye my correptions, and attende the iudgement of my lippes. Hath God neede of your lyes; that for him you speake guiles? Doe you take his person, and doe you endeavour to iudge for God? He shal reprove you, because in secret (and indirectly) you take his person] and office vpon you. Likewise the Royal Prophete, and others doe often reprove both lying, and rash assertions. [Ye sonnes of men (saith the Psalmist) how long are you of heauie hart? Why loue yon vanities, and seeke lying? Sinners are alienated from the marrice, they haue erred from the wombe; they haue spoken false things. They loued God with their mouth, and with their tongue they did lyer to him: The enemies of our Lord haue lied to him] Salomon saith [Whosoeuer trusteth to lies, feedeth the windes: and the same man foloweth flying birdes. He that speaketh that which he knoweth, is an utterer of iustice: but he that lieth, is a fraudulent witness. Lying lippes are an abomination to our Lord: but they that doe faithfully, please him. The iust shall detest a lying word, but the impious confoundeth, and shal be confounded: A false witness shal not be vnpunished; & he that speaketh lyes, shal not escape. The bread of lying is sweete to a man: and afterwarde

To affirme a thing vncertaine, as certaine, is rash iudgement.

All sortes of lies are condemned by the holie Scripture.

his mouth shall be filled with the grauel stone. He that gathereth treasures with a lying tongue, is vaine, and wittles and shall stumble at the seares of death. A lying witnes shall perish. Desire not his meates, in which is the bread of lying. Cloudes, and winde, and no rayne following, a glorious man, and not accomplishing his promises. A dart and a sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. A Prince that gladly heareth wordes of lying, hath al his seruants impious. Thus did wise Solomon preach against lying. An other holie preacher admonisheth the like, saying [Doe not gaine say the word of truth, by anie meanes, and be ashamed of the lye of thine vnskilfulnes (of an vntruth vttered out of error, which the speaker supposed to haue bene truth) Plo w not (deuise not) a lye against thy brother: neither doe likewise against thy freind. Be not willing to make anie lye: for the custome therof is not good (is verienought) Lying is a wicked reproche in a man: & in the mouth of men without discipline, it shall be continually. Better is a theefe, then the continual custome of a lying man: but both shall inherite perdition. The maners of lying men, are without honour: & their confusion is with them, without intermission.

3. Of al damnable liars false Prophets, and Heretikes are most wicked: because they belie God, calling their errors Gods word: and speake in his name, whereas [he sent them not, he commanded them not, neither hath spoken vnto them. They say they are Apostles, and are not, and are found liars.] Their false doctrine is the word of the diuel, for of him they are sent [The diuel is their father. When he speaketh a lye, he speaketh of his owne: because he is a liar, and the father of al lying] S. Paul therefore admonisheth al seducers, & liars [to put on the new man, which according to God is created in iustice and holinesse of the truth. For the which cause, laying away lying,

(saith

Above al-
ther liars, false
prophets, and
heretikes are
most detesta-
ble

ch. 11. v. 6.

13.

ch. 23. v. 3.

ch. 25. v. 14.

12.

ch. 19. v.

12.

Eccl. 4.

v. 1.

ch. 7. v. 13.

ch. 16. v. 16.

27. 13.

1. 1. 4. 7.

15.

Apost. 2. 7.

1. 1. 4. 8.

v. 44.

Eph. 4. 7.

24.

31.

(saith he) speake ye truth, euerie one with his neighbour, because we are members one of another] And the Angel in the Apocalypse reciteth the sinne of lying, amongst other damnable crimes, saying [To the fearful (such as feare the world more then God) to the incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and al liars: their part shal be in the poole burning with fire and brimstone, which is the second death] And into the heauenlie Ierusalem [There shal not enter anie polluted thing, nor that doth abhominntion, and maketh lye, &c.]

4. Against rash iudgement, and inconsiderate assertion of anie thing vncertaine, which is a common vice of careles persons, especially of barbarous people: our B. Sauour admonisheth al men, saying [Iudge not, that you be not iudged. For in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you againe] The barbarous common people in Milera, first rashly iudged [that S. Paul was a murderer, because a Viper invaded his hand.] and by & by againe, rashly iudged [that he was a God] because there was no harme done to him by the viper.

Christ expressly condemneth rash iudgement of things doubtful.

Much more al manifest lying,

False accusation, and condemnation of the innocent: and iustification of the guiltie, are damnable sinnes.

ARTICLE 39.

VNiust proceeding in the Tribunal seate of Iustice, is greater wickednes then simple lying, or priuat wrong, because publike seaned iustice is dúbied by false pretence of auctoritie, and by doing iniurie: for albeit [there is no power but of God] yet is not the abuse of Power from God. From whom is nothing but iust, and good. And therefore iniustice defended,

Pretended iustice and wicked proceeding, as in

forme of Law,
is double ini-
quitie.

or cloked by pretence of auctoritie, is not only ini-
urious to men, but also to God. [Whose Law is imma-
culate] And the same Law prescribeth, that euerie
Iudge shal exactly without acceptation of persons, in
all causes geue true and iust sentence [Thou shalt not
folow the multitude to doe euil: neither shalt thou
in Iudgement agree to the sentence of the most part,
to stray fro the truth. The poore man also thou shalt
not pittie in Iudgement. Thou shalt not doe that
which is vniust, nor iudge vniustly. Consider not the
person of a poore man: neither honour thou the
countenance of him that is mightie. Iudge iustly to
thy neighbour. Doe not anie vniust thing in iudge-
ment: in rule, in weight, or measure. Thou shalt not
decline the poore mans iudgement. The innocent,
and iust thou shalt not put to death: because I abhorre
the impious man. Heare them (that haue causes) and
iudge that which is iust: Whether he be the same
countryman, or a stranger. There shal be no difference
of persons: so shal you heare the litle, as the great:
neither shal you accept anie mans person; because it
is the iudgement of God.] In regard of which diuine
office [Iudges are called goddes.]

Examples and
testimonies a-
gainst corrupt
Iudges.

2. Against this Law, the sonnes of Samuel of-
fended [Being Iudges in Bersabee, who walked not
in their fathers wayes; but declined after auarice, and
tooke bribes; and peruered iudgement] Against such
peruerse Iudges, the Royal Prophet inuicigheth say-
ing [God stood in the assemblie of goddes (of Iudges
called goddes) and in the middes he iudgeth goddes.
How long iudge ye iniquitie, and accept ye the per-
sons of sinners. I said: You are goddes, and the sonnes
of the Hieghest al. (ye that haue auctoritie of God.)
But you shal dye as men: and fal as one of the Prin-
ces.] When you dye, you shal finde, that you are mor-
tal men: and because being Princes, you iudged not
right iudgement, you shal be punished as euil prin-
ces

349 6. 7. 7. ces [For to the litle one mercie is granted: but the
 9. 10. mightie, shal mightely suffer torments. To the stron-
 7. 17. ger more strong torment is imminent.] Salomon
 15. further saith [He that iustifieth the impious, and he
 16. 17. 23. that condemnerh the iust, both are abominable be-
 24. fore God. These thinges also to the wise: To knowe
 a person in iudgement is not good (that is, according
 to the Hebrew phrase, is very badde) They that say
 to the impious: Thou art iust: peoples shal curse them,
 and tribes shal detest them. They that rebuke him,
 shal be praised: and blessing shal come vpon them.
 18. 19. 20. The king that iudgeth the poore in truth, his throne
 21. shal be replenished for ever. Loue iustice, you that
 22. 23. iudge the earth [saith the wise man] Thinke of our
 24. Lord in goodnes, & in simplicitie of hart seeke him.
 25. 26. Heare ye kinges, and vnderstand; learne ye Iudges of
 27. the endes of the earth. Goe care ye, that rule multi-
 28. tudes, and that please your selues in multitudes of na-
 29. tions: because the power is geuen you of our Lord,
 30. and strength by the Higheest, who wil examine your
 31. workes, and search your cogitations. Seke not to be
 32. made a Iudge, vnles thou be able by power to breake
 33. iniquities; lest peahaps thou feare the face of the
 34. mightie, and put a scandal in thyne equitie. Presents
 35. and giftes blinde the eyes of the Iudges; and as one
 36. dumbe in the mouth, turneth away their chastisements.
 37. Our Lord wil heare the prayer of him that is hurt He
 38. wil not despise the prayers of the pupil: nor of the
 39. widow, if she poure ont speech of mourning. Doe not
 40. the widowes teares runne downe to the cheke: and
 41. her exclamation vpon him, that caueth them to
 42. runne? According to these most wholsome instructi-
 43. ons, the good Kinges, and other Iudges carefully per-
 44. formed their offices, and gaue charges to others sub-
 45. ordinate to themselves, to doe the same [Take heede
 46. what you doe (saide good king Iosaphat, to the parti-
 47. cular Iudges of his kingdome) for you exercise not
 48. the

The dutie of
 good Kinges,
 and Iudges.

the iudgement of man, but of our Lord: and whatfoeuer you shal iudge, it shal redound to you. Let the feare of our Lord be with you: & with diligence doe al things: for there is no iniquitie with the Lord our God: nor acception of persons, nor desire of giftes.] The Prophet Micheas (as likewise other Prophets) seuerely reprehended vniust iudges: saying, [Heare this ye Princes of the house of Iacob, and ye iudges of the house of Israel, which abhorre iudgement, and peruert al right thinges: which builde Sion in bloud, and Ierusalem in iniquitie. Her Princes iudged for giftes, and her Priesttes taught for wages, and her Prophets (pretended prophets) diuined for money, and the y rested (pretend. d to relie) vpon our Lord, saying: Why, is not our Lord in the middes of vs: euil shal not come vpon vs.]

Vicked pretended lawes, against truth and iustice, are not Lawes but Tyrannie.

3 About al other wickednes in publike transgressing of Law, and Iustice: the makers of wicked Lawes so farre surpasse, as the principal auctors of iniustice, are mote faultie then the accessorie participants. And therefore Itaias the Prophete crieth [Woe to them that make wicked Lawes: and writing, haue written iniustice. That they might oppresse the poore in iudgement, and doe violence to the cause of the humble of my people: that widowes might be their praye: and they might spoile pupilles] A notable example of a wicked Law (most like to Heretikes proceedings against Catholiques) is written by Daniel the Prophet, of a Decree deuised by his enemies to in-trappe him, as if he had bene disloyal to the King. For [when they could not finde anie occasion against him, on the behalfe of the King, because he was faithful and no salt, nor suspicion was found in him] They suggested to the King, to make a Decree in matter of Religion] That euerie one which should pray to God, or to anie but to the King only, should be cast into the lake of Lyons] which being enacted, and published

Mich. 3. 9.

1. 9.

7. 11.

1/4. 10. 7. 1.

Dns 6. 7. 4.

5.

7. 7.

shed, Daniel not with anie contempt of the King, nor wittingly prouoking the persecutors, but warily in his owne house, prayed thrise in the day to God, as he had accustomed before: and the malicious men curiously watching and searhing, found him praying in his vpper chamber, his window being opened towards Ierusalem, therupon accused him, as a transgressor of the kings Edict. Vrged the king, and by much importunitie, forced him to geue sentence, that Daniel should be cast into the lake of Lions, and so it was. Wherin both the king sinned greuously, as wel in yelding to the wicked suggestion, as by putting such a pretended Law in execution, through faintnes of hart, and also the cruel craftie persecutors, more heynously offended both God and the King. And so by Gods iust iudgement, fel themselves into that pitte which they had made to catch the innocent. For God preferuing Daniel from the Lions, the king iustly condemned the plotters of the wicked Law [to be cast into the same denne of Lions, who were there presently deuoured] For though it was true that Daniel did so pray to God, contrarie to the kings Edict, as they did charge and accuse him: yet because the Law was vniust, and against God, and Religion, they were iustly punished by the King, whom they had most wickedly abused. And the King by this meanes, came to honour God, better then before.

4. Moreouer against both wicked Lawes, and abuse of good Lawes, our B. Sauour, gaue diuers precepts, commanding Magistrates to abstaine from iniustice, and to doe iustice [Did not Moyse (saith he) geue you a Law, and none of you doth the Law? Why seeke ye to kil me? Iudge not according to the face; but iudge iust iudgement. And to the vniust Scribes and Pharises our Lord cried. [Woe to you hypocrites, because you rith mint, and anise, and cummine, and haue left the weightier things of the Law: iudgement,

Christ condemneth
wicked lawes
and abuse of
iust Lawes.

v. 10.

II. 11. &c.

Eccle. 7. v.

9. 10.

7. 14.

7. 16.

Iosue 17. 7.

19.

24.

Mat. 23. 7.

2.

ment, and mercie, and faith. These things you ought to haue done, and not to haue omitted those other. *Mat. 23. 7. 23. 24.* Blind guides, that straine a gnat, and swallow a camel. And passe ouer iudgement, and the charitie of *Luc. 11. 9.* God.] S. Iames, amongst manie other admonitions, *42.* blameth the Iudges that wrest the Law: who by pretence of good Law, in dede make wicked Lawes, to serue their owne turne. [For he that iudgeth his brother (saith he) detracteth from the Law: and iudgeth the Law. But if thou iudge the Law (by false interpretation) thou art not a doer of the Law, but a Iudge. *Iac. 4. 7. 11.* But whar art thou, that iudgeth thy neighbour? that darest iudge, that thy neighbour breaketh the Law, because he displeaseth thee? So thou vrgeest his conscience, for thyne owne comoditie: not for his amendment. Wherin thou offendest against the Law: Which appointeth indifferent Iudges, to decide controuersies betwene parties, and neuer alloweth anie partie, to be Iudge in his owne cause. [For there is one Law-maker, and Iudge (God, who au thoriteth lawful indifferent Iudges, in whom himselfe is principal) that can d stroy, and deliuer.] *13.*

It is a particular wickednes, to praise, or to flatter anie for their sinne.

ARTICLE 40.

FRaternal correction being an especial worke of mercie, tending to the spiritual good of others, is to necessarie in time, and place requisite, other circumstances also concurring, that the omission thereof is sinne, more or lesse, according to the necessitie and hope of good therby. Much more to commend, or praise anie person for his fault is a farre greater crime, tending to the obduration of sinners, and their eternal ruine. Then the which there can scarce be greater crueltie

Not to admonish an other of his fault is sometime a sinne: but to praise anie for his fault, is alwayes a grosse sinne.

Mat. 18. 7. 15.

crueltie. For this is worse then corporal iniuries, against bodilie health or life, by so much, as the soule of euerie one, is better then their bodie.

2. This sinne therfore of flatterie in euil actions, is worthily reproofed by the Royal Prophete, saying (such sinne, maketh the offender more obstinate, and himself participant therof.) [Because the sinner is praised in the desires of his soule: and the vniust man is blessed (commended by others) He hath exasperated our Lord] more and more offended, and so is deprived of Gods grace, and according to the multitude of Gods wrath, he shal not seeke to recouer Gods fauour by repentance: but becommerth bolder in the sinnes committed, persisting and reioicing in them. So by taking pleasure in sinnes, and passing with impunity, they thinke not of death, nor of iudgement [Thei so e pride holdeth such sinners, and they are couered with their iniquitie, and impietie. Their iniquitie hath proceeded as it were of fire, they haue passed into the affection of the hart. They haue thought and haue spoken wickednes: they haue spoken iniquitie on high.] Bolely boasting of their euil wordes, and deeces. Such praisers therfore of wickednes, doe both participate of others sinnes, formerly committed, by praising and approuing them, & of the iteration of the like, by their inciting others thereto. Al such parasites the same Psalmist purposed to shunne, and willingly to heare sincere admonitors, saying [The iust shal rebuke me in mercie, and shal rephend me: but let not the oyle of a sinner fatte my head.] Salomon also aduisech the prudent to beware of a flatterer, saying [When he shal submitte his voice, belene him not, because there are seuen mischiefs in his hart. Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth. It is better to be rebuked of a wiseman, then to be deceived with the flaterie of fooles. Because as the sound of thornes burning vnder a pottre: so the laugh-ter of a foole: but this also is vanitie.]

Flatterie is
condemned
by manie
Scriptures

3. Woe to them that sow cushions vnder the cubite
of euerie hand (saith our Lord by his Prophete Eze- ^{Ezech. 13. v.}
chiel) and make pillowes vnder the head of euerie ^{13.}
age, to catch soules; and when they caught the soules
of my people, they did viuificate their [soules] affir-
ming that they were in good state of [spiritual] life and
health, when in dede they were in euil state of sinne,
and in danger of ruine, deceiuing them by fawning ^{Mith. 3. v. 3.}
flatterie. Likewise [Our Lord saith (by his Prophete
Michas) Vpon the false prophets, which seduced my
people: that bite with their teeth: and preach peace:
There shal be night to you for vision, and darknes to
you for diuination.] It shal be quite contrarie to that
which flaterers say. They praise sinners, and promise
good successe, but calamities shal take the sinners in
the end. Flatterie is the opposite vise to sinceritie, and
charitable aduise. And it corrupteth the true vertues
of fidelitie and freindshipe, vnder pretence of affabi-
litie. [Whosoeuer seke to please men (in their euil ^{Gal. 1. v. 10.}
dedes, wordes, or purposes) are not the seruantes of
Christ] as S Paul auoucheth. And againe, saith of him ^{1 Thes. 1. v.}
selfe in an other place [So we speake, not as pleasing ^{4. 3.}
men, but as pleasing God: who proueth our hartes.
For neither haue we bene at anie time in the word of
adulation, as you know, nor in occasion of auarice:
God is witnes: nor seeking glorie of men, but in plaine
sinceritie and veritie.] Let louers of flatterie remem-
ber king Herod Agrippa, who accepting of the peo- ^{2. Cor. 1. v.}
ples flatterie, saying: that. [his wordes were the voices ^{12.}
of a God, and not of a man, was forthwith stroken by
an Angel: and being consumed of woormes, he gaue ^{Act. 12. v.}
vp the ghost] and died a miserable wretch, for suffe-
ring that blasphemous flatterie. ^{11. 23.}

If anie be demanded of a secrete thing, by reuealing vvhether of vniust hurt is like to ensue, it is not lawfull to reueale it.

ARTICLE 41.

ASenerie one is bond to declare that truth which he knoweth, when it is duly demanded, by lawful auctoritie, for iustice sake: so when anie thing is vniustly demanded, that wrong may be done thereby to himselfe, of whom it is demanded, or to anie other, it is not lawfull to reueale it. Because so to reueale, is to concurre to iniustice: which al are bond to auoide. As is cleare by reason, and by authentical examples, and instructions of holie Scripture.

Truth must
sometimes be
concealed.

Article 37.

2. The Midwiues in Egypt, which feared God, and did not kil the Hebrewes children: being demanded, Why they did not kil them? could not lawfully re-
 Examples of
 rel the true cause to king Pharaο: for that he would truth.
 then haue vniustly punished the same Midwiues, and terrified others from vsing the like pietie, and by some other meanes haue destroyed such children. And although they sinned venially, by making an officious lie (which is neuer lawfull) yet they were rewarded for their pietie [because they feared God.] Likewise Rahab, being commanded by the king of Iericho, to bewray the men that were in her house, iustly concealed, & hid them. For which fact, she is specially commended by S. Paul, and by S. Iames. But Samsons wife offended, in bewraying her husbands riddle, for feare of temporal harme. And shortly after, both she, and her father were burnt by the same enemies. Michol iustly concealed Dauid her husband, when her father king Saul had sent certaine men to kil him: and made an excuse to her father. An other woman iustly concealed Dauids men, being in danger of Absolom, who would haue killed them.

Exod. 1. 7.

17. 18. 19.

20.

7. 31.

10f. 2. 7. 3. 4. 5.

Heb. 11. 7.

31.

10c. 2. 7.

25.

Iudic. 14. 7.

17.

ch. 15. 7. 6.

1. Reg. 19. 7.

11. 17.

2. Reg. 17.

7. 19. 10.

Confirmed by
other holie
Scriptures.

3. Salomon confirmeth this doctrine, of necessarie concealing the truth in some cases, in which Iustice, or Prudence, or other vertues should be violated. For al vertues are so connected, that if anie one be peruerued, the others are but false pretendes, not true vertues. To this purpose he saith [A circumspect man concealeth knowlege: and the hart of the vnwise pronoketh follie. Be not witnes without cause against thy neighbour. He that kepeth his mouth, kepeth his soule: but he that is vnadvised to speake, shal feelee euils. A wiseman feareth, and declineth from euil, the foole leapeth ouer, & is confident. Al things haue a time. There is a time to kepe silence, & a time to speake] teaching thar consideration, & discretion when, and what to speake, are alwaies necessarie. And namely in geuiug testimonie, and reuealing secretes: lest anie should either beare witnes rashly, without sufficient cause: or vntrely affirming vncertaine, as certaine, errorr for truth: or vniustly, by which anie may be wronged; and so the reuealer should cooperate to others doing iniurie; and participate in the same sinne.

Pro 12. 17.
23. 18.
13. 7. 3.
ch. 14. 7. 16.

Eccle 3. 7. 7.

Truth is not
to be reuealed
without prob-
abilitie of
good therby.

4. For other causes also, besides the auoiding of iniuries, truth must sometimes be concealed. As from the vnworthie, lest they should contemne it: for which reason, our B. Sauour saith [Geue not that which is holie to dogges: neither cast your pearles before swine: lest perhaps they tread them with their feete; and turning al to teare you] He spake very much in Parables, saying: I wil open my mouth in parables: I wil vtter things hidden, from the foundation of the world.] But would not explaine euery thing to al, saying to his Apostles [To you it is geuen to know the Mysteries of the kingdome of heauen, but to the multitudes it is not geuen.]

Ma. 7. 9. 6.
ch. 23. 7. 34.

7. 11.

They

They that are vniuersally demanded, may lawfully answer in an other sense, then the demander understandeth it.

ARTICLE 42.

Artic. 38.
Artic. 41.

FOR so much as it is neuer lawfull to lye (no nor venially and sometimes is not lawfull to reueale the truth; and that sometimes also silence, or refusing to answer, will be hurtful to the parrie that is examined or to others: he that is so pressed, may lawfully in such a case to auoide perplexitie, answer in a true sense, reserved in his owne minde, different from that sense, in which the demander, or others doe understand his answer. Which manner of answering by equiuocation (that is by wordes which may haue diuers significations) is approved by manie good examples, and testimonies of holie Scriptures: wherof we shal here recite a competent number.

Truth must be prudently concealed. when vniust hurt would ensue. by reuealing it.

Gen. 12. 7.
13.

7. 8.

ch. 10. 7. 2.
ch. 26. 7. 7.

ch. 42. 7. 9.

2. Abraham going into Egypt, and foreseeing danger, which probably might happen to him, & to Sara his wife [willed her to say, that she was his sister] Which was true in his sense, because she was his nere kinswoman, and in a general signification was his sister (as he called Lot his brother, being his brothers sonne) but was not true in that sense, as the Egyptians understood it who vpon this affirmation thought her to be his german sister, the daughter of his owne father and mother, and so not to be his wife. Againc Abraham said the same in Gerarts, where he dwelt afterwards, [She is my sister.] Isaac said the like of his wife Rebecca. [She is my sister. For he was afraide to confesse, that she was married to him, thinking lest peraduenture they would kil him, because of her beautie. Ioseph said to his brethren, when they were with him in Egypt [You are spies] Albeit he knew

Examples of concealing the truth by equiuocation.

So did Abraham.

Isaac.

Ioseph.

right wel, who they were, & why they came: yet they not knowing him, he called them spies: because they might seme so to be, before strangers, vntil they should proue themselves to be comen for iust cause: with faithfull and honest meaning. Furthermore God himselfe bade Samuel to say [that he was comen to Bethleem, to immolate to our Lord] whereas the particulate cause, for the which he came thither, at that time, was to annoint Dauid, to be King of

Samuel.

The mother
of seuen Mar-
tyrs.

Israel. The godlie zealous mother of the seuen brothers Martyres, in the persecution of Antiochus, by equiuocation, deceiued the Tyrant, seming to promise him, that she would perswade her youngest sonne to saue his life, by yelding to the kings wil.

The Priestes
of the Temple.

Which she performed not wickedly, as the tyrant vnderstood her, to saue his temporal life, but piously to saue his soule, and spiritual life: by perseuering in Gods Law. And the good Priestes of the Temple, being commanded by Nicanor, to deliuer Iudas Machabeus into his handes, did both say and sweare [that they knew not where he was] meaning that they knew not precisely in what particular house he was: or knew not with intention to take him, and to deliuer him prisoner to his persecuters, as they were vniustly commanded: or in some other reserued sense.

Christ him-
self vsed equi-
uocation of-
ten in wordes.

3. Our B. Sauour likewise very often spake in parabables, which might haue diuers senses, alwayes most true in his owne sense and meaning. not alwayes true in the most common signification of the wordes, nor as the hearers vnderstood. So he said to the Iewes that asked a signe of his power: [Dissolue this temple, and in three dayes I wil raise it] which they vnderstood of the material Temple in Ierusalem [but he spake of the Temple of his bodie] An other time being in Galilee, & certaine men willing him to go into Iewrie, to the feast of Scenopegia he said [Goe you vp to this festiual day: I goe not vp to this festiual day, because my

time

1. R. 2. 16. v.
2. 3. 04.

1. Math. 7. 9.
15. 16. 17.

ch. 14. 7. 30.
31. 32. 33.

1. Iohn. 1. 9.
19. 11.

ch. 7. v. 1.
3. 3.

time is not yet accomplished. But after that his brethren were gone vp, then he also went vp to the festiual day: not openly, but as it were in secrete.] He said also to his disciples concerning the day of the general Iudgement [Of that day, and houre no bodie knoweth, neither the Angels of heauen, but the Father alone. Nor the Sonne, but the Father. Neuerthelesse it is certaine, that our B. Sauour, (also in his humanitie) knoweth that day, in which he shal be Iudge of al men: & that he knoweth al thinges whatsoeuer are, or haue bene, or shal be: but he knoweth not the day of Iudgement, to reueale it beforehand, when it shal be, as he hath reuealed manie other Misteries. Namely that it wil come sudainly, whē most men shal not expect it, nor thinke it to be so nere, as they shal finde and feele it. So that, saying [the Sonne of man knoweth not that day, and houre] was [spoken by him in some other sense, then such wordes doe commonly signifie. Likewise after his Resurrection, our Lord vsed equiuocation in his fact, when walking with two disciples, and drawing nere to Emmaus [He made semblance to goe further. *Finxit se longus ire.*] S. Paul spake wltth equiuocation when he made the Pharisees to thinke, that he was of their Sect. [For knowing that one part of his aduersaries was of the Sadduces, and the other of Pharisees, he cried aloud in the Councel: Men brethren: I am a Pharisee, the sonne of Pharisees.] In general the same great Apostle aduised the Ephesians, and in them al Christians, [to walke warily, not as vnwise, but as wise; redeming the time, because the dayes are euil.]

4. But we must alwayes obserue, that equiuocation is neuer lawfull in pointes of faith, nor in profession therof, which must be cleare and plaine. For vpon confessing Christ, and Christian Religion, in word, and fact, dependeth eternal saluation, and vpon denying, or not confessing the same in due time, and place

Some time in fact.

S. Paul vsed also equiuocation, to gette lawfull fauour of some of his Aduersaries,

In matters of fact, equiuocation is lawfull, to auoide perplexitie.

But not in pro-
fession of faith
or of Christi-
an doctrine.

place, foloweth eternal damnation [Euerie one that
shal confesse me before men (saith our B. Sauour) I Mat. 10. 32.
also wil confesse him before my Father, which is in
heauen. But he that shal denie me before men, I also
wil denie him, before my Father which is in heauen]
He also is accounted to denie his faith, that in due
time, when he is called to trial, maketh euasions, and
doth not plainly confesse it, because Christ our Lord
wil only confesse and acknowledge, those before his
Farher, that confesse him in word and deed before
men. So S. Paul teacheth, saying [With the hart we be- Rom. 10. 10.
leue vnto iustice: but with the mouth confession is
made to saluation.] Factes also must be answerable.
Else if some say they are Christians, and exteriorly
communicate, or practise anie act of infidelitie, with
Christs enimies, they denie him worse then in word
only, because deedes are more then wordes. Of such
the same S. Paul saith: They confesse that they know
God; but in their workes they denie. Whereas they Rom. 1. 16.
know God, (and his true Religion) they doe not glo- Rom. 1. 21.
rifie him as God]. So that such knowlege, and such
confession by wordes, with contrarie deedes, doe not
diminish, but augment their damnation [That seruant
that knew the wil of his Lord, and prepared not him- Luc 12. 47.
self, and did not according to his wil; shal be beaten
with manie stripes.] Albeit therefore in temporal cau-
ses, and in matters of fact, those which are vniustly
commanded to reueale the truth, may equiuocate in
their answers: yet in poyntes of faith, they must
speake plainly without al equiuocation.

*Whosoever doe vniustly hurt others, or be
in debt, are bound to restitution.*

Tit. 2.
Artic. 16.

TRue repentance, amongst other conditions, especially requireth a resolute purpose to cease from sinne. And therefore whosoever hath vniustly hurt an other, must repara the damage, by rendring al that he hath vniustly taken, or anie way withholdeth from an other, or is by anie meanes indebted: at least he must haue a readie wil, and a true purpose to restore al, according to his abilitie, and best endeauour so fowne as he shal be able, and the creditor requireth: els he continueth in sinne, so long as he persisterh in minde, to hold, or not restore, that which right'y belongeth, and is due to an other. Whether it be temporal goodes, landes, money, or money worth: or damage done to the person or bodie of anie; or to their fame or reputation. And so this bond of restitution perteyneth to al the sinnes, committed against al the former commandments of the second table, concerning the dutie towards Parents, & other Superiours: concerning murder, adultrie, theift, false testimonie, and al the branches of the same fise commandments. Of this obligation commeth the common approued *Axiome*, or general Rule, that sinne is not remitted, vnles that be restored, which is vniustly taken away, or withholden: at least (as is already said) in good wil, and true desire, with purpose when abilitie shal serue. Al which is cleare by the rule of reason, and in summe was expressed in the written Law of Moyse, perteyning to Moral precepts, and so bindeth al Christians (according to the particular Lawes of euerie nation) no lesse then the Iewes. For example it was ordayned, that if a man strike a woman that is with childe, and she make aborte, but herselfe liue, he shal be subiect to so much damage, as the womans husband shal require, & as the arbiters shal award. But if her death doe ensue therupon, he shal render life for life. Also: Eye for eye, tooth for tooth, hand for hand: foote for

Whosoever
will not restore
that which
they vniustly
hold from o-
thers, remaine
in sinne.

Non dimittitur peccatum, nisi restituatur ablatum.

Exod. 21. v.

12.

23.

24.

25.

The Law of
like paine,
called Lex
talionis.

foore: aduſion for aduſion: wound for wound, ſtripe for ſtripe, &c. And he that is conuicted of anie offence, ſhal render al thinges, which by fraude he ſould haue obtained, whole, and the fifth part beſides to the owner, vnto whom he did the damage. [He that ſtriketh (and killeth a beaſt, ſhal render oue for it) that is, the like in value: yea though the damage happened by negligence only, and not of other mallice, they that ſo offended, were bond [to confeſſe their ſinne, and to reſtore the principal it ſelfe, and the fifth part ouer, to him againſt whom they ſinned] Al which pertaineth to the firſt and ſecond partes of penance: that is, to neceſſarie ſorrow for their ſinne, and humble confeſſion therof. For except the offender wil recompence the wrong, he is not rightly ſorie for it, and vnles he confeſſe it, he cannot haue remiſſion. Beſides both which, it is alſo neceſſarie to make Satisfaction, which is the thirde eſſentiall part of Penance, diſtinct from Reſtitution.

Al are bond
to pay debtes
in due time
and maner.

2. Thoſe alſo that contract debts by lawfull meanes, as by borrowing, by bying vpon credite, or by anie other way, are bound to pay ſuch debts in due time, and maner, els the delay, or withholding, is as vnlawfull, as vniuſt getting [The ſinner wil borrow (ſaith the Royal Prophet) and not pay] ſignifying that he ſinneth, which wil not pay al that be boroweth. [Who focuer detracteth from anie thing (ſaith Salomon) he bindeth himſelfe for the time to come.]

Chriſt wil
haue iuſtice to
be ſatiſfied,
before he wil
accept of vo-
luntarie ſacri-
fice.

3. Touching reſtitution in general, to the ſufficient contentment of the owner, our Sauour declareth it to be ſo neceſſarie, that it muſt be preferred before al free oblations to God. [If thou offer thy gift before the Altar (ſaith he) and there thou remember that thy brother hath ought againſt thee (that is, if thou haſt done him wrong, and not geuen him contentment) leaue there thy offering before the Altar, and goe firſt to be reconciled to thy brother: and then

com-

comming; thou shalt offer thy gift] Deuout Zacheus wel considered, that al sinnes of iniurie are irremissible, vntil that which is iust be restored to the owner, in fact, or in preparation of minde. And therefore being rich, and able to render al that he owed to anie man, he said [Lord, if I haue defrauded anie man of anie thing, I restore fourfold,] S. Paul geueth a general admonition: so to render al that is due to euerie one, that onlie mutual loue and charitie, remaine a perpetual debt [Render (saith he) to al men that is due, owe no man anie thing: but that you loue one an other.]

It is forbidde to consent in minde vnto vnlawful carnal thoughtes.

ARTICLE 44.

Beause al sinful actes do procede from the minde, yelding consent to euil suggestions of concupiscence: and because sometimes the external vnlawful actes are committed, sometimes the consent is expressed in wordes, but not completed in factes, and somtimes the cōsent remaineth only in the thoughts, not proceeding into external actes, nor wordes: after the prohibition of Adulterie, and Theft (amongst other sinnes in the former Precepts, in al which not only external deedes, and wordes, but also internal consent of the minde are vnlawful, and implicitey forbidden by Gods Law) two other cōmandments are added; concerning the internal desires of vnlawful carnal delectation, and of vniust vsurping other mens temporal goodes. In which two kindes of concupiscence, there is more frequent temptation, and more danger of yelding mental consent; by occasion of mans corrupt inclination, and more prownes to these two vices (for that man consisteth in bodie, of flesh

Not only external actes of sinne, but also internal cōsent of mind, is forbidden by Gods law.

Why consent of minde is more expressly forbid in two

Kindes of
sinnes, seeing
it is vnlawful
in al kindes.
Sap 1 v. 3.

210 Part. 3. AN ANKER OF
and bloud, and liuing corporally by the vse of tem-
poral goodes, and by possession of them, hath more
estimation amongst men of this World) mans cor-
rupt nature, more often desireth, and more often ta-
keth pleasure in such desires, then in bare cogitation
of other impietie. And therefore it semeth more neces-
sarie to haue expresse commandements against these
particular concupiscences of the flesh, and of the
world, that we not yeeld consent of minde vnto
them. Touching therefore concupiscence of the flesh,
God not only forbiddeth in the sixt commandment,
al adultrie, & al particular sinnes of that carnal kind,
in act, or word, but also in the ninth commandment,
forbiddeth internal consent of the minde vnto carnal
cogitations. And likewise touching concupiscence
of the world, not only forbiddeth al iniuries in world-
lie goodes, by fact or word, in the seuenth command-
ment, but also in the tenth, forbiddeth to geue mental
consent, vnto vnlawful desires of worldly goodes.

Exod 20. 9.
54. 15. 17.

Deut. 5. 9.
28. 19. 21.

Examples and
admonitions
against men-
tal consent
vnto carnal
concupis-
cence.

2. For better auoiding of the former of these two
mental sinnes, by consenting in minde to the pleasure
of carnal thoughtes: holie Iob before this precept was
expressed in anie written Law, sincerely testifieth of
himselfe, saying [I haue made a couenant with mine
eyes, that I would not so much as thinke of a vir-
gine.] So did he gouerne his senses, that his thoughtes
might be more safe from consenting to such carnal
pleasure. The like did chaste Sara, the daughter of
Raguel, confidently say of her selfe, in her prayer to
God, that she had kept her minde and thought free
from carnal delight, saying [Thou knowest Lord, that
I neuer coueted a husband, and that I haue kept my
soule cleane from al concupiscence. Neuer haue I
companied my self with sporters, neither haue I made
my selfe partaker with them that walke in lighnes.
But a husband I consented to take, with thy feare, not
with my lust.] To this purpose, other diuine Scrip-
tures

Iob. 31. 7. 8.

Job. 3. 7. 16.
17. 18.

Zech. 9.

7. 1.

3.

4.

5.

6.

7.

8.

9.

10. 9.

17.

11. 9.

19. 22.

ch. 18. v.

10. 31.

ch. 15. v. 18.

31. 9. 1.

3. 9. 16.

18.

Mat. 5. 7. 21.

tures exhort al persons, to kepe their mindes, and thoughtes pure from consenting to carnal sinnes, aduising married persons [not to be ielous] al men in general to shunne the occasions of inticemēt[s] [Looke not vpon a woman, that it desirous of manie: lest perhaps, thou fal into her snares. With her that is a dancer, be not daily conuersant nor heare her, lest perhaps thou perish in her efficacie. Behold not a virgin, lest perhaps thou be scandalized in her beautie. Looke not round about in the wayes of the citie, nor wander vp and downe in the streates therof. Turne away thy face from a trimmed woman, and gaze not about vpon others beautie. By the beautie of a woman manie haue perished: and therby concupiscence is inflamed, as a fire. Goe not after thy concupiscences, and turne away from thy wil (thy lust, or carnal appetite) If thou geue to thy soule her concupiscence, she wil make thee a ioy to the enemies] to duels which alwaies seeke mans ruine. And therefore man being weak, must both labour & pray for grace & strength against this kinde of aluremēt, as this diuine Preacher instructeth in this, or like maner. [O Lord Father & God of my life, leaue me not in their cogitations. Take from me the concupiscences of the bellie: and let not the concupiscences of copulation take holde of me; and geue me not ouer to a shamelesse and foolish minde.]

Concupiscence getting consent of the wil, is a sone in thou ght.

And therefore it is necessarie to shunne al dangerous occasions,

3. Scribes and Pharisees, helde it sufficient to abstaine from the external act of sinnes, not caring much for badde speaches, and lesse of euil thoughts. Whereupon our Sauour Christ said [Vnles your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdome of heauen.] And amongst manie correctiōs of their defects, he teacheth plainly concerning the sixt & ninth commandments, that the former alone iussiceth not, as they falsely supposed. For they said only [Thou shalt not committe

Chr'st repro- ueth the Scribes and Pharises for neglecting this ninth commandment.

aduoutrie.] But our Lord requireth also the obserua-
tion of the ninth commandment. [Thou shalt not 7. 12.
desire thy neighbours wife: Whosoever shall see a 10. 19.
man to lust after his (with consent of wil, before ei-
ther external act, or word) hath already committed
aduoutrie with her in his hart.] Conformably hereto
S. Paul admoniseth to flee from al the three sortes
of luxurie, in act, word, & thought. Touching the act,
he sheweth, that it corrupteth both bodie & soule,
saying (Euerie (other) sinne whatsoever a man doth, 1. Cor. 6. 7.
is without the bodie (defiling only the soule) but he
that doth fornicate, sinneth against his owne bodie.]
Touching fornication in word, without act, he saith:
[Fornication, and al vncleannes, or avarice, let it not
be so much as named amongst you, as it becometh 1. Cor. 7. 7.
Saintes: nor filthines, nor foolishnes, nor scurrilitie]
Touching also fornication in thought only, he saith. 1. Cor. 7. 7.
that those which are truly chaste [Thinke on] the 34
thinges that petteyne to our Lord: that they may be
holie, both in bodie and in spirite. The flesh and the
spirit are aduersaries, one to an other. They that be
Christe, haue crucified their flesh, with the vices and
concupiscences. If we liue in the spirite, in the spirite
also let vs walke] S. Peter very plainly teacheth, that
not only the loynes of the bodie, but also fleshly co-
gitations (which he calleth the loynes of the minde)
must be girded and restrained, that we may rightly &
fruitfully trust in Christes grace [Hauing (saith he) the
loynes of your minde girded, sober, trust perfectly in
that grace, which is offered you: in the reuelation
of Iesus Christ] Againe he saith [My dearest I be-
seech you, as strangers and pilgrimes (trauellers to-
wardes heauen, being as yet subiect to tentations)
to refraine your selues from carnal desires, which
warre against the soule.]

Carnal finnes
defile both the
bodie, and the
soule.

Secret though-
tes, are loynes
of the minde.

CRISTIAN DOCTRINE. Art. 45. 217
*It is forbidden to consent in minde vnto vn-
lawfull desires of vworldlie goodes.*

ARTICLE 45.

IN like maner, as besides the prohibition of actual adulterie, internal consent vnto carnal thoughtes, is forbid: so besides the act of theft, mental consent to vniust desires of worldlie goodes, is also prohibited by the expresse Law of God in these wordes [Thou shalt not couet thy neighbours house, nor seruant, nor handmaide, nor ox, nor asse, nor any thing that is his.] which vnlawful desire is properly Auarice, a vice condemned by the Law of nature, as may appeare by the iudgement of Iethro the Priest of Madian, who prudently counseling Moyses his sonne in law, to appoint subordinate Iudges, ouer the common people, aduised him to choose such as were not addicted to the vice of couetousnes. But [to prouide out of al the people men, that are wise (said he) and doe feare God, in whom there is truth, and that doe hate avarice.] He wel considered that the roote of all sinnes, is in the minde and cogitation of the hart. So that manie sinnes are committed in the hart, which neuer come to be vttered in wordes, nor executed in factes. And therupon the wiseman in the beginning of his booke saith expressly that [Peruerse cogitations separate from God.] And so either vniust desire to gette, or miserlie niggardnes in keeping, or vaine pleasure of the minde in possessing worldlie goodes, produceth sinne, and offendeth God.

2. For which cause, the holie Psalmist exhorteth the faithful, saying, [Hope nor in iniquitie, and couete not robberies: if riches abound, set not your hartes vpon them.] Himselfe also prayed [Incline my hart, O Lord, into thy testimonies, and not into avarice.]

Salomon

Exod. 10.
7 17.

Deut. 5. 7.
21.

Exod. 18. 7.
21.

Eccl. 1. 7. 3.

Psal. 61. 7.
11.

Psal. 118. 7.
36.

Vniust desire of other temporal goods, is condemned by the Law of God and nature.

Special admonitions
against couetous
minde.

Salomon geueth manie most excellent documents, to moderate mans desires of worldlie things [The iust (saith he) eateth, and filleth his soule, but the bellie (the desire) of the impious is vn-sati-able. Better is a litle with the feare of our Lord, then great treasures, and vn-sati-able. Better is a poore man that walketh in his simplicitie: then a rich, writhing his lippes, and vn-wi-se. Al the day he longeth and desireth, but he that is iust wil geue, and wil not cease. Labour not to be rich: but sette a meane to thy prudence. Hel and per-dition are neuer filled: in like maner also the eyes of men are vn-sati-able. A couetous man shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. There is also an other very il infirmitie, which I haue sene, vnder the Sunne: riches kept to the hurt of the owner. For they perish in very euil affliction: he hath be-gotten a sonne, which shal be in great pouertie. As he came forth naked from his mothers wombe: so shal he returne, and shal take nothing away with him of his labour. Let not thy hand be stretched out to re-ceive, and closed to geue. Nothing is more wicked then the couetous man. Why is earth & ashes proud? Nothing is more wicked then to loue money. For he hath his soule also to sel. He that loueth gold shal not be iustified: and he that foloweth after corruption, shal be replenished of it. Blessed is the rich man that is found without spotte, and that hath not gone after gold: nor hoped in money, and treasures. Who is this, and we wil praise him: for he hath done merueilous thinges in his life: Who is proued therein, and perfect, shal haue eternal glorie. He that could transgressse, and hath not transgressed: and doe euils, and hath not done.]

Pro. 13.
7. 21.

ch. 15. v. 16.

ch. 19. v. 1.

ch. 11. v. 26.

ch. 13. v. 4.

ch. 27. v. 10.

Eccle. 5. v.

9. 12. 13. 14.

Eccle. 4. v. 38

ch. 10. v. 9.

10.

ch. 31. v. 3.

9.

10.

The Pro-
phetes ac-
count coue.

3. To al such as yeld internal consent vnto the concupiscence of others external goodes: God by his Prophets often threatneth, not only temporal punish-ments,

ments, but also eternal in the euerlasting fire of hel.

I/4. 33. v. 14. [Which of you (saith our Lord, to al couetous minds) can dwell with deuouring fire? Which of you shall dwell with euerlasting heates?] To which question, the Prophet answering, telleth who shall escape this in-
7. 15. quenchable fire, saying [He that walketh in iustice, and speaketh truth, that casteth away avarice of oppression: and shaketh his hands from al gift; and stoppeth his eares, lest he heare bloud, and shutteth his eyes, that he may see no euil.] signifying that those which wil escape eternal damnation, must resist the concupiscence of the flesh, & of reuenge, and of avarice: not lending their eyes to see euil, nor their eares to hearken vnto sheeding of bloud, nor their hands to catch other mens goodes. Al which must be corrected in the hart, from which al euil proceedeth. And
Ier. 6. v. 11. namely from avarice, our Lord saying [I wil extend my
23. hand vpon the inheritance of the land. For from the
ab. 2. 1. v. 17. lesser, euen to the greater, al studie avarice (al folow avarice) Thyne eyes (saith our Lord againe to his people) and thy hart are to avarice, and to shede innocent
Ech. 33. v. 31. bloud, and to craue oppression, and to the course of euil worke. Their hart foloweth their avarice. For there is avarice in the head of al: and the last of them wil I kil by the sword: there shall be no sight for them.]

4. Christ our Sauour expressly teacheth, that al finnes procede from the hart, and wil of man; & therefore must be there corrected, as in the roote. [If thyne eye (that is thyne intention) be simple, the whole bodie shall be lightsome. But if thyne eye be naught, thy whole bodie shall be darkesome]. The actions proceeding from the wil are good or euil, as the wil directeth wel or ill. [God and Mammon are the two masters, whom no man can serue. [For that thing which the hart most loueth, and preferreth, is to that person
summum bonum, his God, in that action. [The things

Christ teacheth that al finnes procede from the hart.

E e that

that procede out of the mouth, (or from the handes, feete, or other member) come forth from the hart, and those things (being euil) defile the man. For, from the hart, come forth euil cogitations, murders, aduoutries, fornications, theftes, false testimonies, blasphemies. These are the things, that defile a man] because the hart consenteth to them. Hence it is that S. Paul calleth [Auarice the seruice of Idols] because, a couetous man preferreth temporal gaine, before the seruice of God. [They that wil be made rich (saith the same Apostle, of al those that in hart and wil yelde to the vnlawful concupiscence of other mens goodes) fall into tentations, and the snare of the diuel, and manie desires vnprofitable and hurtful, which drowne men into destruction and perdition. For the roote of al euil is couetousnes: which certaine desiring (al the mischief cometh from vnlawful desiring) haue erred from the faith, and haue entangled themselves in manie sorowes. Command the rich of this world, not to be hiegh minded, nor to trust in the vncertaintie of riches: but in the liuing God, who geueth vs to enioy al things abundantly) to doe wel, to become rich in good workes: to geue easly: to communicate (with the needie) to heape vnto themselves a good foundation for the time to come, that they may apprehend the true life] He lamenteth the fal of one special Clergie man, by ouer much loue of this world, saying [Demas hath left me; louing this world] Amongst other special qualities requisite in Clergimen, the same Apostle S. Paul instructeth al Bishops, nor to admitte anie to hosie Orders [that are folowers of filthy lucre.] and warneth al the faithful in general, saying [Let your maners be without auarice] S. Iames and other Apostles admonish in like maner to roote out this desire of others goods, as the principal cause of manie other greuous sinnes. [From whence are warres, and contentions among you (saith S. Iames)

Are

Auarice is a dangerous sinne in al men, but specially in the Clergie.

Are they not hereof? of your concupiscences, which warre in your members? you couet and haue not: you kil, and enuie, and can not obtaine: you contend, and warre, & cannot haue] your vnfatiable desires. He further admonisheth vnmerciful richmen of their future iudgement, saying [Goe to now yerich men, wepe, howling in your miseries, which shal come to you. Your riches are corrupt, and your garments are eaten of mothes. Your gold and siluer is rusted, and their rust shal be for a testimonie to yon, and shal eate your flesh as fire: You haue stored to your selues wrath in the last dayes. You mayr (through Christ) be made partakers of the diuine nature (saith S. Peter) fleeing the corruptiō of that cōcupiscence, which is in the world] He warneth also al Christians, of the special concupiscences of the flesh, and of auarice, by which vnstable soules fal from the true faith into heresie [hauing eyes ful of adultrie: and their hart exercised with auarice: become the children of malediction: leauing the right way, they haue erred: hauing followed the way of Balaam, (the sonne of Beor (a southsayer, or Magitian) which loued the reward of iniquitie: but had a checke of his madnesse, the dumme beast (an asse) speaking with mans voice, prohibited the foolishnes of the prophete] of him that pretended to be a Prophete, and loued reward for iniquitie.

Christians are bound to obserue Ceremonial precepts of Christ, and his Church.

ARTICLE 46.

Gods peculiar people in the old Testament, for the better obseruing of his Moral precepts, concerning mans dutie towards God, in the first table of the ten commandments, were also bound to obserue very manie other sacred Rites (as some haue diligently numbred, sixe hundred and thirtene Cere-

Ceremonial precepts helpe to the obseruation of the Moral.

*Guliel.
Purificen.
lib de fide.
C. legib.
D. 314p.
Amador.
incap. 15.
Acl. v. 10.
pag 433. B.*

monial precepts. Al which are now abrogated by Christ our Sauour, because they did forefignisse him, and thinges perteyning to him, as then to come, who now is comen: and others are ordained by Christ, and by his auctoritie, more fitte for the present state of the Church. which are proued to be right religious actions (to the honour of God, and spiritual good of soules) as wel by example of the former prefiguratiue, as by practise of Christ himself, and his primitive Church. Afl. 7. 10. Ps. 43. B.

2. Concerning therefore the figuratiue examples of Religious external Rites in the olde Testament, to which the faithful seruants of God were then obliged, we shal here recite some obserued before the written Law: others commanded by the Law: and some also instituted afterwards. Long before the Law, euen from the beginning of the world, not only Sacrifices were offered, as appeareth by Abel and Cain; but also other publique maner of inuocating the name of our Lord, was instituted by Enos the Patriarch: and consequently continued by others. Noe obserued distinction of cleane and vncleane, receiving of al cattel & foule, seuen male and seuen female of those which were cleane, into the Arke; and two and two, male and female, of the other sort reputed vncleane. And after the flood he offered Sacrifice vpon an Altar, of al the same which were cleane: but none of the vncleane. At which time, God also prohibited the eating of blood. And when God had called Abraham out of his countrie, he gaue him an especial commandment for himselfe, and for al the male of his progenie, and societie, to circumcise the prepuce of their flesh, instituting the Sacrament of Circumcision. Likewise the Sacrifice of the Paschal Lambe, was instituted before the Law was written: with the obseruation of eating it, with vncleauened bread, and other ceremonies. Gen. 4. 7. 3. 16. ch. 7. 7. 1. 3. ch. 8. 7. 10. 11. ch. 9. 7. 3. 4. ch. 17. 7. 10. 1. 37. Exod. 11. 7.
- Diuers Ceremonial Rites were obserued before the written Law.**
- Sacrifice.**
- Distinction of cleane and vncleane.**
- Abstinence from eating blood.**
- Circumcision.**
- The Paschal Lambe, with vncleauened bread.**

3. Then God geuing his people a written Law very bresely comprised the tenne commandements. And forthwith largely added almost innumerable ceremonial Rites. As is manifest in the residue of the same Booke of Exodus: and in the greatest part of Leviticus, concerning the making of a Tabernacle, Altars, the Arke of couenant, sacred Vessels and Vestments; Sacrifices, Sacraments, Feasts, Fastes, Vowes, Tithes, and other obserances. Wherof is also frequent mention in the Bookes of Numeri, and Deuteronomie. Partly by way of repetition, and partly by addition. And their necessarie obseruation, is often also signified in the Historical, Sapiential, and Prophetical Bookes.

4. Moreouer, after that the Law was geuen, yea after Moyses his death, some other Religious ordinances were made, and priuilegies, or dispensations granted. As that Sacrifice was sometime offered lawfully in other places, besides the Tabernacle & Temple: yea and by others then Priestes extraordinarily. So Gedeon the Iudge, being of the Tribe of Manasses: Manue the father of Samson, of the Tribe of Dan, offered Sacrifices in priuate places. Samuel also, though a Prophet, yet not a Priest, offered Sacrifice in Bethleem. Likewise Elias the Prophete, vpon special occasion, built a new Altar, in the mount of Carmel, and offered Sacrifice thereon, which God approued, miraculously sending fire from heauen, which consumed the oblation, and confounded the fourhundred and fiftie false prophets of Iesabels faction, his Aduersaries. Mardocheus also, with other principal Iewes [ordayned a new Feast, to be kept solemnly euerie yeare] in grateful memorie of Gods benefite, in deliuering the whole people from imminent danger of ruine. In like maner [Iudas Machabeus, when he had ouercome Antiochus, and clensted the Temple, and built a new Altar, instituted a yearly feast of the

Very manie
other Rites
were ordain-
ed by the
written Law.

More also were
added after-
wardes.

the Dedication thereof, eight dayes together] Esdras ^{1. Mach. 1. 9.}
 also proclaimed an extraordinarie fast, which al the ^{9. 18.}
 people obserued by his commandment [that they ^{eb. 10. 7. 6.}
 might be afflicted before the Lord their God: and ^{1. 2/d 3. 7.}
 might desire of him to be directed in the way of God] ^{11.}

Moral pre-
 cepts alwaies
 continuing,
 Ceremonies
 are changed,
 according to
 the diuerse
 state of the
 Church.

3. Our Lord and Sauour coming in flesh into this ^{Mat 5. 7.}
 world [not to breake the Law and the Prophets, but ^{18.}
 to fulfil them] did not only teach, to keepe the moral
 precepts, more perfectly then the Scribes and Phari-
 sees obserued them, but also to keepe the whole Law
 of Ceremonial, and Iudicial precepts, according to the
 wil of God the Lawmaker: to witte, with this differēce,
 that whereas the Moral precepts are vchangeable,
 they continue stil the same, in al times and places, ^{Gal 3. 7. 11.}
 as they were from the beginning: but the Ceremoni-
 al consisting in signification of thinges to come,
 with memorie also of figuratiue thinges done, the
 thinges prefigured and foresignified, being comen
 and fulfilled, those former Ceremonies doe cease, for
 that they should now be false (so farre as they signified
 thinges to come, which are already comen) and others
 are instituted, and commanded, which represent My-
 steries performed, and present: and which withal fore-
 signifie the heauenlie glorie, that is amongst the glori-
 fied Sainctes, and to be expected by al the faithful ^{Heb 12. 7.}
 true seruants of God. Euen as therfore [The old Te-
 stament was dedicated with Sacrifice in blood, and ^{14.}
 strictly commanded by God, to be daily offered: so ^{Exo. 14. 7.}
 Christ our new Lawgeuer, instituted his new Testa-
 ment with Sacrifice, the night before his death, in his
 owne most sacred bodie and blood (the selfesame)
 which he gaue the day folowing, with expresse com-
 mandment to offer it vntil he come againe, saying to
 his Apostles [Doe ye this for commemoration of me] ^{Lut. 22. 7.}
 Which also S. Paul reciterh, repeting our Sauours ^{19. 10.}
 wordes, saying [This Chalice is the new Testamēt in
 my blood: this doe ye, as often as you shal drinke it,
 for

1. Cor. 1. 7.
25. 16.

for the cōmemoration of me. For as often (saith the Apostle) as you shal eate this bread, & drinke the Chalice, you shal shew the death of our Lord, vntil he come. So that this is the most principal Ceremonial precept in al the new Testament, and Law of Christ, to offer the dread Sacrifice of Christs owne Bodie and Blood, in the formes of bread & wine; seuerally consecrated, the one from the other, by vertue of Christs wordes, saying of the one part [This is my bodie (and of the other part) This is my blood] and so is shewed the most blessed death of our Lord and Redemer, which was by the separation of his most holie bodie and blood on the Crosse, really and bloudily on the Crosse, and as really, but vnbloudily, at the last supper the night before: and stil as really and vnbloudily on the Altar, vntil he shal come, in the end of this world.

6. Manie other ceremonial precepts, our B. Sauour Christe also gaue, which likewise binde no lesse, then the most iust implication, because by them the maner is expresse, how God is to be religiously serued. For in the Institution of euerie holie Sacrament, is implied a ceremonial precept, to vse the same Sacrament in due time, and maner, to Gods honour, and good of soules. Besides also

See Para.
2. Anid.
39. C. Pa.

the holie Sacramentes, there be manie other holie Rites, partly vsed by our Lord himself, partly instituted by his Church, but al by his commission: by vertue wherof, the faithfull are bound, both to esteeme them, and (due circumstances concurring) to participate the same. [And to obserue (generally and particularly) al things whatsoever (saith our Lord to his Apostles) I haue commanded you] To them also he had said before [He that heareth you, heareth me: he that despiseth you, despiseth me. And, Manie things I haue yet to say to you, but you can not beare them now. But when the Spirit of truth cometh, he shal teach you al truth. You shal receiue the vertue of the

Holie

Mat. 23. 7.
19.

Luc. 10. 7.
16.

Jo. 16. 7. 12.
13. 1. 7. 8.

Christ promi-
sed, and sent
the Holie
Ghost, to di-
rect his
Church.

Holie Ghost coming vpon you, and you shal be wit-
nesses vnto me] Neither was this comission of power,
& promise of truth, limited to onlie pointes of faith,
and doctrine, but also perteyned to the making of
Decrees and Lawes, concerning factes, and conuer-
sation of life, and for the gouernement of the whole
militant Church. As S. Paul witnesseth in his Sermon,
made at Ephesus, when he said to certaine Pastors
of the people [The Holie Ghost hath placed you Bi-
shops to rule the Church of God] And accordingly al
the Apostles, with other Apostolical Pastors, made
Decrees, which bond al Christians, and that by diuine
auctoritie, the whole Assemblie thus auouching [It
seemeth good to the Holie Ghost, and to vs] so binding
al to obey the same Decrees. Which againe S. Paul ad-
monished in Syria & Cilicia, commanding them to
kepe the precepts of the Apostles and Ancients] And
saying [Obey your Prelates, and be subiect to them.]

7. Not only therefore the Moral precepts, but also
Ceremonial, and Iudicial, doe binde al Christians
in conscience, whether they be expressly declared in
the holie Scriptures, or decreed by the Apostles, and
their Successors, authorized by the word of God.
Such are al the Decrees of approued Councils and
Sea Apostolique, Constitutions of al Bishops within
their Dioces. And of al Prelates within their owne
Iurisdictions. Because as it is necessarie, to serue God,
and neuer to serue false goddes: so it is no lesse neces-
sarie to know, and obserue the right maner of seruing
God, by his visible ordinarie Deputies, and not euerie
private person to be his owne master, or guide. And
when by such ordinances, some things are changed,
abrogated, or newly instituted, as iust causes, with va-
riete of times, places, persons, and other occasions re-
quire, al are stil obliged to the general Rule [To obey
their Prelates. Al in subordination of Ecclesiastical
Ierarchie. To edification, and according to order.]

As al are bond
to serue God:
so they are
bond to serue
him in due
maner.

Chri-

Act. 1. 7. 8.

ch. 10. 7. 18.

ch. 13. 7. 12.

7. 45.

Heb. 13.

7. 17.

Mat. 18. 7.

8.

1 Cor. 14. 7.

16. 40.

Christians are also bound to obserue al Iudicial precepts of temporal Superiors.

ARTICLE 47.

THere were likewise in the old Testament manie particular Iudicial Lawes, so perteyning to the Moral precepts of the second table of the Decalogue, as the Ceremonial perteyned to the Moral precepts of the first table : which in deed bind not Christians, by vertue of Moyſes Law ; no more then the Ceremonial doe ; yet are they partly established, and partly changed by Christian Princes, and Common wealthes, and so binde al their subiectes in conscience, no lesse then the former did binde the people of God in the former times. Whereupen we are to consider, that as Gods faithfull people, being sometimes by his permission, in captiuitie vnder infidel Princes, were bound to obey, and obserue their temporal Lawes, not repugnant to true faith, and religion : so in like maner Catholiques are bound to obey, and obserue temporal Lawes, and statutes, not only of Catholique Princes, and countries, but also of Heretikes or other Infidels, so far as they are not contrarie, nor prejudicial, to Gods honour, or Catholique Religion.

1. To this purpose, we may first obserue, that immediately after the recital of the tenne general commandments, Moyſes together with Ceremonial precepts, declareth other particular diuine Lawes, concerning seruants, bargaines, offences, iniuries, controuersies, and al doubts, which might happen among the people : [These are the Iudgements (said our Lord to Moyſes) which thou shalt propose to them : If thou bye an Hebrew seruant, six yeares shal he serue thee, in the seuenth he shal goe out free, with what rayment he entered in, with the like let him goe out.] And so folow other Iudicial Lawes, concerning man-

Iudicial precepts doe binde Christians, as they are ordainned by temporal Superiours, so farre as they are not repugnant to true Religion.

Examples of iudicial Lawes in the old Testament.

Exod. 21. 7.
1. 2. &c.
9. 12. 16. 23.
24.

41. 13. 7.
3.
Cor. 14. 7.
6. 40.

slaughter, & striking especially of cursing or striking
 parents, concerning adulterie, deflowering of virgines, ^{ch. 22 v. 7.}
 bestialitie, hurting strangers, widowes, and orphans, ^{16. 18.}
 theft, robbetrie, vsurie, with punishment for al these, ^{ch. 23 v. 1.}
 and for idolatrie, blasphemie, inchanting and the like, ^{1. &c.}
 with a general Law called The law of like paine. ^{Lex talio-}

^{nus.}

Other like
 lawes were
 added after-
 wardes.

3. After that the Law was published and receiued
 a new difficultie occurring [When a man died with-
 out issue male: Whether that his daughters should suc-
 cede to his inheritance, Moyses consulted our Lord,
 and a patticular new Law was added, that [When a Num. 27.
 man dieth without sonne, his inheritance shal passe ^{v. 1. 2. 4. 8.}
 to his daughters. And so it was made a perpetual Law] ^{11.}
 which was not expresse before. And after Moyses
 his death, Iosue commanded some thinges, not for-
 merly expresse: and the whole people promised to
 obey whatsoeuer he should comānd them [Al thinges ^{Ios. 1. v. 10.}
 (said they) that thou shalt command vs, we wil doe. ^{16. 18.}
 He that shal gainesay thy mouth, and not obey al thy
 wordes, that thou shalt command him, let him dye]
 So the Iudges, each one in his time, had auctoritie to
 command, and by punishment to compel: and the ^{Iudic. 3. v.}
 people, euerie one in their degrees, were bond to ^{10.}
 obey. Dauid being the General Captaine, and desig- ^{ch. 4. v. 10.}
 ned king, but not yet in possession of the kingdome ^{1. Reg. 16. v.}
 [made a new patticular Law, that he which abideth ^{ch. 30. 14.}
 with the baggage in time of warre, should haue equal ^{25.}
 portiō with him, that went downe into battel. And e-
 uer after it was decreed, & ordained as a Law in Israel]

Examples of
 obeying infi-
 del Princes
 in lawfull tem-
 poral causes,
 but not in Re-
 ligion.

4. When the same people were in captiuitie, first
 the ten Tribes vnder the Assitians: and afterwards ^{Rob. 1. v. 13.}
 the two Tribes in Babylon, they were bound to obey ^{14.}
 and obserue the temporal Lawes and command- ^{4. Reg. 17.}
 ments of Infidel Kinges, and Magistrates: so farre as ^{v. 24.}
 was not against God, and true Religion. As the holie ^{ch. 25. v. 11.}
 Prophetes in those times, by word, & example taught,
 and admonished the people. And the same obliga-
 tion

tion bond the faithful people, liuing vnder the schismatical Kinges of Israel. For notwithstanding they made a wicked schisme, and some of them professed heresies, yet were the good people bond to obey them in al iust temporal affayres: but by no meanes in matter of schisme and heresie, or idolatrie. Witnesses Elias, Eliseus, Micheas: Tobias, and the rest.

5. In confirmation wherof, Christ our Lord commandeth, to render the things that are Cæsars to

Christ and his Apostles teach the same.

Mat. 22. 17.
21.

Cæsar: and the things that are Gods, to God] Evidently distinguishing temporal and spiritual things:

and so teacheth to geue temporal things, and temporal seruice to temporal Princes; but not spiritual obedience in religious causes. S. Paul vrgeth the very same necessarie obedience to Infidel Princes, and Potentates, saying to the Romane Christians [Let euerie

Rom. 13. 7.
1. 2.

soule be subiect vnto higher power: for there is no power but of God. And they that resist, purchase to themselues damination. Therefore be subiect (saith he)

7. 5.

of necessitie, not only for wrath, but for conscience sake] He instructeth S. Titus, [to admonish al the

Tit. 3. 7. 1.
2.

faithful people to be subiect to Princes, & Potestates, to obey at a word, to be readie at euerie good worke]

which clearly includeth obligatiō to obserue the lawfull commandments of temporal Magistrates. S. Peter

1. Pet. 2. 7.
13. 4.

teacheth the very same, saying [Be subiect to euerie humane creature for God (to Magistrates created by

men; and confirmed, or permitted by God) whether it be to the King, as excellēg; or to rulers, as sent by

him, to the reuenge (the punishment) of malefactors: but to the praise of the good] S. Iude taxeth Heretikes

with disobedience to temporal Princes, and with contempt of Dominiō [They despise dominion (saith

Iude 5. 7. 8.

he) and blaspheme Maiestie] Al Maiestie being by Gods ordinance, or permission, contempt therof with reproche is blasphemie: so iudged by this holie Apostle.

*Good workes of supererogation, are possible,
pious, and profitable. And when they are
worwed, doe binde in conscience.*

ARTICLE 48.

A careful con-
science ende-
noureth to
doe some-
thing more
then is com-
manded. Lest
he omitte that
which is ne-
cessarie.

Hitherunto we haue, according to our purpose, explicated the Ten Commandments of God, with other Ceremonial and Iudicial precepts, by keeping wherof, through Gods special grace, the faithful gaue the kingdome of heauen: & by wilfully breaking anie of them, fall into the state of eternal damnation. It resteth here briefly to speake of other good workes not commanded, but counselled, which are therefore works of Supererogation. Between which counsels and precepts, is so much difference, as between good and better: between lesse and more merite: and consequently lesse and more reward. Moreouer these workes of counsel doe helpe not only, for obtaining more grace, and glorie: but also for the better performing of the commandments, which are absolutely necessarie. Because those which wil endenour no more, then that wherto they are strictly bond, are in great danger to transgresse sometime, that which is expressely commanded. And they which in deede haue iust care to fulfil Gods commandments, wil for more securitie (lest they be deficient) rather doe a litle more, then omitte that is necessarie. And likewise wil rather abstaine voluntarily from some thing lawfull, then not abstaine from al that is prohibited. And wheras Protestants denie it to be possible, for anie man, though he be iust, to doe such workes of Supererogation, they denie it, vpon the same false ground, as they denie it to be possible, to kepe anie at al of Gods commandments: confessing (if themselues say true) that they transgresse al and euerie one of the commandments. They beleue not in God, they hope not in God, they loue not God: they serue false gods: they

they are blasphemers, periured persons, murderers, adulterers, theues, & in euerie dede, word, & thought they are most wicked, if their owne doctrine be true, that none can kepe anie commandment at al. Wherefore seing it is cleare, that a faithful person, can and doth beleue in God, which he is bound to doe by Gods commandment: It is also possible, that he can geue a morsel more of bread to a poore man, then he is bound to doe, by anie comandment: which in such a case of free gift without special necessitie, is a worke of Supererogation.

By the Protestants doctrine euerie man should be an Infidel, an Idolater, &c.

2. But forsomuch as our Aduersaries are extreme importune, in denying and often deriding this point of Christian doctrine; we shal here shew by abundant testimonies of holie Scriptures: that good workes of Supererogation, are not only possible, but also are pious in the sight of God, and spiritually profitable to the faithful that doe them. No doubt it was a worke of pietie, tending to brotherlie peace and concord, amongst freindes, that [Abraham gaue free leaue & power vnto his Nephew Lot to choose which part of land he would haue to possesse] to which free grant Abraham was not bond in equitie, but of mere liberality, gaue the choise to Lot. For by indifferent equitie, and rule of reason, Abraham might haue chosen rather then Lot. At least it had bene abundant, or full iustice, that the landes had bene appropriated by casting lottes, which part each of them should haue and possesse. Iacob an other Patriarch, in a vow made to God, did not only promise, if God should prosper him, to serue him sincerely, and to pay tithes of his fruites: to both which he was formerly bond by diuine Law: but also he promised [to builde and dedicate a particular house, to Gods special seruice] where to he was not bond before his vow. And so it was a worke of Supererogation: and it is also manifest that God accepted it, as an act of free deuotion, saying to

Examples of good workes more then were commanded.

Gen. 18. 9.
3. 9.

ch. 28. 7. 10.

Jacob afterwarde [I wil be with thee, I am the God of Bethel, where thou didst annoint the stone, and didst vow vnto me. Now therefore (because thou so didst) arise and goe out of this land (from Mesopotamia) returning into the land of thy natiuitie] into Chanaā. And so our Lord blessed and prospered him, & his progenie more & more. When the Tabernacle, with al the appertinances, was to be made in the desert [The children of Israel most liberally contributed, not only sufficient, but also more then was sufficient. Albeit the necessarie expenses were required, yet the superabundance was of Supererogation: and meritorious. Such a worke did the men of Iabes Galaad [taking the bodies of King Saul, and his sonnes, & burying them, and fasting seuen dayes] which fast King Dauid called a worke of mercie, meritorious of reward at Gods hand, saying to them [Blessed be you to our Lord, which haue done this mercie with your lord Saul, & haue buried him. & now our Lord certes wil tender you mercie and truth] God wil according to his truth, reward good workes. The same King Dauid did a worke of Supererogation, as wel in that he desired to build a Temple to our Lord, as in providing meanes to doe it, though he was not permitted to performe it. And so did the Princes which contributed more for that purpose And king Salomon in accomplishing it, in more excellent maner, then they were bound by anie commandment.

ch. 38. v. 3.

Esa. 35. 7.

20.

ch. 36. v. 6.

7.

1 Reg. 31. 7.

5. 6.

2. Reg. 1. 7.

5. 6.

ch. 7. 5. 2. 3.

Ccc.

1. Par. 29. 7.

3. 6.

3. Reg. 7. 7.

3.

2. Par. 34. 7.

5. Ccc.

Vowes freely
made doe
binde in con-
science.

3. It is manifest in the written Law, that vowes (to witte, free promises to God of good things, not commanded) are pious actes, and being made in due maner, doe binde in conscience, to the performance thereof, as these holie Scriptures doe expressly testifie [The man that shal haue made a vow, and bound his soule to God by estimation, he shal geue the price (that is; if he geue not the thing promised, he shal geue the value thereof) If anie man make a vow to our Lord, or

Leuit 17. 7.

2. ad 30.

bind

bind himself by an oath, he shal not make his word frustrate, but al that he promisseth, he shal fulfil. When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it; because our Lord thy God wil require it; and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without sinne (which clearly sheweth, that the Law speaketh of thinges not commended) But that which is once gone out of thy lippes, thou shalt performe, & shalt doe as thou hast promised to our Lord thy God, and hast spoken with thy proper wil, and thine owne mouth.] In al which, the same diuine Law declareth, that promises made by such as are subiect to the wil of Superiours, are not perfect vowes, nor doe binde, vntil they be ratified and confirmed, either by the expresse consent, or by interpreted consent of silence, after that the Superiours know, what is promised, & doe not gaine say it. As the promises of maides in their fathers houses, whiles they are in maidens age. Also of wiues in their husbandes time, and the like, may be frustrate by their superiors: which they could not be, if the promises were of thinges necessarie, and commanded. And if the superiors know and consent, then they are perfect vowes, and bind the superiors no lesse, yea rather more, then the parties that made the promises. And so to bind themselves, is a plaine worke of Supererogation.

4. Moreouer, that such vowes belonged not only to ceremonial Lawes of the old Testament, as Protestants would interpret them, and so account al such vowing to be abrogated in the Law of Christ, is further proued by other holie Scriptures. The Royal Prophet both exhorteth to make vowes, and admonisheth to render them which are made [Immolate to God (saith he) the sacrifice of praise (that is promise to God some special thankgiuing, & praises of God) & pay thy vowes to the Hieghest] As thou shalt

Vowes doe bind as moral precepts also in the Lawe of Christ.

pro-

promise so performe [Vow ye and render to our Lord *Psal. 75. 7.*
 your God, al ye that round about him, bring giftes. *12.*
 I wil render my vowes to our Lord (saith he) in the
 sight of al his people.] He also prayed to be reward- *Psal. 115. 7.*
 ed, for his vow made, and payed [Remember Da- *5. 9.*
 uid ô Lord (saith he) and al his meekenes. As he sware *Psal. 131. 7.*
 to our Lord, vowed a vowe to the God of Iacob] Sal- *2.*
 omon taxeth those with great crime, that performe *Pro. 10. 7.*
 not their vowes, saying [It is ruine to a man, to do- *25.*
 uour saintes (to pretend the honour of Saintes, vow-
 ing to praise them) and after ward to retract the vow.
 If thou hast vowed anie thing to God, deferre not
 to pay it. For vnfaithful and foolish promise displeas- *Eccl. 5. 7. 3.*
 eth him. But whatsoeuer thou hast vowed pay it]
 Now how contrarie to so expresse holie Scriptures,
 do they preach, that perswade votaries to break their
 vowes of obedience, of chastitie, and of voluntarie
 pouertie? And what Scriptures haue they for their
 warrant? for sooth say they: Salomon also teacheth
 that [It is much better not to vow, then after a vow, *9. 4.*
 not to performe the thinges promised]. Ergo say
 they, It is not good to vow at al. As good a deducti-
 on, as if they should say: It is much better not to pro-
 mise anie thing to your neighbour, then not to per-
 forme that which is promised. Therefore it is not good
 to promise anie thing to our neighbours. Againe they
 argue, that it is vnpossible to kepe the vow of chasti-
 tie, which they would proue, because themselues
 haue not that gift and so inferre; Therefore none hath
 it. But where doth anie Scripture say: Thou shalt not
 make anie vow; or, Thou canst not kepe anie vowe.
 It is certaine, that there is no such Scripture: because
 as you see, there be manie which exhorthe the faith-
 ful to make vowes, and admonish them to performe
 the same. By the light of nature also simple mariners
 of Ioppe knew that vowes are grateful to God, and
 therefore, when by lotte Ionas was cast into the sea]

Lone. 1. 7.
8. 16.

They

Protestants
 arguments a-
 gainst vowes,
 haue no pro-
 babilite.

[They prayed, & immolated hostes, & vowed vowes] Ionas also in the whales bellie vowed, and promised to fulfil his vowes, saying [In the voice of praise, I wil immolate to thee (ô God) what things soeuer I haue vowed, I wil render for saluation to our Lord]

5. As it were between the old Testament, and the new, [S. Iohn Baptiste did workes of Supererogation, that is, good workes of his free accord, nor commanded] *S. Iohn Baptiste, and his disciples did workes of Supererogation.*

Mat. 3. 7. 4. deddising very austerely [in the desert, with litle meate and hard rayment] therin pleased God, and edified the people [He also taught his disciples to fast much] *ch. 9. 9. 14.* Which things were not otherwise commanded, but taken vpon them for the better seruice of God, and more merite. Our Sauour in a parable of a Samaritan, that tooke compassion vpon a man spoiled, and wounded by theues, teacheth, that a charitable man, may if he wil, doe workes of Supererogation; & withal promisseth recompence for the same, saying in the person of the Samaritan to the Host, that tooke care

Christ supposeth that man can doe more then is commanded.

of the infirme [Whatsoeuer thou shalt Supererogate, I at my returne wil repay thee] Our Lord also saith, that Marie (Magdalene) hath chosen the best part [signifying that she of her owne free choise, gaue her self to contemplatiue life, to which she was not bond by anie commandment. Against this cleare doctrine, our Aduersaries allege our Sauours wordes to his disciples, saying [When you shall haue done al thinges, that are commanded you, say: We are vnprofitable seruants.] Therefore sayth a Protestant, there is no merite nor profite in anie good worke, for when they shall haue done al, that is commanded, yet they are vnprofitable. We answer first, that by this supposition, [when you shall haue done al thinges that are commanded] is sufficiently proued, that the faithful can doe al that is comended. That is, can if they wil, keepe al the commandments. Which is yet more cleared by the next wordes: our Sauour affirming, that some

How a iust person is an vnprofitable seruant.

The first answer.

Gg faith.

The second
answere.

faithful may say [We haue done that which we ought
to do] Which Protestants hold for impossible: teaching
that none can so doe. Which their error we haue
largely confuted in the first Article of this Part. Se-
condly we answere (as before in the second Article)
that Gods seruants doing al that is comanded them,
must stil say, they are vnprofitable seruants to God,
our Master, who needeth not our seruice, nor is
made richer therby: but God so accepteth of our ser-
uice, that it is gratful to him, and so it is profitable to
ourselues, and we shal receiue wages for it. Yea for
great workes [are heaped vp great treasures in hea- *Mat. 6. 7.*
uen. And the vnprofitable seruant, shal be cast into *20.*
utter darknes, where shal be weping and gnashing of
teeth] Albeit therefore al good seruants must thinke &
say, that they are vnprofitable to God, yet Gods grace
maketh them profitable. Wherupon S. Paul saith [If a
man shal cleanse himselfe from his sinnes, he shal be a *2. Tim. 1. 9.*
vessel profitable to our Lord.] Thirdly we answere, *10.*
that although a seruant, doing al that is commanded
him, were vnprofitable both to his Master, and to
himselfe, yet he might be profitable, for doing also
more then he is commanded. And his Master which
doth not thanke him, for doing al that he comanded;
yet wil thanke him, for doing the same, and also more.
Which is properly a good worke of Supererogation.
Wherof we speake in this place. And of which S. Paul
saith [He that soweth in blessings, of blessings also *2. Cor. 9. 9.*
shal reape.] *6.*

Primitive
Christians
without anie
commandmēt
put al their
goodes in a
communitie.

6. A most cleare example of Supererogation was
in the first Christians, when al the faithful, both Cler-
gie and Laitie, put their temporal possessions into a
common banke, for the competent maintenance of
euerie one: as S. Luke writeth in these wordes [Al that
beleued were together, and had al things common. *43. 1. 7.*
They sold their possessions and substances, and diuid-
ed them to al, according as euerie one had nede: nei-
ther *44.*

ab. 4. 7.
32.

34.

35.

ab. 5. 7. 7. 1.
3. 6. 6.

9. 7. 10.

*Philos.
tous.*

ther did anie one say: that ought was his owne of those things which they possessed, but al thinges were common vnto them. Neither was there anie one needie amongst them. For as manie as were owners of landes, or houses, sold them, and brought the prices of those thinges, which they sold; and laid it before the feete of the Apostles. And to euerie one was diuided according as euerie one had neede] Against which communitie, when Ananias and his wife offended, reseruing in priuate to themselves, part of the money, which they had receiued for their land [S. Peter (knowing by reuelation, that they dealt fraudulently) said to Ananias: Why hath Satan tempted thy hart, that thou shouldest lie to the Holie Ghost, and defraude of the price of the land? Remaining did it not remaine to thee, and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men (only) but to God. And Ananias hearing these wordes, fel downe, and gaue vp the ghost] The same punishment fel also vpon his wife. And the like doubtles is due, to al them that doe the like. In successe of time, this voluntarie worke of Supererogation, by geuing al, and liuing in common, ceased to be so general in al Christians, as it was at first, both in Ierusalem, and other places (namely at Alexandria in Egypt) but stil remained in some persons, and places. Especially in Clergie men. Manie also adioyned vnto this Euangelical counsel (of liuing in common, without proprietie of temporal goodes) other two religious vov'es, of obedience to a special Superiour, and of perpetual chastitie. As appeareth in manie holie religious Orders, which make al the three vov'es. Al Clergie men which receiue the greater holie Orders, doe voluntarily promise perpetual chastitie, with special obedience to their Ordinarie, and haue more obligatiō then Laimen haue to vse workes of mercie towards them that neede. And in particu-

Transgression
of his vow
was great
sinne.

VVhen this
general vow
ceased, yet
some stil ob-
serued the
same Rule.
And some ad-
ded other
vov'es vnto it.

lar, there remaineth practise of living in communitie, or of common prouision, in al Cathedral & Collegial Churches, in subordination of Superiors and Subiectes, of Prouostes, Deanes, and Chanons. This forme of Communitie is also obserued in best instituted Colleges: & at this present in Seminaries of scholars, for the better prouision of the Pastoral Clergie, besides Religious and Regular Orders.

Vniuersal obedience, to a determinat Superior, is piously vowed.

ARTICLE 49.

Al Religious Orders make three special vows.

VWhich being made, doe binde as much as precepts.

Concerning therefore the more special workes of Supererogation, which are the three solemne Vowes of vniuersal Obedience; perpetual Chastitie, and voluntarie Pouertie, made by al Religious, and Regular Orders: we shal here in three distinct Articles, shew that they are very godlie actes, profitable to the vniuersal militant Church, and singular good meanes to the vowed persons, for attaining perfection in Christian life. So much the more meritorious, as they are freely vndertaken. From which time forwards, they binde as strictly, as an expresse precept of God: because promise maketh debt, and free promise to God, of a good thing not otherwise commanded, is a Religious Act: and therefore the breach thereof is sacriledge, by vniuistly taking from God, that which is due vnto him.

Ma. 19. 7.
12. 11.

Deu. 23. 7.
12. 13.
Eti. 5. 7. 3.

Figuratiue examples of Religious Orders in the old Testamēt.

2. The first of these, which is religious Obedience, was prefigured in the old Testament, by the Order of the Nazareites (so called because they were segregated from the common sorte of the faithful) who by vow bond themselues, to obserue a certaine prescript Rule of life, vnder a Superior, either perpetually, which was more rare, or for a sette time, which was then more common. Both which God so approued, that he prescrib'd them a particular Rule, saying to his people, by the mouth of Moyses [Man or woman, When they

Ab. 18. 7.

th. 21. 7. 14.

they

Nam 6. 7.
1. 3.

they shal make a vow to be sanctified, and wil consecrate themselves to the Lord, they shal abstaine from

Nazareites.

4. wine, and euerie thing that can make one drunke. Al the dayes wherein they are by vow consecrated to the Lord, whatfoeuer may be of the vineyard, from the rayfen to the kernel, they shal not eate. Al the time of
5. his separation, a rasor shal not passe ouer his head, vntil the day be expired, that he is consecrated to the
6. Lord, He shal be holie, whiles the bush of heare doth grow. Al the time of his consecration, he shal not enter in to the dead: neither shal he be cōtaminated: no
7. not vpon his fathers, and mothers, and brothers and sisters corps: because the consecration of his God is vpon his head] So by this vow some did voluntarily bind themselves, to absteyne from thiuges otherwise lawiul. Some also were more specially called by God to embrace, and kepe this Rule of life. So Samson receiued this special grace of God, to be a perpetual Nazareite, with other great giftes, namely, a most admirable corporal strength, & corege of minde. But [when his heares were cutte] his former strength departed from him. [And then the Philistians apprehended him, and manie wayes cruelly & scornfully abused him, vntil againe God restored to him, his former admirable strength. Also [Samuel the Prophete was a perpetual Nazareite, euen frō his infancie] first by his mothers vow: who presented him to Heli the High Priest, to remaine al his life, in the special seruice of God, in the Tabernacle, which he (coming to mature age) confirmed voluntarily, and duly performed.

Isaie, 13. 7.
4. 5.
Job. 16. 7. 19.
20.

1. 30.

Reg. 1. 7.
5. 16. 23.
28.

3. Likewise Elias, and Eliseus the Prophets, and their disciples, obserued a special religious Rule [Hearie men, girded about the reynes with girdles of leather (as Elias was described) Their disciples were called, The children of the Prophetes: They singularly both obeyed, and reuerenced their Superior. For [cōming to mere Eliseus, they adored him flatte to the ground.] Their ordinarie diet was so meane, that

Disciples of
the Prophets.

Reg. 17. 7.
4. 6.
Reg. 1. 7.
15.
1. 2. 7. 5. 7.
11.

[a wilde herbe by mishappe being put into their potte of broth, al their prouision was spoiled with bitterness] til the Prophere had miraculously amended it. *ch. 4. v. 39.* Their habitation was poore & straitte, in such corages or cabinettes, as themselves could frame of boughes, *ch. 6. v. 1. 1.* which they cut off fro trees] There was also an other *ch. 4. 5.*

Rechabites.

Religious Order of Rechabites, instituted by a Holie man called Ionadab, the sonne of Rechab: who voluntarily bound themselves to a certaine Rule of life [not to builde: nor dwell in houses, but in tents: not to sow seed, nor to plant, nor haue vineyards: not to drinke wine] Al which they obserued so perfectly, that being by Gods commandment, proued therein by Ieremie the Prophet; he proposed their worthie example of obedience, against other Iewes, which obeyed not the necessarie comandments of God: iustly commending these so religious obseruers of their Rule: & condemning the wilful transgressors of Gods Law [The children of Ionadab, the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people (saith our Lord) hath not

Afsidians.

obeyed me] Like vnto these were also the Afsidians, other wise called Essen; a Societie of deuout men, obseruing a religious forme of life. Who moreouer professed a special rule of militarie life, in defense of true Religion. They ioyned themselves therefore, with zealous Matthatias, and his sonnes, and others in the holie warres against King Antiochus. In which warres [Alcimus (an Apostata Priest) solicited, and by false pretence of sinceritie, deceiued certaine Afsidians, & getting threescore of them together, slew them most cruelly in one day] And then most maliciously accused and calumniated their whole Order, before King Demetrius, saying [They of the Iewes that are called Afsidians, of whom Iudas Machabeus is Captaine, doe nourish battles, & moue seditions: neither doe they suffer the realme to be in quiet.] which his calumnious slander, & special hatred, more against the Afsidians;

dians then others, is a plaine testimonie of their more rare, & singular vertues: & special zeale in Gods seruice

4. Moreouer, God foreshew'd by his Prophets, that there should be Religious Votaries, and Orders of Religious persons in the new Testament: obseruers of special Rules of life, more tending to perfection, then other ordinarie Christians. In particular Isaia's saith [The Egyptians shal vow vowes to our Lord, and pay them] which is fulfilled in the multitude of Christian holic Monkes in Egypt, amongst which are most renoumed S. Paul the Eremitic. S. Antonie. S. Hilarion, with innumerable others. In other places S. Basil, S. Ierom, S. Augustin, S. Benet. S. Bernard, and manie others of diuers particular Rules. But in general, al are imitators of the Apostles, who forsaking their natural parents and freindes, folowed Christ. Which counsell he also proposed to the young man [Which had kept al the commandments from his youth, asking what was yet wanting. [Whom our Lord beholding (as writeth S. Marke) loued him, and said to him: One thing is wanting vnto thee (not wanting for attaining heauen; for to that effect the keeping of the commandments sufficeth, as our Lord had said before) If thou wilt enter into life, kepe the commandments, (and to another.) This doe, & thou shalt liue] but to perfection some thing was wanting: and therefore our Lord said [If thou wilt be perfect, goe sell the thinges that thou hast, and geue to the poore: & thou shalt haue treasure in heauen, and come, follow me] In which two wordes [Follow me] is included perfect obedience, and the best way to perfection. There be therefore two sortes of obedience, one is necessarie for al Christians, to be obedient to al Gods commandments, and al that so obey, shal attaine to euermore life in heauen. An other obedience is voluntarie, and tender to more perfection: to be obedient, not only in al the commandments of God, but also in the whole

state

state of life, to a determinat Superior.' And to this obedience none are bound, except they wil freely by promise binde themselues therto. This is the state which al Religious Orders professe, for the more honour of God, and their owne better meanes to attaine perfection, and to auoide the frequent danger of falling from God, by tentations of the world, the flesh, and the diuel. So al haue libertie to choose their owne state of life, as God by his special grace inspirereth each one. For [hauing giftes (saith S. Paul) according to the grace that is geuen vs, different. To one, certes by the Spirite is geuen the word of wisdom, to an other the word of knowledge (& so to others diuersly) And al these things, one and the same Spirite worketh, diuiding to euerie one according as he wil. Nor al Apostles; nor al Prophets; nor al Doctors. For God hath set the members, euerie one of them in the bodie, as he would. And if al were one member, where were the bodie?] It were no perfect bodie. So if none should vow particular Rules of life, then were the Church of Christ, lesse [compassed & clothed with varieties] lesse adorned in this respect, the the Church of the old Testament. Which besides the distinction of Clergie & Laitie, had also Votaries, that bound the selues to some things, vnder obedience of Superiors, wherto they were not before obliged. But [whatsoever thou hast vowed pay it (saith Salomon) For an vnfaithful promise displeaseth God. And it is ruine to a man to retract his vowes.

Rom. 12. 9.
4. 5. 6.

1. Cor. 12. 9.
8. 9. 10.
11. Cor. 9.
12.

9. 18. 19.

Ps. 44. 7.
11. 1.

Eccles. 7. 9.
Prov. 30. 7. 8.

Diuerſitie 'of Religious Orders adorneth the Church of Christ, with comelie variety.

Vow of perpetual chastitie, is an holie and meritorious act.

ARTICLE 50.

Solemne vow of perpetual chastitie is

Perpetual Chastitie, is the second solemne vowe, which is made, as a worke of Supererogation, by al Religious Orders, that professe anie approued Rule

Rule of Religion, of men or women. And is also promised by al Clergie men, which take the three greater Holie Orders, when they are made Subdeacons. The reason of this promise, so required by the Church and made by such Clergie men, is declared in the Sacrament of Holie Orders. Here it is further confirmed, that the same vow and promise, is both lawful and meritorious. In the old Testament this state of single life was more rare, yet there were also some examples in that time. Holie Abel the Martyr was neuer married; and is honoured in the Church of God, as a Virgin Martyr. Ieremie a Prophet & a Priest, was commanded by God, not to marrie [Thou shalt not take a wife (said our Lord to him) and thou shalt not haue sonnes and daughters in this place. Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place: and concerning their mothers: they shal dye, and not be mourned &c. [In this place (said our Lord) to witte, in Ierusalem & Iurie. And that he should marie afterwards in Ægypt, when he was elder, and suffered more and more persecution, and finally was stoned to death in Taphnes, is not imaginable. But he is by the Church of God, honoured also as a Virgin Martyr, by very probable deduction from holie Scripture; & assured Tradition.

2. It is also most probable, that holie Daniel, Ezechiel, Aggeus, Zacharias, and Malachias, al Prophetes, liuing and prophecying in captiuitie, and continual tribulations, neuer married; though there be no other mention thereof in the holie Scriptures. Of Iudith the holie widow, it is cleare that [she knew not man al the dayes of her life, after that Manasses her husband was dead: liuing to the age of an hundred and fise yeares] Retired from much companie, in frequent prayer, wearing heare cloth, and fasting much. Likewise an other holie widow, and Prophetesse, called [Anne the daughter of Phanuel. after that she had li-

made by al
that professe
ancie approved
religious rule:
and al that re-
ceiue the greater
Holie Or-
ders.

Some obser-
ued perpetual
chastitie in the
old Testamēt.

Other exam-
ples of perpe-
tual chastitie.

H h ued

ued with her husband tenen yeares, remained in the Temple, vntil eightie and foure yeares, seruing God night and day, by fastings, and prayers] But aboue al other: The most glorious Virgin Marie, Mother of God, vowed and obserued perpetual Virginitie; the most singular example and Patronesse of al pure virgines, chaste widowers, and godlie obseruers of continent single life. To these are added S. Ioseph. S. Iohn Baptist, S. Iohn Euangelist, S. Paul, and S. Iames the younger, al their liues; al the other Apostles, at least, after their vocation. which may suffice for examples.

Luc. 1. 27. 38

The state of
single life was
prophecied in
the old Testa-
ment.

3. Besides examples, God foresheved by his Pro-
phete Iſaias, that this state of single life should be
more blessed in the new Testament, then the fruite of
children, saying: [Let not the Eunuch say: Behold I
am a drie tree, Because thus saith our Lord to the Eu-
nuches; they that shal kepe my Sabbathes (with other
precepts, wherto al are bound) and shal choose the
things that I would, and shal hold my couenant, I
wil geue vnto them in my house, & within my walles
a place, and a name, better then sonnes & daughters:
an euerlasting name wil I geue them, which shal not
perish.] Two things doe men desite and hope for, by
the fruit of Mariage: consolation of children, as partes
of themselves, multiplied by lawfull issue, & continu-
ance of their name, or memorie, in future posteritie.
Both which hopes, are so much greater, by chaste
single life, as spiritual children gained to God, are
cause of more comfort, then can be of manie sonnes
and daughters, that may happen to anie parents. And
so much more secure, as Gods promise which can
not faile, is more certaine, then mens conceipt or
imagination, which often perisheth. Yea the memo-
rie also of voluntarie chastitie, is heauenlie and eter-
nal; the fruite of Mariage, though both lawfull, and
commendable, yet but terrene, and temporal. For
[after the Resurrection, there shal be no marrying; but

1/4. 16. v.

4. 1.

Single life is
called Ange-
lical.

Mat. 19. 3

al

al the blessed shal be as the Angels in heauen] Wherof single life is called Angelical.

Mat. 19. 7.
21.

4. Agreeable to this prophetic, and as it were an explanation therof, is our B. Sauours expresse counsel, proposed to al Christians, saying [There are Eunuches (persons that kepe perpetual chastitie) which were borne so from their mothers wombe: and there are Eunuches, which were made by men: & there are Eunuches, which haue gelded themselves (not corporally, for that is not lawfull, but by vow of perpetual chastitie:) for the kingdome of heauen] The former two sortes, can neither haue children, nor anie special reward for their chastitie. But the third sort, because they are voluntarily chaste, by their free vow, not for the seruice of men, nor for worldlie commoditie, but for the kingdome of heauē, are those of whom Iſaiaſ prophesied, that [chooſe the thing which God would haue them (yet doth not command them)] And shal therefore haue both a better, and a surer reward in the house of God, then sonnes and daughters. And so to this better choiſe, to the which is promised a better and surer reward, in the kingdome of heauen, our Lord and Sauour inuiterh the faithful, but commandeth not, saying [*Qui potest capere, capiat.* He that can take, let him take.] He that can so resolue with himselfe: let him make himselfe an Eunuch for the kingdome of heauen.

1. Cor 7. 7.
7. 8. 9.

5. No lesse clearly S. Paul distinguishing between precept and counsel, exhorteſh (such as wil folow his aduise) to chooſe single life, saying [I would haue al men to be as my selfe: but euerie one hath a proper gift of God: one so, an other so. But I ſay to the vnmarried, and to widowes: It is good for them, if they ſo abide, euen as I also. But if they doe not conteyne themſelues (from fornication) let them marrie. For it is better to marrie, then to burne] that is, then to be overcome with tentations. Plainly teaching that for-

S. Paul coun-
ſeleth the
ſame, explica-
ting Chriſts
doctrinē.

nication is naught: Mariage is good: and perpetual
 continencie is better. Which he further declareth
 saying [As concerning virginitie: commandment of
 our Lord, I haue not: but counsel I geue, as hauing
 obtained mercie of our Lord to be faithfull. I thinke
 therfore that this is good for the present necessitie:
 because it is good for a man so to be (that is, to be con-
 tent with his present state) Art thou tyed to a wife? 27
 Seeke not to be loosed. Art thou loose from a wife?
 Seeke not a wife. But if thou take a wife, thou hast not
 sinned (in so resolving) And if a virgin marie, she hath
 not sinned] And interposing the tribulations which
 commonly folow Mariages; and the commodities of a
 single life, he cōcludeth, saying [This I speake to your
 profire: not to cast a snare vpon you, but to that which
 is honest, and that may geue you power (make you
 able) without impediment to attend vpon our Lord.
 Therfore both he that ioyneth his virgine (geueth
 his daughter in Matrimonie) doth wel; & he that ge- 33
 ueth not, doth better. A woman if her husband dye, is
 at libertie, let her marie to whom she wil; only in our
 Lord (that is, a true faithfull Christian, not an Infidel)
 But more blessed shal she be, if she so remane, accor- 39
 ding to my counsel; and I thinke that I also haue the
 Spirit of God.] 40

And teacheth,
 that after pro-
 mise is made,
 it bindeth, as
 other pre-
 cepts.

6. Thus the Apostle exhorteth al Christians, whiles
 they are in consultation, whether to marie, or no; to
 consider the comodities, and difficulties of each state:
 but after that they are resolved, he wisheth them to be
 constant in their resolution: yet with this difference,
 (as appeareth by his whole discourse) that the deter-
 minatio of the lesse perfect, ought not to hinder good
 motions to the more perfect: but rather to change to
 the better, so long as there is no obligation. And there-
 fore it is necessarie to discerne, betwen purpose and
 promise. For where there is only a purpose, the deter-
 mination may be altered, without sinne, either from
 inten-

intention of perpetual chastitie vnto Mariage, or from intention of Mariage, vnto perpetual chastitie.

But where promise is past, there no change is lawfull. Because those that promise, either perpetual chastitie to God, or Mariage to anie marigeable pattie, are bond to their promise, & can not without iust relaxation, or dispensation part from it. As the Apostle decideth this case, according as enerie one determined in his hart, saying [He that hath determined in his hart, being sealed, not hauing necessitie (not hauing promised) but hauing power of his owne wil (not hauing bond himselfe) & hath iudged this in his hart, to kepe his virgine, doth wel] though there was purpose of mariage; so long as there was not promise to marie. Concerning also vowed chastitie, he teacheth clearly, that it must be obserued. And therefore admonisheth Prelates, to be wel aduised, in admitting Widowes, or Virgines, to the vow of perpetual chastitie, counselling the vnfitte rather to marrie, then to be in danger to breake their vowes. [Honour widowes, which are widowes in deede (saith he) But the younger widowes auoide (such as are not mortified in maners) for when they shal be wanton in Christ, they wil marie, hauing damnation, because they haue made voide their first faith] Because they haue in wil violated their promise, made to God, and sinned, by consenting in wil to marie, after vowed chastitie.

Vow of voluntarie pouertie, to possesse no worldlie goodes in proper, is godlie and meritorious.

ARTICLE 51.

Voluntarie pouertie, by renouncing al proprietie of worldlie goodes, which al persons of Religious Orders doe solemnly vow; helpeth much to attaining perfection in this life: for that by cutting of al loue to external possessions, a great stepp is made to

A purpose may be lawfully altered, but a promise must be performed.

Renunciation of worldlie goodes, and of carnal pleasures, prepare

the way to re-
nounce also
the proper wil.

leape also the desire of corporal and worldly pleasures. And these two resolutions, prepare a readie way to resigne also the proper wil, subiecting it wholly to Gods wil, by the mediation of a special visible Superior: to whose commandment and direction, religious persons by vow, submitte their owne willes. Because in the intyre submission of mans wil to Gods wil, consisteth the greatest perfection of this life, which shal be more persited in glorie: and is more or lesse perfect here, as it is more or lesse mortified. Albeit therefore perfectio of this life may stand together with possessions of worldlie goodes, & with the state of Mariage (for Noe, Abraham, & other Patriarches: & Prophets, were perfect men in their generations) yet are vowed pouertie, and chastitie; very good meanes for mortification, and drawing neerer to perfection. But forsomuch as it is not absolutely necessarie, but only as the Royal Prophete admonisheth [If riches abound, set not your hart vpon them] it is not commanded, but only counseled [to geue al to the poore,]

Gen. 6. 7. 9.
ch. 7. 7. 1.
ch. 11. 7. 10.
Psal. 11. 7.
11.

Some in the
old Testament
liued in com-
mon.

2. In the old Testament, Elias, Elifus, and their disciples: likewise the Rechabites, had either nothing in proper, but only in communie, or els had lesse then otherwise they might lawfully haue had; as is declared before. And so though they were not direct examples; yet were they apparant figures of Religious Christian Orders, which doe vowe, and obserue volntrarie pouertie, renouncing al priuate proprietie of landes, and moueable worldlie goodes.

Article 49.
4 Reg. 6. 7.
1.
Ier. 35. 7. 7.

Our Sauours
maner of su-
steyning him-
selfe and his
Apostles, was
most perfect.

3. But more expressly our B. Sauour, with his disciples, liued in comon, vpon almes geuen them, which was put in a comon purse, to serue them al, according as euerie one had neede. And when our Lord sent his twelue Apostles, & stuentie two disciples to preach, he prescribed them this Rule, saying [Gratis you haue receiued, gratis geue ye. Doe not possesse gold nor siluer, nor money in your purses: nor a scrippe, for the

Mat. 13. 9.
5. 6.
ch. 13. 7. 39.
Mat. 10. 7.
8. 9. 10.
ch. 19. 7. 16.
17. 10. 11.
39.

way:

way: neither two coates, neither shoes, neither rodde: for the workeman is worthie of his meate] And to a

Mat. 10. v. 21. 19. young man, inquiring what els was wanting to him, that kepeth the commandments: Our Lord answered [If thou wilt be perfect, goe sel the thinges that thou hast, and geue to the poore: and thou shalt haue treasure in heauen] Whereas therefore, to obtaine some place in heauen, it sufficeth to kepe the commandments: those which also geue al that they haue to the poore, doe merite treasure (that is, a great reward) in heauen. [For in my Fathershouse (said our Lord at another time.) there be manie mansions] And S. Paul saith, [He that soweth sparingly, sparingly also shall reap: and he that soweth in blessinges, of blessinges also shall reap. For God loueth a chereful geuer]

4. That al the Apostles, and manie others vowed, and obserued voluntarie pouertie, is further confirmed by that which S. Peter said to Christ, in the behalfe of them al [Behold we haue left al thinges, and haue folowed thee] And that also S. Paul did the same is manifest by diuers his speeches of himselfe, and frequent exhortations to others. For amongst other requisite qualities, and necessarie vertues in Clergimen, he requireth [That they be not couetous: not folowers of filthie lucre] Againe he saith to S. Timothy, and in him to euerie Clergiman [Labour thou as a good fouldiar of Christ Iesus. No man being a fouldiar to God, intangleth himself with secular bussineses] He lamenteth also that some were parted from him, and were returned to the world, saying [Demas hath left me, louing this world] Of himselfe and other Apostolical men, he auoucheth, that they were needie (or poore) but enriching manie: as hauing nothing, and possessing al thinges] Hauing nothing of their owne in proprietie, yet wanted nothing by Gods prouidence, for their competent vse of temporal goodes in this life.

Al the Apostles, & manie others vowed and obserued voluntarie pouertie.

1 Tim. 3. v. 3. 2. 3. 3. 2. 3. 4. 1. 4. v. 10. 2. Cor. 6. v. 10. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5. Finally

Transgression
of Vow
is damnable.

The command-
ments are ne-
cessarie.
More is bet-
ter.

5. Finally, that this vow of volunzarie pouertie, *Artic. 48.*
binderh in conscience, is euident by the textes before
recited. And especially by the example of Ananias, & *Act. 5. v. 1.*
his wife Saphira. Concerning therfore workes of Su- *2. 5. 10.*
pererogation, we may here conclude, & so end this
third Part; that to doe anie such worke without vow,
ouer and besides the commandments, is very good.
To vow such workes, and to performe them, is much
better. But so to vow, and not performe, is the worst.
Before al, to keepe the commandments, is absolutely
necessarie; Christ Iesus grant to vs al his grace: so to
passe through temporal goodes, that we lose not eter-
nal.

The end of the third Part.

Deo Gratias.

THE FOVRT PART OF
A N A N K E R
 OF CHRISTIAN DOCTRINE.
 Concerning Prayer. Especially the
Pater noster.

THE FIRST ARTICLE.

It is necessarie to pray often: actually desiring, and asking good thinges of God.

1. Jo. 3. 7. 2.
 ch. 1. 9. 15.
 Pf. 16. 7. 15.
 1 Jo. 1. 7. 10.

Part. 1.
 Artic. 1.
 Par. 1.
 Art. 10.
 II. 17. 27.
 Eccl.
 Part. 3.
 Art. 11. 1.

ETernal saluation (which consisteth in seeing God) is the absolute good thing, for which man is created. This is the complete felicitie desired of al men. This only, and nothing els doth satiate mans mind, and filleth his desires. It is attained by doing those thinges, which God (assisting with his grace) requireth: and is lost by defect of anie one of the same thinges so required, according to that general Rule of reason: *Bonum est ex integra causa; malum ex qualibet defectu.* A good thing procedeth of the whole cause: enil of enerie defect. For obtayning therefore this singular, most eminent good thing, the fruition of God in euerlasting life, al Christians confesse that for the first fundation, true Faith is necessarie. As we haue abundantly declared in the first part of this worke. It is also clearly proued in the second Part, that holie Sacraments are necessarie, and requisite, for remission of sinnes, & other especial effectes. Thirdly it is likewise manifestly shewed in the third Part, that it is necessarie to kepe Gods comandments. And for better accomplishing al the same, it resteth to declare in this fourt & last Part, the necessitie, & efficacie of

Mans cheefe end is eternal glorie.

Four general thinges are required therunto.

1. True Faith.
2. Vse of holie Sacraments.
3. Obseruation of Gods Com mandments.
4. Prayer.

The contents
of this Part.

Al the faith-
ful from the
beginning of
the world
haue inuoca-
ted God by
prayer.

Prayer ought
to accompa-

Prayer. Especially discussing, and explain-ning in what
maner, in what tongue, with what preparation, atten-
tion; and intention; for whom, and to whom, it beho-
ueth to pray.

2. First then concerning the necessarie vse of prayer,
it appeareth by testimonies of holie Scriptures, that al
the faithful seruants of God, held themselves obliged
to desire and pray for Gods special grace. So Abel and
Cain sought Gods fauour by offering Sacrifice, which
is the most principal kinde of prayer, Though Cain
performed it not in good sorte, as Abel did) And the
Patriarch Enos in some forme of wordes [inuocated
the name of our Lord.] Which sufficiently geueth
vs to vnderstand, that not only these which are na-
med, but also Adam and Eue, Seth, Cainan, Enoch,
and al others, especially those which were called [The
sonnes of God] vsed both priuate and publike pray-
ers. More particular mention is made of Abrahams
praying, for Sodome and Gomorrhe, sixe times re-
newing his supplication in one day, and had obtai-
ned his suite, if tenne iust persons had bene found in
those cities. Likewise, vpon manie occasions, special
prayers were often made by Gods faithful people. So
Abrahams seruant prayed for good successe, in the
particular busines, wherein his master employed him,
about the mariage of Isaac. The same [Isaac, besought
our Lord, for his wife Rebecca, because she was bar-
ren: who heard him, and made Rebecca to con-
ceiue.] Much more, it is to be vnderstood, that al
true seruants of God, prayed for grace, and saluation
of their soules, seeing they so carefully praied for tem-
poral good things. Knowing that al good things,
spiritual and corporal: temporal and eternal, procede
from God, and are by praier to be obteyned of him.
3. Breiefely al good workes are to be vndertaken with
prayer, that they may succede to Gods honour, health
of soules, or other good end, directed therunto. As a

Gen. 4. 9. 3.

4.

7. 16.

ch. 13. 1. 4.
ad 3.

ch. 24. 7. 18
Gen.

ch. 25. 7. 24.

diuina

Deut. 10. 12. **Exhorteth** saying [Be not hindered to pray alwaies, and feare not to be iustified, euen to death, because the reward of God abideth for euer] **nic al good workes.**
For as grace and merite increase in this life: so is reward augmented in heauen. But both are the giftes of God: to be obtayned of him, by al those meanes, which he hath ordayned, & amongst other meanes by prayer [In al these (saith the same preacher) beseech the Hieghst, that he direct thy way in truth] So did al the Patriarches, Prophets, & other godly persons.

4. Our B. Sauour, and his Apostles, by word and example teach, that frequent prayer is necessarie, with simple sinceritie of hart, and resignation of proper wil: to be attentue, and instant, as it were with earnest importunitie, like to him [that goeth to his freind at midnight, to borrow three loaves: and continueth knocking, and asking, vntil he obtaine his request: through his importunitie.] And like to [the widow, which ouertreated the Iudge (who semed neither to feare God, nor to respect man) with much solliciting and importunitie, to heare and iudge her cause] For so our heauenlie Father, knowing what we neede, alwaies heareth, but sometime deferreth to grant; that his seruants may know and feeble their owne necessities, and by perseuering, become more capable of his benefites; desiring and asking by day & by night, with deuour & hartie prayers [Reioyce in hope (saith S. Paul) Be patient in tribulation, instant in prayer. Our Lord is nigh. Be nothing careful: but in euerie thing by prayer and supplication, with thankesgeuing: let your petitions be known with God (that your selues may be more sturred vp to seruent desire in God) who best knoweth what is needful for you, before you aske him] Likewise S. Peter requireth diligent & frequent prayer in al the faithful [The end of al shal approach (saith he) Be wise therfore & watch; in prayers. If anie of you lacke wisdom (saith S. James)

It is necessarie to pray often.

let him aske of God, who geueth to al men abundantly, and vpradeth not, and it shal be geuen him]

1 Io. i. v. 5.
1 Io. ii. v. 1.
1 The. j. v. 17.

How we must
alwayes pray
without in-
termission.

And whereas our Saviour admonisheth that [It beho-
ueth alwaies to pray, and not to be wearie] And S.
Paul willetth vs [to pray without intermission] These
precepts are fulfilled, if at conuenient times we doe
actually imploy our selues in formal prayer, and ceas-
ing from that exercise, haue stil intention to returne
thereunto againe, from time to time, & in the meane
while, whensoever we set our bodies or mindes to
other good actions, we intend, and direct the same
to Gods honour, and our owne, and our neighbours
good, desiring that God wil euer blesse, and prosper
vs therein, we so doing, make no interruption, nor in-
termission, but continuation of other good workes,
with prayer, and againe of prayer, with other good
workes. And thus doing, we pray alwayes, & are not
wearie, but kepe the same intention to pray againe,
and againe, so long as we shal liue in this world; and
in the next life, hope to praise God eternally.

Neither onlie
Faith; nor onlie
Hope doth
iustifie. But
both are ne-
cessarie.

5. Byal which it is most euident, that Prayer is
the proper act of Hope (the second Theological ver-
tue) is necessarie to Iustification, and saluation. Euen
so necessarie, and withal so effectual, that saluation is
ascribed in like maner to Hope, as it is to Faith. S.
Paul saying [We account a man to be iustified by
faith] and in the same Epistle saying also [By hope
we are saued] Because both these vertues are neces-
sarie, and by them both (together with other vertues,
especially with Charitie, the third and greatest Theo-
logical vertue) the faithfull cooperateth to his salua-
tion. The Apostle nowhere saith: Faith onlie, nor
Hope onlie iustifieth, or saueth. But he saith [That
faith auaieth, which worketh by Charitie. Hope
confoundeth not (and hope saueth) because the cha-
ritie of God is powred forth in our hartes.] And like-
wise al moral Vertues: the seuen Giftes of the Holie

Rom j. v.
18.
Rom. 4. v.
5. 18.
1. Cor. 13. v. 13.
13.
1/4. 11.
Mat 5.
Gal 5. v. 6.

And do iustifie
together with
other vertues.

Rom. j. v. 14.

Ghes.

Ghoſt. The uſe of holie Sacraments, and the obſeruation of al Gods commandments, together with diligent prayer (whereof we heie ſpeake) are al neceſſarie. And al theſe together, through Gods grace, doe iuſtifie, and ſaue ſoules. But the wilful, and groſſe defect of anie one of theſe, bringeth ſpiritual death of the ſoule: and if it ſo perſiſt vnto temporal death of the bodie, it bringeth eternal damnation. Becauſe euerie good thing, dependeth vpon the whole cauſe; and euil commeth vpon euerie notorious defect. Ac cording to the Maxime, that can not be denied.

ſupra §. 1.

Thankſeueing for Gods benefites, is a ſpecial and neceſſarie kinde of prayer.

ARTICLE 2.

*Gen. 8. v. 12
19. 10. 11.*

Holie Scriptures doe often inſtruct vs, that thankſeueing, and prailes to God, are ſpecial kindes of prayer: no leſſe neceſſarie, then direct petitions, for thinges needful. So Noe for his owne and his families conſeruatiſon, with other liuing creatures, in the general diluge of the world [built an Altar to our Lord: and taking of al cattle, & ſoules that were cleane, offered Holocauſt vpon the Altar. And our Lord ſmelled a ſweete ſauour.] When God firſt promiſed to Abraham, that his ſeede ſhould poſſeſſe the land of Chanaan [he builded there an Altar to our Lord.] And ſo in other places [where he pitched his tent, he builded Altars to our Lord, and called vpon his name] Melchizedech alſo offered Sacrifice of thanks to our Lord, for the victorie obtained by Abraham over their enimies. Iacob very gratefully recounteth the great benefites, which he had receiued of Gods bountie, ſaying [I am inferior, O Lord, to al thy mercies, and thy truth, that thou haſt fulfilled to thy ſeruant. With my ſtaffe I paſſed ouer this Iordan, and now with two troupes I doe returne.] Likewise Moyſes with al the people of Iſrael, in thankſeueing

Examples of
thankſeueing
and praiſes to God in
the Lawe of
nature.

Gen. 11. v. 7. 8.

Gen. 14. v.

18. 19. 10.

Gen. 32. v. 16.

for their deliuerie fro Egypt, & safe passage through the read sea, [sang a Canticle of thanks and praises to our Lord: with voices, timbrels, and dances] These and manie other examples are recorded of this necessitie dutie, of rendring thanks and praises, to gether with other prayers vnto God, before the Law was geuen.

Certaine Sacrifices and Canticles, ordained for thankesgeuing by the Law.

Moyse made in al three Canticles.

2. By the written Law, diuers Sacrifices were instituted, as wel for thankesgeuing, as for obrayning benefites of God. And withal special Canticles were composed by Moyse, to be solemnly recited & song, conteyning thanks, and praises to God: both for general and particular gracious diuine fauours, receiued by his people. As when they had passed from the Moabites, and Armorrhaites in the wilderness, safe vnto Arnon, they sang a Canticle, at a Wel, as it were with duple quire: some singing this verse [Arise the wel] Others sang therto [The wel which the princes digged, & the captaines of the multitude prepared in the Lawgeuer, & in their staues &c.] The like thanks and praises they rendred the same time, for their victories against Sehon, & Og, Kings of the Amorretes, and of Basan] Againe, Moyse composed an other larger Canticle for the people to sing often, conteyning a Summarie of manie great benefites: with admonition to be grateful & to be [Vse, to consider thinges past; to vnderstand thinges present, and so prouide for their last] thinges to come. In al, which Moyse foreseeing the ingratitude of that people, calling it [A nation without counsel, and without wisdom] declared Gods threats, and punishments, and prophesied the conuersion of the Gentiles, who should be more grateful. Yet also amongst the same Iewes, were some which beleuing and hoping in Christ than to come, rendred thanks to God for his graces bestowed vpon the same people: and that in forme of Canticles. So Barach a General Captaine, and

Leuit. 11. 3.

1. 2.

Leuit. 7. 3.

12.

Num. 11. 3.

10. 3.

17.

11. 3.

17. 13. 14.

Deut. 11. 3.

1. 1. 3.

1. 1. 3.

1. 1. 3.

1. 1. 3.

1. 1. 3.

1. 1. 3.

1. 1. 3.

Iudic. 5. 1. & 2. and Debora a Prophetesse, sang thanks and praises for a special victorie, atchiued by them, and by Iaela wife, and godlie woman. Also holie Anna the mother of Samuel, indired and sung a like Canticke of thanks to God for the same happie childe, prophcing therein special Mysteries of Christ, and his Church. Which Canticke is called a prayer, in these expresse termes: [Anna prayed, and said: My hart hath reioyced in our Lord] Diuers others sang Canticles, which are recorded in holie Scriptures, & often repeted in the Christian Church. Two of the Euangelical Prophet Isaia: one of King Ezechias, one of Ionas the Prophete. An other of Abacuc the Prophete, which is also called a Prayer, in the sacred text. Also the three Hebrew noble children, in a furnace of fire, accompanied, and defended by an Angel [as out of one mouth praised and glorified, and blessed God] with a large and solemne Canticke.

Other Canticles.
Of Debora and Barach.
Of Anna.

Of Isaia: two.

Of Ezechias.

Of Ionas.

Of Abacuc.

And of the three children.

3. In this kind of prayer, the Royal Prophet David is also abundant. Who most humbly admiring, and as gratefully confessing Gods great benefites vpon himself, no way deseriuing so singular fauours [went in (into the Tabernacle, where the Arke of God remained) & meditating before our Lord, said: Who am I, O Lord, and what is my house, that thou hast brought me thus farre: But this also seemed litle in thy sight, O Lord God, vnles thou also didst speake of the house of thy seruant, for a long time] After this he said to his sonne Salomon, and to other cheefe Nobilitie of his Kingdome [Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest: and the footstools of the seere of our God: and to build it I prepared all thinges.] But God otherwise ordaining, that Salomon should do it; not David, he addeth saying [Howbeit our Lord the God of Israel, chose me of all the house of my father, to be King ouer Israel. For of Iuda he chose]

King David was much replenished with the vertue of gratitude and deuotion.

2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

chose the Princes. Moreouer of the house of Iuda, my fathers house; and of the sonnes of my father, it pleased him to choose me King, ouer all Israel, yea & of my sonnes (for our Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of the kingdome of our Lord, ouer Israel. These and other like benefites, this Royal Psalmist gratefully considering, redoubleth thanks, and praises to God, in his Psalmes. [Thou Lord (saith he) art my Protector, my Glorie exalting my head. With my voice, I haue cried to our Lord, & he hath heard me, fro his Holie hill. Blessed be our Lord, because he heard the voice of my petition. Our Lord is my Helper, & my Protector; in him my hart hath hoped and I was holpen. Our Lord is my Rocke, my Strength, and my Sauiour. God is my Strong one, I wil hope in him, my Sheilde, and the Horne of my saluation, my Lifter vp, and my refuge] I wil exalt thee, o Lord (saith he in the Palme of Canticle, which he made in the dedication of his owne house) because thou hast receined me; neither hast delighted myne enemies ouer me. O Lord my God, I haue cried to thee, and thou hast healed me. Lord thou hast brought forth my soule out of hell; thou hast saued me from them that goe downe into the Lake. Sing to our Lord, ye his Saintes; and confesse (render thanks and praises) to the memorie of his Holines. The farre greater part of the whole diuine Psalter, consisteth of thanks and praises to God, euer adioyned, or prefixed to other diuine Mysteries of Christ, and his Church. As we shal yet recite a few more of manie, in the next Article.

4. In the meane space, see the confirmation of this bonden dutie, by Christs owne example and doctrine; whose actions are our instructions; whose documētts are to vs obligations. Generally our B. Sauiour adioyned thankes geuing to all his prayers, preachings, and other workes [I confesse to thee (that is, I thanke and

Our Sauiour
by example
and doctrine,
sheweth the
obligation of

praise

Psalm. 115. 6.

5.

Psalm. 7. 7. 25.

3.

Psalm. 117. 6.

7.

2 R. 11. 7.

2. 3. 4.

Psalm. 117. 25.

1. 2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

Mat. 11. v. 25 praise thee) O Father, Lord of heauen & earth, because al men, to
(saith he) thou hast hid these thinges, from the wise & render thanks
Luc. 14. v. prudent: & hast reuealed them to litle ones] Thus said and praises to
29. he concerning highest Mysteries, which he preached. God.
And namely of his owne humilation, and sufferinges.
When he multiplied, five loaves, and two fishes, he
Mat. 14. v. first [taking them into his handes, gaue thanks to
19. God his Father, then blessed them, & so brake them,
Luc. 9. v. 16. & gaue them to his Apostles to distribute to the peo-
ple] When he raised Lazarus from death [lifting vp his
Is. 11. v. 41. eyes towards heauen, he said : Father, I geue thee
41. thanks, that thou hast heard me, and I know that
thou doest alwayes heare me: but for the people, that
standerh about, haue I said it, that they may beleue
that thou hast sent me] When he instituted the most
holie Sacrament, and Sacrifice, taking bread & wine,
he gaue thanks, vocal or Mental, to God (by whose
power al thinges are done) then blessed the same, &
by made them his owne sacred bodie, & bloud: saying,
Mat. 26. [This is my bodie. This is my bloud] Witnesses three
Mar. 14. holie Euangelistes, and S. Paul relating Christs acti-
Luc. 12. ons & wordes. If the nine men which were cleansed
1. Cor. 11. v. 24. 25. by Christ from leprosie, had bene thankful, he would
haue acknowledged their gratitude: but he seeing
their naked thankles cogitations, iustly reprehended
them, saying [Were not tenne made cleane? And
where are the nine?] And then said to that one: which
came and gaue thanks [Arise, goe thy wayes: be-
Luc. 17. v. cause thy faith hath made thee safe] Thy faith said our
13. 15. Lord: which hauing other vertues, of gratitude, hu-
militie, deuotion, confession of Christs power, and
7. 19. goodnes, to the edification of others, ioyned with it
and so not faith alone (but faith accompanied with
other vertues) made this man safe. But the faith of the
other nine: being also true faith, for they al beleued
in Christ, crying vnto him [Iesus, Master, haue mercie
on vs] was but only faith, which alone sufficed for a
K k temporal

Nine Lepers
hauing only
faith, were
cleansed in
bodie, but not
therby saued
in soule.

temporal, and corporal benefite, for their cleansing from leprosie, but cleansed not their soules.

S. Paul by example and doctrine admonisheth al to be diligent in rendring thanks to God,

5. S. Paul a right folower of Christ, both practised the vertue of gratitude, in rendring thanks, and teacheth that thankesgiuing must be ioyned with petition in prayer. For after that, in peril of shipwrake on the sea, it was signified to him by an Angel, that they should al arrive safe to land [taking bread he gaue thanks to God, in sight of them al; and when he had broken it, he began to eate] Shortly after coming al safe into Italie, approaching nere to Rome. S. Paul with S. Luke and others, finding some Christians at Apij forum [Gueing thanks to God: they tooke corege. And so coming to Rome, S. Paul was permitted to remaine to himselfe, with a souldiar that kept him] In al his Epistles, he ioynly with prayer for more grace, geue h thanks to God for grace received [To al that are at Rome (saide he) grace to you, and peace, from God our Father, and our Lord Iesus Christ. First I geue thanks to my God, through Iesus Christ, for al you: because your faith is renowned in the whole world] He withal reprehended the incredulous, not for not beleuing, before Christ was preached vnto them, but [because, wheras they knew God (to witte, by light of reason, that there is one God) they did not glorifie him as God, nor had geuen thanks] Discussing a controuersie amongst the Christians, he more especially vrged them, to be thankful, then to be ouer curious in practise of a thing, in it selfe indifferent. [He that eateth, eateth to our Lord, (saith he) for he geueth thanks to God. And he that eateth not, to our Lord he eateth not, & geueth thakes to God.] So writing to other Christians, together with prayer, for grace & peace, he alwaies adioyneth thanks geuing [I geue thanks to God alwayes for you, for the grace of God that is geuen you, in Christ Iesus] Requesting other mens prayers for himselfe, he

Act. 17. 7.
14. 25.

ch. 28. 7. 15.

Rom. 1. 7.
7. 8.

7. 20. 11.

ch. 14. 7. 6.

1. Cor. 1. 7.
3. 4.

1. *Cor.* 1.7. he willett them withal, to render thanks: signifying
 10. 11. that the same is of like necessitie and efficacie [We
Ephes. 1.7. hope (saith he) that God wil deliuer vs, from great
 11. 16. dangers: you helping withal in prayer for vs, that by
Colos. 1.7.3. manie mens persons, thanks for that gift which is in
ch. 4.7.2. vs, may be geuen by manie in our behalfe] Againe to
1. The. 1.7. others he said [I hearing of your faith, that is in our
 3 *ch.* 3.7.2. Lord Iesus, and loue towards al the Saintes, cease not
ch. 5.7.18. to geue thanks for you, making a memorie of you,
 2 *The.* 1.7. in prayers] To al, he saith [Be instant in prayer,
 3. watching in it, in thanksgewing] the same in manie
 11. *ch.* 2.7.1. places, testifying what himselfe did, and exhorting al
Phile. 7.4. to doe the like.
Apoc. 7.7. 12. *ch.* 11.7. 16. &c.

Praises of God, by confessing his singular Excellences, is also a necessarie kinde of prayer.

ARTICLE 3.

OUr daylie necessities forcing vs to craue manie things of God, doe not only induce obligation to be thankful for benefites, but also require especial acknowledgement of Gods incomparable Excellencies, hauing al absolute perfections, with want of nothing: alwayes geuing and neuer needing. As therefore we must nedes aske al necessaries of him, that can geue al, which is only God: so it being impossible to recompence his bountifull giftes: we are bond to what we can (which is also his gift) to be thankful. And in regard of impossibilitie, to render due thanks, we must confesse the reason therof to be Gods infinite immensitie of al Excellences. Which is a third kinde of prayer, no lesse necessarie, then the other two. As is cleare by light of reason; by which we may both know, that there is one God, Creator of al other things: and that [we ought to glorifie him as God.] It is also confirmed by the holie Scriptures, and especially by examples of the faithfull seruants of God, practising it in this life: and of his glorious ser-

Necessitie
 moueth vs
 to aske.
 Dutie bindeth
 to be thankful
 for giftes.

Impossibili-
 tie to render
 due thanks,
 requireth con-
 fession of
 Gods infinite
 Excellences.

uants more perfectly performing it, in the eternal ioyes of heauen.

Al Sacrifices
imlie thanks
and praises to
God, especially
Parifiques, and
Holocausts.

2. In part of supplie therfore, of mans defect in not rendring due thanks to God, were instituted, not only Sacrifices of thanksgiving, wherein part of the offered hoste, was consumed to Gods special honour, the rest remaining to the Priestes, and those that brought oblations; but also the Sacrifices of Holocaustes, in which al was burnt to the honour of Gods supreme dominion, no part reterued for mans vse. So holie [Abel offered of the first begotten of his flocke, and of their fatte] to witte, the best things that he had, confessing thereby that God farie excelleth al other things, be the Creator, and they his creatures. [Iust Noe offered Holocaust of al the cattle & foules that were cleane] Melchisedech Priest of God most High, together with his Sacrifice, rendred both thanks to God for Abrahams victorie: and praises of Gods name, saying [Blessed be God the Higheest, which created heauen and earth, by whose protection the enemies are in thy handes] So in al Sacrifices, is cheefely professed the praise of God, as onlie Creator, onlie Lord of al. Likewise in Canticles, Psalmes, & al Prayers, besides the petitions, & thanks, are generally inserted titles, eminently, and singularly proper to God alone, not comunicable to anie creature. In that first Canticle of thanks and praise to God, al the children of Israel (when they had passed the read sea, wherein Pharaos with his whole armie was drowned) sang thus [My strength and my Praise is our Lord: and he is made vnto me a Saluation. This is my God, and I wil glorifie him: the God of my Father, and I wil exalt him. Our Lord is a warrior: Omnipotent is his name. Who is like to thee among the strong, o Lord, who is like to thee!] There is indeede none equal, none comparable to God. There haue bene, and may be potent, mightie men, good,

Canticles co-
teyne proper
titles attribu-
ted to God,
not communi-
cable (in the
same eminent
sense) to anie
creature.

Gen. 4. v. 4.

ch. 8. v. 13.

ch. 14. v. 13.
20.

Exod. 15. v.
1. 3.

war. 7. 17.

Gen. 6. 4. good and euil: also [Giants, the mightie of the old
 ch. 10. 9. world, famous men] for crueltie iufamous [Nemrod
 1. R. 2. 17. 7. was a valiant (and violent) hunter.] Hercules was
 24. 13. strong. Goliath terrible. Pharao, Nabuchodonofor,
 Alexander, Cæfar, and others, were great and potent.
 Also amongst the true feruants of God, manie were
 glorious: Abraham, Moyfes, Iofue, Gedeon, Iephre,
 Samfon, Dauid, with his valiants Iudas Machabeus,
 with his brethren: and manie others, were stout,
 strong, valiant, mightie, victorious, and admirable
 amongst men: but no man, nor Angel euer was, or
 can be Almighty, onlie God can doe al things.
 Others may by participation of Gods power, be very
 mightie; but God alone, and no other is Almighty.
 [Omnipotent is his name] Also in al other Excellen-
 ces, creatures may participate, onlie God is absolute,
 and independent. Euen as he is One God, and there
 is no other: fo he onlie, Omnicifious. Al goodnes, Al-
 mercie, Al truth in him felfe, and of him felfial crea-
 tures haue that they haue, & their very being of him.

Diuers men
 truly called
 very mightie,
 but onlie God
 is Almighty.

3. Al holie Scriptnres yeld fpecial found, vpon
 this ftring of Gods praifes. And none more abun-
 dantly or more fwetely shew the tenne corded Pfal-
 ter, then the Royal Pfalmist, & Prophet Dauid. Wher-
 in he inftituteh, & by example inuiteth al to repaire
 vnto this diuine Melodie [I wil confesse to our Lord
 (faith he) according to his iustice; and wil sing to the
 name of our Lord most High. O Lord our Lord, how

As King Da-
 uid abundeth
 in rendering
 shankes to
 God; fo like-
 wife in setting
 forth his prai-
 ses.

Pfal 7. 7.
 18.

Pf. 8. 7. 1.

Pf. 9. 7. 1.

Pf. 17. 7. 4.

Pf. 18. 7. 1. 2.

3.

Pf. 32. 7. 1.

Pf. 33. 7. 2.

Pf. 34. 7.

18.

maruelous is thy name in the whole earth! Because
 thy magnificence is eleuated aboute the heauens. I wil
 vtter praise to thee, O Lord, with al my hart: and I
 shal be faued from myne enemies Bring to our Lord
 ye children of God: bring to our Lord, Sacrifice of
 laudes: bring to our Lord glorie, and honour. bring
 glorie to his name: Adore ye our Lord, in his holie
 court. Praising becometh the righteous. His praise al-
 waies in my mouth. Thy praise, O Lord, al the day.

Immolate to God the Sacrifice of praise. The Sacrifice of praise (saith God) shal glorifie me. O Lord (saith againe the Prophete) thou wilt open my lippes, and my mouth shal shew forth thy praise] Brefely, besides manie other great partes of diuers Psalmes, al those which haue *Alleluia* in their title (which are twentie in number) are wholly composed of diuine praises. Of which the four last both beginne and end with the same Hebrew wordes, *Alleluia*: which the Greke and Latin pronounce as one word, but translate it not: much lesse, can vular languages sufficiently expresse it so breecfely. For that therby is not only signified, as our English Protestants translate, *Praise ye the Lord*; but also it importeth the endles eternal songe, wherewith al the faithfull in earth, and glorious in heauen inuite themselues, and each others, with al possible, ioy, gladnes, iubilation, in hart, voice, gesture, musical instruments, and by whatsoeuer meanes can be inwardly conceiued, or outwardly expressed, to praise, and magnifie God, our Omnipotent Lord, for his infinite, immense goodnes, greatnes, and al his diuine incomprehensible Excellences.

¶ What *Alleluia* signifieth, and why it is not translated, into English,

Other Scriptures shew the necessarie dutie of praising God.

4. This obligation of al creatures, to praise our Creator, is yet further testified in the Sapiential, and Prophetical Bookes [Honour our Lord with thy substance (saith Salomon) and geue to him of the first of al thy frutes] Eternal diuine wisdom saith, to al those that haue some sparke of wisdom, or other vertues, that it is not their owne, but al his. [Myne is Counsell, and Equitie, Prudence is myne, Strength is myne. By me Kinges doe reigne; and the Makers of Lawes decree iust things. By me Princes doe rule, & the mightie decree iustice. I loue them that loue me; and they that watch toward me, shal finde me] Shal finde me saith God to man, that is, partly in this life by light of faith, and godlie affection of loue: but perfectly in heauen, by the light of glorie, & fruition of

Pf. 49. v. 14.

23.

Pf. 50. v. 17.

Pf. 104. v. 1.

Pf. 104. v. 1.

Pf. 104. v. 1.

Pf. 104. v. 1.

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Pf. 104. v. 1.

Pf. 104. v. 1.

Eccle. II. 7.

5.

Cant. I. 7.

16.

ch. 5. v. 10.

ch. 6. v. 4.

Isa. 6. v. 3.

ch. 42. v. 10.

ch. 44. v. 33.

ch. 51. v. 3.

Ier. 10. v.

33.

Dan. 3. v.

24. 52. 90.

ch. 4. v. 3.

of his diuine Maieslie. Which so farre excelleth mortal mens conceipt, that in the meane while, for lacke of capacitie; the faithfull must admire it, nor ouer curiously search into it. For [As thou art ignorant, which is the way of a spinte (saith the diuine Preacher) and as thou art ignorant, how the bones (of a childe) are framed together in the wombe of her that conceiueth: so thou knowest not the workes of God, who is the Maker of al] The right praise therefore of Gods Excellences consist (during this life) in admiration, more then in wordes, or cogitations. The least which beginne to serue God may desire to praise him worthely. Those that haue made some progresse in vertues, may admire his greatnes. If anie be perfect, they may further contemplate with the spouse, in the Canticle of Canticles, the bridal songue of the Marriage, betwen God and his whole Church, saying to him [Behold thou art sayre and comelie: our bed (of glorious rest) is flourishing] And each faith to others [My beloued is white and ruddie, chosen of thousands] But the more anie conceiueth of God, the better they perceiue that he is incomprehensible [The high Seraphims (whom al other Angelical Orders do admire) incessantly crie one to another: Holie, Holie, Holie, the Lord God of Hostes, al the earth is full of his glorie] To the faithfull in earth, Isaia saith [Sing to the Lord a new songue, his praise is from the endes of the earth] To al both in heauen and in earth he saith: [Praise ye o heauens, because our Lord hath done mercie Make iubilation ye endes of the earth: Ioy, and gladnes shal be found in Sion: geuing of thanks, and voice of praise. Sing ye to our Lord (saith Ieremie) praise our Lord. Blessed art thou, o Lord God, (said the holie children in the furnace) and laudable, & glorious is thy name for euer [Yea Nabuchodonosor, being returned into his wittes, gaue praise, & magnificence, & glorie to the only God king of heauen]

5. In.]

The Canticle
of Canticles
excelleth al
other Canticles
of the old
Testament.

It pertaineth
to the perfect.

Especially to
the glorified.

Canticles and
other praises
of God in the
new Testamēt

5. In the new Testament, are also both practise,
and precepts of praising God. The most blessed Vir-
gine Mother of God, sang the Canticke of praise [My
soule doth magnifie our Lord] Zacharias pronoun-
ced the Canticke [Blessed be our Lord God of Israel]
A multitude of Angels sang [Glorie in the Hieghest
to God] Iust old Simion sang [Now thou doest dimisse
thy seruant, o Lord, in peace.] Religiouse Anne also a
Prophetesse praised God, [speaking of Christ, to al that
expected the redemption of Israel] Our Lord himself
instrueth vs to pray in she first petition of our daylie
prayer, that [Gods name may be sanctified] by al men
honoured, and praised. After our Lords Ascension,
[The disciples were in the Temple, praising and bles-
sing God] Being replenished with the Holie Ghost
they spake to al peoples the great workes of God.
S. Paul, as he generally beginneth his Epistles with
prayer for grace, and thanks for benefites bestowed,
& promised: so he commonly concludeth with [prai-
ses to God, through Iesus Christ, with al honour and
glorie for euer and euer, Amen] S. Iohn testifieth the
same holie actes, as wel of prayers, and thanks, as of
praises, to be continually done in heauen, saying [I
saw, when the Lambe had opened the Booke, the
fourre liuing creatures, and the fourre and twentie se-
niours, sel before the lambe, hauing euerie one harpes
and golden vials, ful of odors, which are the prayers
of Saintes. And I heard manie multitudes in heauen,
saying: Benediction, & glorie, & wisdom, & thank-
geuing, honour, and power, and strength to our God,
for euer and euer, Amen. We thanke thee Lord God,
Omnipotent, which art, and which wast, and which
shalt come: Alleluia, Praise and Glorie, and Power to
our God. Alleluia, Amen, Alleluia] Thus much cōcer-
ning the three kindes of prayers: Petitions, Thanks,
and Praises. Now we procede to shew the diuers ma-
ners of praying, and other pointes.

Especially in
heauen.

*Meditation, and Contemplation, is the best
maner of priuate prayer.*

ARTICLE 4.

Silent cogitation of the hart, doth so much the
 more approach to God, then the voice of the
 tongue: as the vnderstanding of a reasonable creature
 doth better conceiue spiritual things, then the exter-
 nal senses can know inuisible spirites. Because the
 operation of the minde, whether it be vttered by ex-
 ternal wordes, or remaine secrete in thought, apprehendeth more then sense can reach vnto. And so mental prayer, whether it be vttered by voice or no, ioyneth the soule to God, conuersing with him in cogitation, but the external voice, without cogitation of the minde, doth only beate the ayer, and maketh no special coniunction, betwen God and the soule, more then when a brute creature is taught to speake. And therefore it is not voice, nor sound of wordes by themselves, but the wil, and cogitation, hartely desiring Gods honour, or other good thing, that approacheth to God. And this is truly called Prayer. Either Vocal, when the mouth vttereth that good thing, which the hart desireth: or Mental, when it is retayned in the minde only, and not vttered by voice. And the difference of these two maners is, that Vocal so dependeth vpon the Mental, that at least the minde must actually sometime intend to pray, els it is no prayer at al: but mental is truly a prayer, though no word at al be pronounced by voice. wherfore, though Vocal prayer be very good, & in regard of publique Assemblies is also necessarie, yet concerning priuate and particular deuotion, Mental prayer properly called Meditation, is better, in al those that can performe it. And that, in al the three kindes of prayer before declared: In Petitions, Thanks, and Praises to God. The holie vse, and fruite wherof, is often comended in holie Scriptures.

By the cogitation of the mind, soules approach to God, nor by wordes without good thoughtes.

Examples of
Meditation.

2. It is recorded by Moyſes, in the Hiſtorie of the Holie Patriarches, that [Iſaac went forth to meditate in the field, the day now being wel ſpent] Which importeth that he uſed ſometimes this maner of Mental prayer. And conſequently it is to be vnderſtood, that other prudent deuour perſons alſo uſed it. Certaine it is, that Moyſes prayed mentally for Gods ſpecial helpe, when he ſpeaking with his tongue, and voice to the people [God ſaid to him: Why crieth thou to me] For whiles he and all the people, were inuiroined between Pharaos armie and the ſea; they murmuring, and he admoniſhing, and encoureaging them, to conſide in Gods preſent helpe, not otherwiſe ſpeaking to God, then in his minde, and depe cordial deſire, with aſſured confidence [willing them not to feare, but to ſtand and ſee the great wonders of our Lord, that he would doe that day] God calleth his mental cogitation, and deſire [Crying to him.] Holie Dauid uſed very often this maner of prayer, as himſelfe witneſſeth ſaying, to God [The meditation of my hart ſhal be in thy ſight alwaies, My hart waxed hote within me: and in my meditation, a fire ſhal burne. I haue bene mindful of thee, O God, vpon my bed: in the morning I wil meditate on thee, becauſe thou haſt bene my helper. I meditated in the night with my hart, & I was exerciſed, & I ſwept my ſpirit] Thus the Royall Pſalmiſt, and doubtles al the Prophets, & other ſeruants of God, much oftner eleuated their mindes in good deſires, prayers, thankes, and praifes to God, then are written: and much more is written, then ſhal be nedeful here to repete, for proſe of ſo cleare a truth.

Inſtructions.
of holie Scrip-
ture for medi-
tation.

3. But for the better praſtiſe hereof, although there be moſt excellent inſtructions, compiled by manie moſt expert in this holie exerciſe, yet we may not wel omitte the breefe, and pithie aduertifment of a diuine preacher, as wel concerning ſome ſpecial diſpoſitions requiſite in al, that wil fruitfully meditate: as certaine

Gen. 24. 7.
63.

Exo. 14. 7.
15.
7. 11. 12.

7. 13. 14.

Hiſal. 13. 7.
11.
Pſ. 138. 7. 4.
Pſ. 62. 7. 7.
8.
Pſ. 76. 7. 7.
13. 13.
Pſ. 118. 7.
16. 16.

pria:

principal pointes, for daylie meditations. The first disposition, or preparation is, the true knowlege of those diuine Mysteries, which al the faithful are bound to learne. For otherwise cogitations wil be erroneous, the minde wil runne into ignorant phantasies, & false opinions. Therefore he saith [The wiseman wil search out the wisdom of the Ancients, and wil be occupied in the Prophets] And because knowlege is not ordinarily gotten, especially of high Mysteries, without prayer to God, and diligent industrie to learne, he addeth, that he which truly seeketh knowlege, wil labour for it [wil geue his hart to watch early vnto our Lord, that made him: and he wil pray in the sight of the Highest] The second disposition is puritie of the soule, without which, though a man may know the letter of holie Scripture, or other document historically, yet without true sanctifying grace, no soule can rightly vnderstand diuine thinges, nor applie his affection, to the pure seruice of God. And therefore it foloweth in this sacred instruction, that he which wil conuerse with God, must first obtaine remission of sinnes [He wil open his mouth in prayer, and wil intreate for his sinnes. For (so doing) it wil please our Lord, and he wil fil him with vnderstanding: and he wil power forth the wordes of his wisdom, as showers, and in prayer he shal confesse to our Lord] So shal he also fructifie in vertues [As Libanus, shal haue the odours of sweetnes] The third disposition is profound humilitie, confessing al knowlege and vertue to be of Gods mere grace, without former merite. [Geue magnificence to your Lord] his name, & confesse vnto him in the voice of your lippes: and in songes of the lippes, and harpes, and thus shal you say in confession (of praise) Al the workes of our Lord are exceeding good] The fourth disposition is hope of eternal reward [His blessing (saith this diuine Auctor) hath overflowed as a streame. And as a floud

Four preparati-
ons requi-
site in those
that meditate.

1.
Knowledge of
diuine Myste-
rie.

2.
Puritie from
mortal sinne

3.
Humilitie.

4.
Hope of re-
ward for ver-
tue.

hath wattered the drie land: so his wrath shal inherite the nations (possessing their landes) that haue not sought him. Good things were created for the good, from the beginning: so for the wicked, good things and euil. These are the special preparations of those that will fruitfully meditate, to wit, True knowlege of the pointes wheron they meditate, lest they erre in iudgement; Puritie from great sinnes, els they can not be an habitacle of the Holie Ghost: Humilitie acknowledging that al good things are the free giftes of God; And assured confidence, that God wil also geue a crowne of glorie, to al that perseuer vnto the end in his grace.

28.

30.

3rd p. 1. v. 4.

Pointes of meditation, are al Articles of Christian doctrine. Gods Excellencie, & mens infirmities.

In particular to meditate vpon

Death:

Iudgement:

4. Apt matters of meditation, are al pointes of Christian doctrine: particularly, Mans creation, present state of calamitie, and after this short life, either eternal glorie, or euermlasting miserie [great trauel is created to al men (saith he) and an heauie yoke vpon the children of Adam: from the day of their coming forth of their mothers wombe, vntil the day of their burying, into the mother of al: their cogitations and feares of the harr, imagination of things to come, and the day of their ending.] Also in more particular it behoueth to meditate vpon the four last things [In al thy workes, remember thy later endes, & thou wilt not sinne for euer] The first of these is death: then the which nothing is more certaine: and nothing is more vncertaine, then the time, and maner of death. Concerning which he saith [O death, how bitter is thy memorie, to a man that hath peace in his riches: to a man that is at rest, and whose wayes are prosperous in al things. The children complaine of an impious father, because for him they are in reproche] The next thing after death is Iudgement, which wil be right and iust, according to the state wherein euerie one dieth [If the tree shal fal to the South, or to the North, in what place soeuer it shal fal,

ch 4. v. 11.

3.

Eccli 7. 7

40.

ch. vi. v. 14

Ec.

10.

Eccli. 31. 5

there

there shal it be] The third & fourth last things to be still remembred in our transitorie life, are Heauen Heauen. and Hel. The one or the other shal be adiudged to And Hel.

1. Cor. 13. 7. euerie one; both can happen to none. For they are
9. both eternal: & after sentence & iudgment are immu-
1. 40. 7. table. Heauen is of incomparable ioy [For no eye hath
17. sene, nor eare hath heard, neither hath it ascended in-
to the hart of man, what things God hath prepared
for them, that loue him] Wherof this Preacher saith

[Grace is as paradise in blessings, and mercie remay-
neth for euer] Hel is quite contrarie of more then ima-
ginable torments. Neither is anie appeale to be made
to anie higher tribunal seate, the sentence is past al-
ready vpon them that are there. For from hel there is
no redemption: nor anie further pleading of their
cause. [For in hel there is no accusing of life]

1. 14. 7. 13. Other principal matters of godly meditation, are Gods
1. 41. 7. 7. workes, in making & gouerning the vniuersal world:
heauen, earth, sea, and al things in them [I therefore
Eccles. 42. 7. wil be mindful of the workes of our Lord (saith the
35. same wise man) and I wil shew forth which I haue
sene. By the wordes of our Lord are his workes. The
Sunne illuminating, hath looked throughout al, and
is ful of the glorie of our Lord in his worke. Hath not
our Lord made the Saintes, to declare al his merue-
lous things: which our Lord the omnipotent con-
firmed, so be established in his glorie?]

16. So the incomprehensible, and ineffable Excellencie of God, may be
9. 17. admired in mental cogitation, by his workes in the
heauens, in the planetes, & other starres, in meteours,
precious stones, gold, siluer, and other mettalls, in
earth, water, ayre, fire, birdes, fishes, beastes, plantes,
and in innumerable particular creatures. But most
especially in his workes of mercie and grace. The re-
demption of al men, and saluation of the elect.

Gods workes
admirable in
nature.

His mercie
and grace, are
more ineffi-
mable.

5. Examples of holic persons, much exercised in
spiritual meditations, are al the ancient Patriarches,

Ll 3 and

and Prophets. Especially S. Iohn Baptift, liuing in the
 S. Iohn Baptift in the deserte from his infancie, to the age of thirtie yeares, ^{Mat. 11. 9. 9.}
 in continual contemplation of God, and his workes. ^{11.}
 of al heauenlie Mysteries, and mans miseries. Of him ^{Luc. 1. 9. 15.}
 said the holie Angel before his conception [He shal
 be great before our Lord; he shal be replenished with
 the Holie Ghost, euen from his mothers wombe. He
 shal goe before Christ (our Sauour) in the spirite and
 vertue of Elias. He is more then a Prophet (saith our
 B. Sauour) There hath not risen among the borne
 of wemen, a greater, then Iohn the Baptift] Al the
 Our B. Ladie, same time (yea also before and after him) the most
 immaculate, most holie Virgin, Mother of God, see-
 ing, reading, hearing most diuine Mysteries, and her
 selfe cooperating in manie of the same with God, in
 the Incarnation, Natiuitie, Education, Miracles, and
 other sacred Actes of Christ [she kept al these thinges ^{ch. 2. 9. 19.}
 (saith the Euangelist) conferring them in her hart] ^{11.}
 Our most blessed Lord also, besides his daylie actions
 with litle rest [went often forth into the mountaine
 to pray. And he passed the whole night in the prayer
 of God. The dayes he was teaching (saith S. Luke) in
 the Temple, but the nightes going forth, he abode in
 the mount; that is called Oliuete] Which is further
 shewed to haue bene his frequent exercise, by that
 which is againe written by an other Euangelist, that
 immediatly before his Passion [Our Lord Iesus went ^{100. 18. 7.}
 forth with his disciples beyond the torrent Cedron; ^{1. 2.}
 and Iudas (who was then departed from them) knew
 the place: because (saith S. Iohn) Iesus had often resor-
 ted thither with his disciples] Wherby is also insinua-
 ted, that our Lord trayned vp his disciples, in the
 same holie exercise of meditation, and mental prayer,
 Neither was S. Paul inferiour in this kinde. For [he
 was rapt into a trance three dayes, and did neither
 eate nor drinke, where he saw in contemplation, so
 great thinges, as he could not in particular declare] ^{1. Cor. 13. 7.}
 2. 4.

The

The same Apostle besides daylie preaching, prayed much, and had continual sollicitude of al particular Churches, meditating diuine Mysteries, and charitable workes. To al which he exhorted others. Namely S. Timothee, writing thus to him, and in him, to al spiritual Pastors: yea and to al Christians, according to their seneral states [Neglect not the grace, that is in thee: These things doe thou meditate. Be in these things, that thy profiting may be manifest to al. Attend to thy selfe] Which diligent actual attention, referring and offering al good workes to Gods honour, and good of soules, is a godlie meditation, and euerie thought desiring anie good thing from God is a mental prayer.

Euerie good desire is a mental prayer.

Vocal prayer is also necessarie. Especially publique prayer.

ARTICLE 5.

God our heauenlie Father, who knoweth al mens secrete thoughtes, euen as well as wordes: and [knoweth what is nedeful for his seruants, before they aske him] hath neuertheles ordayned, that they shal aske the same first and principally with their hart, by offering their desire to him, which is done by mental prayer. Besides which his wil is also, that we aske the same necessarie things sometimes by Vocal prayer, expressing by the tongue, as by an external instrument, what the minde desireth, that so we may both by soule and bodie, cooperate with his grace, to our owne good. For so he inspired his faithfull seruants to inuocate his name, as is noted before, and largely recorded in holie Scriptures: for an euerlasting testimonie, that this external religious action, amongst other, is necessarie to mans saluations.

1. In the written Law, besides arbitrarie prayers, which euerie one might frame, according to occasions occurring, God prescribed some special formes of vocal prayers

pub-

were prescribed
in the
written Law.

publique prayers. As is the set maner, how the Priest should blesse the people in these determinate words: [Our Lord blesse thee, and kepe thee. Our Lord shew his face to thee, and haue mercie vpon thee; Our Lord turne his countenance vnto thee, and geue thee peace. And they shall inuocate my name vpon the children of Israel, and I wil blesse them] There was also a particular prayer, and a sette forme of wordes, when the Arke of God was lifted vp to be caried, Moyses saying [Arise Lord, and bethyne enimies dispersed, & let them flee that hate thee, fro before thy face] And when it was set downe he said [Returne Lord, to the multitude of the host of Israel] Al the people in thankesgeuing for a wel of water, which God miraculously gaue them in the desert, sang a Canticle in this maner [Some sang this verse: Arise the wel: others sang therto: The wel which the princes digged &c.]

Nu 6. 7. 24.
25.

16.

17.

ch. 10. 7. 35.

ch. 11. 7. 17.

sang a 18.

Artic. 2.
3. 2.

King David
and other Pro-
phets vsed
both Mental &
Vocal prayer.

3. The Royal Psalmist, not only prayed often, and sincerely in his hart, but also maketh expresse mention of prayers, and praises to God, by mouth and lippes, saying [Lord thou wilt open my lippes; and my mouth shal shew forth thy praise. In the euening and morning, and midday, I wil speake and declare: and our Lord wil heare my voice. Because thy mercie is better then manie liues, my lippes shal praise thee. So wil I blesse thee in my life: and in thy name I wil lift vp my handes. And my mouth shal praise with lippes of exultation] Neither only in voice and gesture of handes, but also he prayed, and praised God with musical instruments, inuiting al to doe the same. [Praise ye our Lord (saith he) in the sound of Trumpette: praise ye him on Psalter and Harpe. Praise ye him on Timbrel, and Quire. Praise ye him on stringes and Organes. Praise ye him on wel sounding Cymbals: Praise ye him on Cymbals of Iubilatiō. Let euerie spirite praise our Lord. Alleluia] So the other

Psal. 50. 9.
17.

Pf. 54. 7. 11.

Pf. 63. 7. 4.

5.

6.

Pf. 150. 7. 3.
4. 5. 6.

other Prophets teach both to pray, and sing, in hart & spirite, & also in voice and tonges: in the hearing of other men [Confesse ye to our Lord, and inuocate his name: make his inuentions (his Decrees and precepts) known among the peoples. Sing ye to our Lord, because he hath done magnifically.]

4. But did not our B. Sauour take away vocal prayers, and praises to God, by commanding to pray and adore in spirite? Nothing lesse, For he commandeth both the one and the other. And himselfe for our further instruction practised both [You shal not pray as hypocrites doe] but with sinceritie, humilitie, and that both in hart, and in voice [Thus therefore shal you pray (saith he) Our Father which art in heauen]

He prayed kneeling: and being in agonie he prayed the longer, the same wordes [Father if thou wilt take this chalice from me: But yet not my wil, but thyn be done] It is manifest by the practise of the Apostles, that the faithful obserued sette times of pray. r in the Temple. For S. Luke writeth that [Peter and Iohn went vp into the Temple, at the ninth

houre of prayer] Where no doubt they had as wel a sette forme of prayer, as sette times. Sure their publique prayer was not only mental, but vocal. And vpon special occasion [Al the Apostles with other faithful, with one mind, lifted vp their voice to God, saying: Lord thou that didst make heauen and earth, the sea, and al thinges that are in them: who in the Holie Ghost, by the mouth of our Father David, thy seruant hast said: Why did the Gentils rage, and the people meditate vaine thinges: geue vnto thy seruants with confidence, to speake thy word] praying also in that case, that God would confirme their doctrine by miracles, which was granted Further touching vocal and publique prayer in general: S. Paul directeth S. Timothee, to vie foure sortes of prayers.

[I desire (saith he) first of al thinges, that obsecrations,

pray-

M m

Puritanes objection against Vocal prayer.

Christ and his Apostles prayed, both Mentally and Vocally.

1/2. 11. 7.
4. 5.

1. 10. 4. 7.
11.
Mat. 6. 7.
75. 9. 10. 11.

1. 10. 6. 7.
11.
1. 10. 11. 7. 4. 7.
43. 43.

1. 10. 11. 7. 1.

1. 10. 4. 7. 14.
15.

7. 9.
30.

1. 7. 10. 1. 2.
7. 11.

All sortes of
prayer are in
the holie Sa-
crifice of the
Church.

prayers, postulations, and thankesgiuing be made for
al men] Al which sortes, are in the Holie Masse. In the
first part, before the Consecration, are especially ob-
secrations. In the Cōsecration, vntil the sacred Hoste
be receiued, are prayers. After the receiuing, are po-
stulations. And finally Thankesgeiuing, wherof see the
Annotations vpon the same wordes of S. Paul, in the
Catholique Edition of the New Testament.

1 Tim. 2. 1.

*Private prayer may be in anie language,
though not vnderstood.*

ARTICLE 6.

If onlie faith
iustifie then
prayer were
not necessarie.

IN that Protestants ascribe iustification, and salua-
tion to onlie faith, consequently they say, that
good workes are not necessarie. And so amongst the
rest, prayer should not be necessarie at al. Which their
opinion being elswhere confuted, & they confessing
that it is a good thing (though it were not necessarie)
to pray, both priuaty & in publique assemblies, haue
raised an other cōtrouersie, that prayer must necessa-
rily be in a tongue, which the people doe vnderstand:
and that otherwise they cannot haue anie fruite ther-
of, neither of priuate nor publique prayer, wherein
though there be no smal difference, yet in both they
erre from the Catholique doctrine: as we shal here
breiefely declare.

PART. 19.

ARTIC. 1. 6.

PART 4.

ARTIC. 1.

In respect of
God it is not
necessarie to
pray in a vul-
gar tongue.

2, First therfore concerning priuate prayer, in re-
spect of God, to whom we pray, our Aduersaries wil
easily grant, that it importeth not in what tongue we
pray, for he knoweth al tongues: Yea he knoweth,
al secretē cogitations, and so needeth no information.
He also knoweth what is needful for vs, before we
aske, and therfore nedeth no instruction: and he is al-
wayes readie to grant the best thinges, and therfore
needeth not perswasion. But in respect of those that
pray; it is doubles better that they vnderstand the
language, in which they pray. For by attending to the

signi-

signification of the wordes, they may be better instructed what to aske, and their minde may also be more sturred vp, hartely to desire the same good thinges, which are expressed in the wordes. Yet is not this helpe so necessarie, that otherwise their prayers are fruitles. For albeir they vnderstand not the wordes, yet ioyning their intention, with the intention of the Church, they may in general, desire whatsoeuer the same holie Church asketh, by those wordes, & what

Al fruite of
prayer is not
lost for lacke
of vnderstand-
ing the
wordes.

Rom. 8. 16.

soeuer is needful to themselues, and others, for whom they pray: and may also eleuate their mindes to God, desiring either good thinges in particular, if so it be Gods wil, or in general Gods most glorie, and health of their owne, and others soules. And so (themselues being rightly disposed) their prayers are good and fruitful. As likewise those that haue knowledge

Neither for
lacke of actual
attention to
those wordes
which we doe
vnderstand,

of the language, wherein they pray, and are not attentive to the signification of the wordes, doe not therby lose al the fruite of their prayers, through euerie distraction & euagation of minde: no though the minde through humane infirmitie, be carried away for a while, into idle, or vaine cogitations, so that they doe not willingly consent therunto, but perceiving their distraction, recollect their minde, and renew their actual attention; their prayer is good, and loseth not the merite by vnwilling distractions. Much lesse is it anie losse, but is greater fruite, if the minde

2d Art. 10.

be eleuated to other spiritual good cogitations: which is the best attention, and may be had without vnderstanding the wordes of vocal prayers. For this kind of attention, especially feedeth the soule spiritually, and hath reward of God. [Who regardeth the wil, rather then the wordes, and knoweth what is needful

Mat. 6. 7.

3.

Ps. 54. 7.

23.

for vs (which we know not) and wil geue the same best thinges] though we doe not expressly aske them, so that we desire Gods wil, and [repose our whole

care vpon him] which may be perfectly done, without vnderstanding the tongue, wherein we pray.

3. Paul teacheth, that prayer & thankes geuing are profitable in a strange tongue

3. S. Paul also expressly teacheth, that prayer in a strange tongue, not vnderstood by him that prayeth, is good & profitable, saying [If I pray with the tongue, to witte, with a strange tongue, wherof he there speaketh] my spirite prayeth: But my vnderstanding [saith he] is without fruite] that is, hath not anie instruction by the wordes, which I doe not vnderstand: yet hath some other fruite, of his good intention, for he saith [My spirite prayeth] and so reapeth the fruite of my good desire, though I vnderstand not the tongue, in which I pray. Againe the Apostle saith in the same place, concerning thankesgeuing in a strange tongue [Thou in deede geuest thanks wel, where he also addeth] but the other is not edified.] Which sheweth that there is in dede lesse fruit, by reason of the strange tongue, in that kinde of exercise, wherof he there speaketh, but stil there is some good fruite. For he saith [Thou in deede geuest thanks wel] So that in this discourse of the Apostle, is plainly proued, that praying, and geuing thankes in a strange tongue, are not fruitles, but fruitfull, & wel done. Howbeit S. Paul in that place, speaketh not purposely of Ordinarie prayers, nor thankesgeuing vsual in the whole Church, but of a particular spiritual exercise amongst the Corinthians. Wherin some errors were committed, which he here correcteth. As we shal further declare in the next Article. And as for priuate prayers, the Catholique doctrine, and practise is, to pray either in sacred tongue, though not vnderstood, especially in most vsual Prayers, as the Pater noster, Ave Maria. The Office of our B. Ladie, and the like: or els in the vulgar tongues, for those that vnderstand not Latine: Especially in other Prayers, composed for particular causes. But in what language soeuer anie pray, the fruite of their endeaour, and pious worke, stil dependeth

more

Priuate prayer may be either in a sacred tongue, or in a vulgar.

more vpon the wil, affection, and good desire, then vpon vnderstanding the wordes, which are spoken. For otherwise if the cheefe fruite depended vpon vnderstanding the wordes: how few, I pray you, not only among the vulgar people, but also of the wiser, and more learned, doe know the proper sense of al the wordes of our Lords prayer in English. For example of the first petition [Halowed be thy name] or of the second [Thy kingdome come] And so of most of the rest? It is necessarie in dede, that al Christians be taught, according to their capacitie, as wel our Lords prayer, as the Crede, & Commandments, with the other parts of the christian doctrine. That they may both know, and doe, that which is required of euerie one. And touching this particular point, euerie discrete person wil sincerely consider, that al are bound often to recite our Lords prayer, in one language or other. Whether they vnderstand the sense thereof or no, in anie language.

Very few doe vnderstand the true sense of our Lords Prayer, though it be in English.

Publique prayer must be in a sacred tongue, common to manie nations, of diuers vulgar languages.

ARTICLE 7.

NOW concerning publique Prayer, vulgar language is not conuenient. But as the true Church euer, and euerie where obserueth, it ought to be in a sacred language: which is proued diuers waies. First for vniformities sake, it is most mete to be in a tongue which is common to manie nations. Such are especially the Latine, Greke, and Hebrew. Which as being most esteemed, are learned in al countries. And are commonly called the three sacred tongues: because the holie Scriptures, are most especially written in the; & because also it pleased the Diuine prouidence that the renowned Title of our Redemer [IESVS NAZARENVS REX IVDÆORVM] should be written in al these

Hebrew, Greeke, and Latine, are the most common tongues.

And are called sacred tongues.

M m 3 tongues

Diuine Ser-
uice in the La-
tine Church
in Latine.

In the Greeke
Church, in
Greke.

The Iewes
haue their
publique ser-
uice in He-
brew.

In the old Te-
stament, Pub-
lique Diuine
Service was
in Hebrew.

tongues: as being most common, and most famous of
al in the whole world. And being also thus consecra-
ted to God, in the triumphant Title of Christ our
Lord, redeming mankind vpon his holie Crosse, they
are by this meanes, more sacred then before. Hence
it is come to passe, that in al this West part of the
world, the Holie Sacrifice, and other Diuine Service,
are performed in the Latine tongue. Whereof this part
of Christendome is called the Latine Church. And
likewise in al the East part of the same Catholique
Church, the same Diuine Sacrifice, & other publique
Service, are in the Greke tongue And the Christians
there are called, The Greke Church. And both parts
doe singularly esteeme the Hebrew tongue. But by
reason, that the Hebrew people, the Iewes, refusing
Christ our Redemer, and persisting obstinate in their
incredulitie, haue no participation with the true
Church, there is no part of Christendome called the
Hebrew Church. Neuertheles in such Conuenticles
and Synagogues, as they haue, they sing and read their
publique seruice, for the quicke and dead, in the
Hebrew tongue: notwithstanding that few of them
vnderstand the Hebrew: but al commonly speake the
vulgar languages of the countries, where they are
borne, and dwel. As Italian in Italie Slaunonian, in Sla-
uonia: German, in Germanie: and so in other places:
which confirmeth our present purpose. Neither can
Protestants shew, anie other reason, of calling these
two general parts of Christendome, The Latine, and
the Greke Churches, but because Publique Diuine
Service hath continually bene performed, only in
these two sacred tongues.

2. It is manifest also, which is no lesse proper ex-
ample, that in the old Testament the Iewes (then the
peculiar people of God) had their Publique Diuine
Service, in their Tabernacle, Temple, & Synagogues,
only

4. Reg. 1.7
7. 31.
ch. 35.
1. 43.

only in the Hebrew tongue. Also when they were in captiuitie in Assyria, Babylon, and Ægypt. For it is certaine that the Holie Bible, was not translated into Greke, vntil the time of Plolomeus Philadelphus King of Ægypt: scarce threec hundreth yeares before Christ. Nor into Latine, but since Christs time. Much lesse into anie vulgar language. Moreouer the verie Hebrew text, especially the Psalmes, which were the greatest part of Publique Divine Seruice in the Temple, were aboue the capacitie of the vulgar people to vnderstand, being indited in meter, & verse. Whereof let sincere English men be Iudges, hauing them now in English. And the same may be considered of the greatest part of the Prophets; of the Canticle of Canticles; and of some of S. Paules Epistles: and of the Apocalypse of S. Iohn.

Though holie
Scriptures be
in vulgar
tongues, yet
they are hard
to be vader-
stood.

3. Where we are also to obserue that amongst the Iewes, there were admitted into the Church of God yerie manie thousands: of Profelytes that is to say, people of the same faith, and religion with the Iewes, but of other nations and tongues, who were made participant with them in holie Sacrifices, and other Rites [the holie text witnessing, that at one time, was the number of an hundred fiftie three thousand sixe hundred, in the land of Israel] in the reigne of King Salomon. And aboue two hundred yeares after, in the time of king Ezechias, is like mention made [of manie Profelytes, both in the kingdom of Israel, & of Iuda: which made a great Pasch, and solemnized the feast of Azimes, with the Priestes, Leuites, and other people in Ierusalem, so great as had not bene in that cite from the dayes of Salomon] Doubtles in al this varietie of Profelytes, from diuers nations, and of diuers tongues, there were no other holie Scriptures read, nor sung in their solemnities, but only in the Hebrew tongue: which manie vnderstood not.

Strangers a-
mongst the
Iewes had not
publique di-
uine Seruice
in their vulgar
tongues.

1. Pet. 2.
9. 17.

ch. 30. 9. 25.
26.

4. Again

The people
did not heare
the Priestes
prayer in the
Temple.

4. Again it is evident, that the people did not vnderstand, no nor heare, what the Priest said in his prayers, for himself and them. For in dede they were not present with him, nor saw what he did sometimes in the Temple: especially in the most sacred place, called [*Sancta Sanctorum*] where none entred but the High Priest onlie. And [when anie Priest offered the Sacrifice of Incence in the Temple of our Lord, at the multitude of the people was praying without, at the houre of incense] as writeth S. Luke, reporting what was done by Zacharie the Priest, S. John Baptists father. As therfore the Priestes office profited the people, nor hearing him; so did the singing and playing of Psalmes, Hymnes, and Canticles, with voices, and on muscal instruments, profite them that heard, and vnderstood not anie word, much lesse the sence of the wordes in particular: but only in general knew it to be to Gods honour, and their spiritual good. Moreouer, when not only the multitudes of men and women, but also of children, ioyfully mete our sweet Sauiour, entring into Ierusalem with triumph, and cried aloud to him: Ho zanna (which they, especially the children, vnderstood not) and the same in the Temple, they did therewith so please God, that (the malignant Pharisees disliking, and reprobuing both them for doing it, and Christ our Lord for accepting it) he defended, and commended the same solempne acclamation, saying [Haue you neuer read, that out of the mouth of Infants, and sucklings, thou hast perfired praise?] Protestants also yet retaine the Hebrew word, *Amen*] As the Greke and Latine Churches doe, for the more effectual asseueration, then anie other tongue can so briefly expresse it.

Neither did
they vnder-
stand what
was song and
plaide on in-
struments.

Nor the word
Ozanna,
wherewith
themselues
praised God.

5. We come now to S. Pauls text, which Protestants wil needes count their strong wal & bulwourke in this Controuersie. But that it maketh nothing at all for them, euerie indifferent arbiter wil easily see, and iudge:

Exod. 30. 7.

10.

Heb. 9. 7. 8.

7.

Luc. 1. 9. 9.

10.

Mat. 21. 9.

15. 16.

Psal. 8. 7.

1 Cor. 14. 3.

1. 1. 1.

1. Cor. 14.

7. 1. 1. 2. 5.

0. 7.

7. 6.

7. 9.

7. 16.

7. 1. 3. 4. 5. 6.

1. 9. 9.

3. 7. 1.

7. 1.

1.

7. 14. 3.

9. 6.

3.

4.

5.

judge: by considering the wordes of the Apostle, & the cause and scope of his discourse. It is cleare, that he there reprehendeth certaine Corinthians, for abusing some special extraordinarie giftes of God; advising them how to vse the same better. In particular the giftes were these five: recited by him in these wordes [When you come together (saith he) euerie one of you hath ¹ a Psalme; hath ² a doctrine; hath ³ a reuelation; hath ⁴ a tongue; hath ⁵ an interpretation.] The first was, to geue forth a Psalme of prayer, or praise to God; the second, to teach some thing which others knew not; (which the Apostle calleth doctrine, and prophecie) the third, to reueale secrete thinges, present, or to come; (which is an other gift of Prophecie) the fourth, to speake strange tongues; the fifth, to interpret strange tongues, translating them into their owne language. All these giftes they had amongst them. Some had one, some an other; some also more, some fewer. it is cleare that al had not al. For of their diuersitie of giftes, together, with the pride and indiscretion of some, arose emulation, contention, and disorder: some preterrering one gift, & others an other: and so straining who should speake, manie speaking together, made great confusion. The special compariton, and contention was, betwene prophecyng (otherwise called doctrine) and speaking strange tongues. For decision wherof, the Apostle saith plainly that prophecie, or doctrine, is better then speaking strange tongues, and that both are good [Follow charitie (saith he) earnestly pursue spiritual thinges: but rather that you may prophecie. For he that speaketh with tongue, speaketh not to men; but to God. He that prophecieth, speaketh to men vnto edification, and exhortation, and consolation. He that speaketh with tongues, edifieth him selfe; but he that prophecieth, edifieth the Church. And I would haue you al to speake with tongues; but rather to prophecie. For

S. Paul speaketh 1 Cor. 14. Of five special giftes, which some Christians had extraordinarily.

The gift of strange tongues is good: but the gift of knowledge to teach others is better.

greater is he that prophesieth, then he that speaketh
 with tongues] Which he further declareth by exam- 7.7. & 8.
 ples of instruments, by which, if they yeld a distinct
 sound, men are thereby directed what to doe, if their
 sound be not vnderstood, men are not directed ther-
 by. And by example of prayer, in a strange tongue,
 which is also good, but is better if it be vnderstood
 [If I pray (saith he) with the tongue, my spirite pray- 7.14.
 eth: but my vnderstanding is without fruite.] And
 therfore for the amending of the disorder fallen a-
 mong the Corinthians, through this contention, and
 comparison of giftes, he admonisheth them, saying
 [He that speaketh with the tongue, let him pray, that
 he may interpret] And so one gift is made better by 7.13
 an other. Yea in regard of edifying, and profiting
 others, he addeth, saying [But in the Church I wil 7.19.
 speake five wordes with my vnderstanding, that I
 may also instruct others, rather then ten thousand
 wordes in a tongue] He noterh also the inconueni-
 ence, and scandal, which proceedeth of manie confu-
 sedly speaking with strange tongues, that if [there en- 7.23.
 ter in (among you) vulgar persons, or infidels, wil
 they not say, that you be madde? Let al thinges be 7.26.
 done (saith he) to edification. Whether a man speake 27.
 with tongue, by two, or at most by three (at one mee-
 ting, neither al at once, but [in course, and let one in-
 terprete. But if there be not an Interpreter, let him 28.
 hold his peace in the Church; and speake to himself,
 and to God.] Touching this particular debate, he con-
 cluding saith [Therefore brethren be earnest to pro- 7.29.
 phecie (to teach & instruct) & to speake with tongues
 prohibite not.] And touching al the five giftes before
 recited, exhorting al to peace and concord, and to a-
 uoide al dissention, he saith [Let al thinges be done
 honestly (comely) & according to order among you.] 7.40.
 In al which correction of a particular abuse of cer-
 taine extraordinarie diuine giftes, amongst the
 Co-

In that parti-
 cular exercise
 he willed the
 not to speake
 in strange
 tongue. ex-
 cept it were
 interrupted,

Corinthinas, is no mention at al of Publique Diuine Service, or Administration of Sacraments, as is cleare The Apostle both by that Infidels might haue access, and be pre-^{speake} sent in these meetinges of Christians, which they ^{here of Pub-} could not be, at the solemne Diuine Offices: and by ^{lique prayer} expresse mention of the special things, that were a-^{in the Church} bused by some, and here corrected by the Apostle. Neither was the disorder a general fault of manie, nor concerning holie Scriptures in general; nor anie Hymnes, Psalmes, Canticles, or other partes therof, in what language they must be read or song: but only of extraordinarie gistes bestowed vpon a few, and by some of them abused. And so the Apostles admonition, perteyneth specially to the direction of particular congregations; and Sodalties, how to dispose, their extraordinarie exercises, to Gods more honour, and their owne, and others edification. That Protestants therfore wil applie this doctrine of S. Paul, against the Publique Diuine Service of the Church in the Latine tongue, in the Latine & West Church; and in the Greke tongue, in the Greke and East Church, procedeth of grosse ignorance in some: and of mere malice in others; who can not but see how absurdly this holie Scripture is wrested, against publique, or ordinarie priuate prayer in Latine. Whereof the Apostle here treateth not: but only by the way of example, sheweth that extraordinarie prayer, thankesgeuing, or praise to God, in a strange tongue, is good; for [the spirite prayeth. I wil pray in spirite (saith he) I wil sing in the spirite: thou in dede genest thankses wel] Shewing that al this is good, though doctrine be better. And so notwithstanding this, and al other arguments of our Aduersaries, to the contrarie, it is sufficiently Proved; that priuate prayers may be in anie language; and that publique prayer ought to be in a sacred tongue. It resteth to see what other things are required vnto fruitful prayer.

Faith, Hope, Humilitie, Repentance, and other vertues, are required in prayer.

ARTICLE 8.

It more importeth to be wel prepared for prayer: then in what tongue we pray.

E Dification and spiritual profite of soules, being the cheefest thing, after the honour of God, which is required in euery good worke; that our prayers may auaille both our selues, and others, it more importeth, that we be rightly disposed, when we exercise this holie worke, coming therunto with requisite vertues, then in what tongue we pray. And first of all is required true Faith in God [For how shal they inuocate (saith the Apostle) in whom they haue not beleued?] Likewise Hope is no lesse necessarie. For prayer is the proper act of hope. We must also haue repentance for our offences; gratitnde for benefites; pietie, meekenes, humilitie, and other vertues, as we are amply instructed, both by examples, and testimonies of holie Scriptures.

Rom. 10. 7.
14.

A notable example of a wel qualified praiser.

¶ With Faith.
Hope.

Humilitie.
Gratitude.

Sinceritie.

Pietie.

2. Jacobs prayer in distresse of minde, searing his brother Esau, was rightly qualified with manie special vertues. In most perfect faith, inuocating our Lord, he saide [O God of my father Abraham, and God of my father Isaac (with confident hope he added) 3. Lord that didst say to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe the good, With humilitie, and gratitude, he proceeded saying] I am inferiour to all thy mercies: with my staffe I passed ouer this Iordan, and now with two troupes, I doe returne. Then in simplicitie of hart he proposed his petition, laying [Deliuere me from the hand of my brother Esau; because I am sore afraide of him: lest perhaps he come, and strike the mother with the children] So great was his pietie and sollicitude, rather of his familie, then of himself. Then concludung with the same anker of Hope, wherwith he began to pray: & reposing al vpon Gods goodnes & promise, he said [Thou

Gen. 28.
9.

7.12.

[Thou O Lord didst say, that thou wouldest doe good to me] Neuerthelesse he vsed withal, his prudence in diuiding his troupes, and meekenes in sending presents to his brother, tokens of his kinde loue: therby he mollified his brothers harr, & himselfe was comforted by an Angel. Who also told him, that his name should be changed, from Iacob to Israel, and blessed him, and so al succeeded right wel.

Prudence.

Meekents.

See moe ex-
amples. §. 4.

23. In general, al conditions requisite in prayer, are reduced to these two: Hatred of sinne: which is the onlie thing that God hateth: and, Loue of vertue,

Hatred of
sinne, and loue
of vertue com-
prehend al ne-
cessarie pre-
paration to
prayer.

Psal. 44. 7.

8.

Iap. 11. 7.

25.

Rom. 12. 7.

9.

which bringeth to God. Those therefore which are burdened with anie mortal sinne, must first of al resolve with diligent spede to seeke remission therof, by due repentance, and by the Sacrament of Penance. Without which resolution, al their prayers, and al other workes are fruitles. Because remayning dead in soule, as rotten members, they can not receiue influence from the head, which is Christ our Lord, the

Psal. 49. 7. 16.

fountaine of grace. Except therefore the soule of man be either free from deadlie sinne, or penitent with purpose to doe al, that is necessarie, for remission therof, his prayer, nor other worke auaieth not. But being penitent, prayer is both necessarie, and a special

Until a sinne
repēt; & cease
from his wil,
to continue in
sinne, his pray-
er cannot be
heard.

meanes to receiue more mercie, and grace from God. So did King Dauid crie to God, for remission of greuous finnes, saying [Haue mercie on me Lord: because I am weake; heale me Lord, because my bones be troubled. And my soule is troubled exceedingly] And much more in diuers places, is recorded of his earnest, and frequent prayer, with hartie Contrition, and hate of sinne. Testifying expressly, that so long as anie person kepeth sinne in his hart, or meaneth to continue in that state, his prayers cannot be heard [If I haue beheld iniquitie in my hart (saith he) our Lord wil not heare] Yea he desired and prayed, that himselfe might be corporally punished, for his owne

Psal. 6. 7. 3.

4.

Psal. 17. 7. 4.

5.

Psal. 50. 7. 3. 4

5.

Psal. 65. 7. 13.

continue in that state, his prayers cannot be heard [If I haue beheld iniquitie in my hart (saith he) our Lord wil not heare] Yea he desired and prayed, that himselfe might be corporally punished, for his owne

N n 3

sinne

sinne, when God punished him temporally, in striking the people, saying to our Lord [I am he that haue sinned, I haue done wickedly: these that are the sheepe, what haue they done? Let thy hand I beseech thee, be turned against me: and against my fathers house. Salomon also denounceth that [He which turneth awaie his eares from hearing] the Law, his prayer shal be execrable] An other diuine Preacher saith [Praise is not comelie in the mouth of a sinner] And the faithful man, whom our Lord cured of his blindness, auouched confidently according to the common knownd doctrine, saying: [We know that God doth not heare sinners] which is alwayes understood of such sinners, as persist in purpose to sinne, as yet for a time, and doe not presently leaue their sinne, and detest it.

2. Reg. 24.
7.17.1. Par. 21. 9.
17.
Pro. 28 7 9.Eccli. 15 9.
9.Iohn. 9 9.
31.

VVorkes of
penance, and
of mercie are
as winges of
prayer.

Examples of
fruitful pray-
ers.

Of al the peo-
ple in distresse.

Especially of
Iudith for the
people.

4. Those that are in state of grace, and desire to be heard in their prayers, must so loue al vertues; that they purpose to perseuer, and doe their indeuour to procede from vertue to vertue, wherein nothing is more aualable, then mortification of our selues, and workes of mercie towards others. So the people of God hearing of Holofernes, his intention to inuade their countrie, and fearing his forces, ioyned mortification; with their prayers to God for helpe [Al the people cried to our Lord, with great instance: and they humbled their soules in fasting, and prayers, the men and their wiues. And the Priestes put on hear-cloathes; and they laide the infants prostrate against the face of the Temple of our Lord. And the High-priest went about al Israel, and spake to them saying, Know ye that our Lord wil heare your prayers, if continuing you continue in fastings, and prayers in the sight of our Lord] And when the same Holofernes besieged the citie of Bethulia, the vulgar weaker people murmuring, the Ancients to appeaze them, resolved to render the citie to the enimie, [If releefe should

Iudith. 4. 7.
3. 9.7. 11.
12.AG.
1. C.
2.

sb. 7. v. 1. 1. should not come within five dayes] But Iudith a
 12. 13. 15. most godlie widow, leading an austere manner of life,
 sb. 8. v. 1. 5. in much prayer, fasting, and wearing hearecloth,
 6. 10. 13. 14. [hearing these thinges, rebuked them, for presuming
 sb. 9. v. 1. to appoint a day vnto God, when he should send
 10. 11. ayde. And said: Because our Lord is patient, let vs be
 sb. 12. penitent for this same thing; and sheding teares, let
 sb. 14. vs desire his pardon] And she in hearecloth, and ashes
 lying prostrate in her Oratorie, praying to our Lord,
 obtained mercie, power, and couerge, to kil Holofer-
 nes, & so deliuered al the people from distresse. Like-
 wise Queene Esther, & Mardocheus, with al the peo-
 ple, in another distresse, adioyned fasting, and moun-
 ning, with their prayers, and so obtained Gods mer-
 cie, and prote ion against their cruel enemies [Daniel
 2. 5. 12. mourned three weekes together, neither eating flesh
 nor bread, nor drinking wine] And for this volunta-
 rie affliction, his prayer was heard [Feare not Daniel
 (said the Angel) because since the first day, that thou
 didst set thy hart to vaderstand, to afflict thy selfe, in
 the sight of thy Lord, thy words haue bene heard: & I
 7. 12. 13. am come for thy wordes] Holie Tobias, together with
 2. 14. 1 4 prayer, exercised fasting, and workes of mercie, wher
 3. upon an other Angel said: [Prayer is good with fa-
 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Queene Esther
Mardocheus.

Daniel.

Tobias.

Esdra.
Nehemias.
Al the Pro-
phets.

Christ and his
Pecursor and
his Apostles.

5. More in particular our Lord also required, not only
 faith, hope, and repentance, but also humilitie, since-
 ritie,

Desire of The
seuen giftes of
the Holie
Ghost, & the
Beatitudes,
answering
thereto is re-
quisite in
prayer.

1.
The feare of
our Lord, and
Pouertie of
spirite.

2.
Pietie and
Meekenes.

3.
Knowledge, &
Mourning.

4.
Fortitude and
Feruēt desire
of iustice.

5.
Counsel and
Mercie.

titie, with pure intention, and diligent attention [The
candle of thy bodie is thyne eye (because the inten-
tion directing al workes to some end, maketh them
better or worse) If thyne eye be simple, thy whole
bodie shal be lightome; but if it be naught, thy bodie
also shal be darksome. See therefore that the light
which is in thee, be not darknes] To these groundes
therefore, being first laide together, must be ioyned
diligent prayer, for obtrayning of al other vertues,
the same in substance, with the seuen Giftes of the
Holie Ghost, and the special beatitudes proposed by
our B. Sauour. The first of these is Pouertie of spirite
Blessed are the poore in spirite] vnto which rightly
agreeth, the Feare of our Lord; which is the begin-
ning of wisdom, & the first gift of the Holie Ghost,
in order of ascending: frō the Lowest, to the Highest.
The second is Meekenes [Blessed are the meeke]
wherto agreeth the second gift of the Holie Ghost:
which is Pietie. For those that pioussly accord with
others, without resistance, obtaine their good de-
sires. The third is mourning, with patient toleration
of euils in this life [Blessed are they that mourne]
whereunto answereth the third gift, which is Know-
ledge, wherby they know that those things, which
before they ignorantly desired, as good and profit-
able, are in dede, nothing, but bandes holding them
captiues in miseries. The fourth is a Feruēt desire,
as hunger and thirst of iustice, and perfection [Blessed
are they that hunger, & thirst after iustice] wherto an-
swereth the fourth gift, which is Fortitude, through
which they labour strongly to ouercome all impedi-
ments: so to auert their loue from terrene, and tem-
poral thinges, that they only seeke eternal. The fifth
is Mercie. [Blessed are the merciful] wherto answe-
reth the fifth gift of Counsell; aduising & directing to
practise workes of mercie, to wardes others, that
themselues may receiue mercie from God, remission
of

Luc. 11. 9.
34. 35.

1/4 11. 7. 1.

Mat. 5. 7. 3.

Sap.

Rom.
16.

of sinnes, and mitigation of punishment, with augmentation of reward. The sixth is a Cleane and pure

8. hart [Blessed are the cleane of hart] To which answereth the gift of Vnderstanding: through which, God and diuine Mysteries are sene, by the eyes of faith, which otherwise no corporal eye, nor other sense can see, nor perceiue. 6. Vnderstanding & Cleane of Hart.

9. making peace [Blessed are the peace makers] to which answereth the greatest, and most complete gift of the Holie Ghost, called by the general name, Wisdome. 7. Wisdome & Pacification.

- By which al thinges are rightly so disposed in order, that no inordinate passion, may repugne against reason: but al other thinges in man, obey his reasonable spirite: and his spirite may obey God. The eight Beatitude [Blessed are they that suffer persecution, for Iustice (& truths sake) for theirs is the kingdome of heauen] perteyneth to al the former, as an effect of the causes, and maketh most happie, in the kingdome of heauen. Where the blessed shal be happie in dede, as now they are in hope. There in *Re*, here in *Sp*.

Sap. 8. v. 21.

These seuen giftes therfore, and the answerable vertues, or the sincere desire of them, make prayer grateful to God; and profitable to the faithful. And in regard that none can so much as desire these giftes, and vertues of themselves, as of themselves, but of the grace, which without merite is geuen, the holie act of prayer, is principally the worke of the Holie Ghost, and but secundarily (yet also truly) the worke of the faithful. The Holie Ghost maketh the faithful to pray as they ought.

Rom. 8. v. 16.

Principally therfore it is ascribed to the Holie Ghost whose gift it is. [Because (as S. Paul speaketh) we not knowing what we should aske, the Spirite himselfe requesteth for vs (that is, maketh vs to request) with gronings vnspeakable] And this may suffice touching spiritual preparation, to pray rightly. Besides which, some preparation is also profitable in disposing the bodie.

Reuerent, modest, and comelie disposition of the bodie, is also required, as an. help to deuotion.

ARTICLE 9

Comelines in bodie is required, in regard of Gods High Maiestie.

That the body may serue the soule.

For varietie of prayers, times, and places.

Examples of diuers corporal actions in prayer.

IN three respectes it behoueth to order the bodie in Dan 7.9.
seemely maner, in the time of prayer. First in regard 9.10.
of the High Maiestie of God: before whom, and the 1 Cor. 11.9.
heavenly court of innumerable glorious Angels & 10.
other Saints, we poore sinners, as ragged beggers, and
loathsome creatures, defiled and deformed by sinnes,
presēt our selues. And therfore we must not only pre-
pare our mindes, as is already prescribed, but also ob-
serue couenient & decent comelines in bodie. Other-
wise the neglect thereof, wil conuince the minde, not
to be so disposed, as it ought to be. Secōdly, that al the 1. Cor. 6.7.
external members of the bodie, may as seruants, at- 10.
tend vpon the soule. for better performing this holie
action of prayer. Thirdly the varietie of prayers of
times, & of places requireth diuers dispositions, and 1C. or 14. v.
actions of the bodie. For somtimes, especially in some 26 40.
prayers, praises, or thankesgeuing, it is most conueni-
ent to change the situation of the bodie: to knele,
stand, sitte, or walke Likewise diuers other gestures
of the bodie, doe helpe to contrition, to deuotion,
to edification, to attention; and doe also represent,
and signifie diuine Mysteries. Al which are best de-
clared, and defended to be good, and godlie (being
done in decent maner, with sincere intention) by au-
thentical examples recorded in holie Scriptures.

2. Iacob the Patriarch blessing Iosephs two sonnes
[crossed his armes, and laide his handes vpon their
heades, and his right hand vpon him, that should be
preferred] and promoted aboue the other. Moyles
praying (whiles Iosue fought against Amalech their
enemie, lifted vp his handes. And when he was wearie
therwith, he late downe vpon a stone, and Aaron &
Hur, staide vp his handes on both sides, & they ceased

not

Gen. 48. 2.
14. 17.

Exod. 17. 9.
11. 12. 13.

not vntil Sunne sette. Not vntil Iosue had put Ama-
 lech & his people to flight, in the edge of the sword] Crossing the
 At an other time [Moyſes bowed himſelfe flatte vnto armes.
 the earth] Also when he prayed for Gods helpe in the Obſeruation
 rebellion of Core, Dathan, and Abiron [he fel flatte of the right
 on his face] Iosue with the whole armie of Priſteſ, hand
 and people, made a Proceſſion round about Iericho, Liſting vp the
 euerie day once fix dayes together, and the ſeuenth handes.
 day, ſeuē times, ſome Priſteſ carrying the holie Lying on the
 Arke of couenant, others ſounding trumpettes, the ground.
 armed men going before, and the reſt of the people And on the
 followi] and ſo the walles of the towne, not by face.
 their force, but miraculoſly falling downe, they entered, and poſſeſſed the towne. Preſently after, God Proceſſion
 ſuffering ſome of the Iſraelites to be ſlaine, and others with the holie
 to flee from their enemies [Iosue rent his garments, Arke, & trum-
 and fel flat on the ground, before the Arke of our pets, ſeuē
 Lord, vntil euening, and al the armie of Iſrael with dayes, the laſt
 him: & they caſt duſt vpon their heads] And ſo prayed day ſeuē times.
 til God commanded them to finde out, and puniſh Renting of
 an offence committed: which being done [the furie garments.
 of our Lord was auerted from them] King David Lying proſtrat
 praying for his ſonnes recouerie of health, being in before the
 danger of death [faſted a faſt, and going aſide, lay Arke.
 vpon the ground] Praying for remiſſion of finnes [he Caſting duſt
 labored in ſighing euerie night, waſhed his bed, and on their heads
 watered his couch with his teares] Interrupting Faſting.
 ſometimes his nighlie repoſe [He was minful of God Sighing.
 vpon his bedde, and in the morning, meditated Vweeping.
 him. And in prayer ſtretched forth his handes] King Long watch-
 Salomon in his long prayer, in the Dedication of the ing.
 Temple, ſometime [ſtood before the Altar of our Stretching out
 Lord, in the ſight of the Aſſembly of Iſrael: and the handes.
 tended his handes towards heauen: praized God
 with thankes for al benefitee] Then adding peti-
 tions for himſelfe and the people, as wel then liuing,
 as to ſuccede: ſometime [he faſtned both knees on
 the

Higher and
Lower voice.

Sackcloth.
Ashes, &c.

Christ groined
in spirite.

VVept.

Lift vp his
eycs.

Eleuated his
voice.

Lay prostrate
Kneeled.
Repeted the
same prayer.

Lift vp his
Handes.
Blessed.

Penitents vse
gesture of hu-
miliation,

the ground: againe spreading his handes towardes heauen] Finally [blessed al the Assemblie, with a loud voice] By which and other like examples, Superiours especially spiritual Superiours, blesse their subiectes. For Iosue, Dauid, & Salomon, were both Princes, and Prophets. King Ioram being besieged in Samaria, by the King of Syria [rent his garments, and passed by the wal. And al the people saw the hearcloth, which he ware next vpon his flesh] So Iudith, and the people in Bethulia. Also Heathen people in Ninine, ioyned [fasting, ashes hearcloth (& other penal workes) with prayers to God, for grace and mercie.]

3. Christ our Lord intending to raise Lazarus from death, which he could haue done with one word, or one thought [groined in spirite, and trubled himself, (that is, altered his countenance, or voice, like to one trubled in mind, for he was not at al subiect to a nie passion) and he wept. Againe, groining in him self he came to the graue. And lifting vp his eyes vpward said: Father, I geue thee thanks, that thou hast heard me, and I know that thou doest alwayes heare me, &c. And when he had said these thinges, he cried with a lowde voice. Lazarus come forth] In the garden of Gerhsemani, the night before his death, he re-tyring himselfe from his disciples [as it were a stones cast, fel vpon his face flatte vpon the ground, some- time also he kneled, he repeted the same prayer thrise: being in an agonie, he prayed the longer] At the instant of his Ascension, when he had brought his disciples into Bethania [lifting vp his handes, he blessed them. And whiles he blessed them, he departed from them, and was caried into heauen] Al which doubtles, are for our instruction: and so much the more for imitation, as our infirmities require sensible signes, to stirre vp our affections. Besides which, more proportionable to our weaknes, we may obserue, that the penitent [publicane going vp into the Temple to pray,

2. Pet. 6. 7.
12. 13. 14.
C.

4. Reg. 6. 7.
30.

Iudith. 6.
7. 14.
ch. 7. 7. 4. 14
Iona 3. 7.
5. 6.

Iohn. 11. 7.
35. 35.

41. 42.

Mat. 16. 7.
39.

Mat. 14. 7.
35.

Luc. 31. 7.

41. 43.

ch. 24. 7. 43.

50. 51.

Act. 1. 7. 8.

Lou. 18. 7.
10.

v. 13. pray: stood a farre of, and would not so much as lift vp his eyes towards heauen: but he knocked his eyes. Decline their

breast, saying: God be merciful to me a sinner] And [The multitude of them that were present together, Strike their
ch. 23. 7. 48. (at the death of our Lord vpon the Crosse) & saw the breastes.

things that were done; returned knocking their breastes] S. Paul exhorteth al to obserue not only

1. Cor. 11. 7. decencie in their spiritual exerce: and that men

4. 5. pray barehead, women with their heades couered:

ch. 6. 7. 10. and the like, but also [to glorifie God, and beare God

ch. 9. 7. 17. in our bodie] Yea further by his example, that toge-

1. Cor. 12. 7. ther with prayer, we punish the bodie. For so he pray-

7. ing, that the pricke of the flesh might depart from

him [chastised his bodie, to bring it into seruitude, S. Paul chasti-
fed his Bodie:

that the flesh might not rebel, but serue the spirite. Farre more like, that he chastised his bodie by whip-

ping hi backe, then only by striking his breast.

4. According therfore to these examples, and in- Al external
structions, Holie Church, and her faithful children, Rites and ge-
with special care dispose external Rites, and corporal stures are done
actions, with comelie varietie: sometimes kneeling that the mind
vpon their knees, sometimes prostrate on the ground, may be more
sometimes standing, sometimes sitting, sometimes go- attentue.

Mat. 21. 7.
1. 9.

ing, and otherwise agreeable to the varietie of Myste-
ries, times, places, and other circumstances, as wel in
publique, as in prinate prayers: al to the more honour
of God, & to helpe our owne infirmitie, to more per-
fect attention, wherein consisteth the especial efficacie
of al faithfvl prayers. As we shal yet further declare.

*Attention is so necessarie, that the more or
lesse it is, the more or lesse is the fruite*

of prayer.

ARTICLE 10.

FOr so much as prayer is an act of the mind, it consi- None doe
steth nain the vitering of words with the tongue, pray, vnlesse
but in the cogitation of the wil, intending to aske they in stead
to pray,

some thing of God, or to praise or thanke him. With-
out which intention of the minde, wordes are no
prayer at al. (for some birdes, and other brute crea-
tures, may pronounce wordes) but a reasonable crea-
ture intending to pray, must actually applie his wil-
therto, with purpose to be attentiuē vnto this holie

Three kindes
of intention.

To the wordes.

To the sense.
of the wordes.

To other good
desire.

exercise, that is, to haue at least one of these three
kindes of attention. The first and least is, to attend in
vocal prayer, to pronounce al the wordes distinctly
which those also may doe that vnderstand them not.
The second is, to attend to the sense of the wordes,
which none can do, vnles they vnderstand them. The
third and best attention is, to attend vnto some good
cogitation, perteyning to Gods honour, or health of
soules, which al may haue, whether they pronounce
wordes or no. And those that vnderstand the wordes,
may haue al the three attentions together in vocal
prayer: And in mental prayer, the last attention alone
sufficerh.

In vocal pray-
er of obliga-
tion, the first
attention is
most necessa-
rie.

2. But concerning vocal prayer, wherto we are
bound by anie precept, vow, or other promise, the
first attention is most necessarie. For in such prayers,
we are especially obliged so to pronounce the words
that we doe not willingly omitte, nor grosely cor-
rupt asie word. And so hauing once actual purpose
to discharge this dutie, if we doe in deede recite the
wordes, though in the meane time, through humane
infirmities, our minde be carried away by distraction
in to other thoughtes, yet it is not transgression of
precept, vow, or other obligatiō (for so to iudge, were
to kil the soules that dye not) but only it is more or

The second is
very profit-
able.

lesse sinne of negligēce, because we ought with more
diligence to performe this dutie. In such Vocal
prayer, it also helpeth much to attend to the sense of
the wordes, because therby we shal be more secure,
that we pronounce the wordes rightly, and our mind
may be also directed, to thinke vpo the good thinges,
signi-

Mat. 6. 7. 5.
7.
1. Cor. 14. 7.
14. 15.
1. Iohn. 4. 7.
24.

Exch. 13. 7.
19.
Pro. 30. 7.

signified by the wordes. Which is the best attention, so there be no grosse error in reciting the wordes. And the third And in mental prayer there is no necessitie of wordes is the best. to be vttered, but of good thoughtes only: which neuerthelesse are better directed by the helpe of wordes. Euerie distraction in pray diminisheth the fruite, but euerie euagation of the minde from actual attention, doth not wholly maketh the prayer lesse fruitful, yet not altogether fruitles: so long as there remaineth virtual attention: that is, vntil we intend to cease for that time, from prayer, and to doe some other different thing. But if perceiuing our selues to be distracted, we doe willingly thinke vpon other thinges, we lose the merite of prayer, vntil we correct the distraction, and renew our intention, to be attentiuē, because voluntarie consent of the minde, to thinke vpon other assayes, is in deede an intermission of prayer; and is another action, good or euil, according to the qualitie thereof: and so is to be iudged, as the mind is otherwise wel or euil employed For as of wordes, so also of thoughtes, account is to be rendred.

3. Here in further confirmation of the necessitie, and great vtilitie of attention in prayer, we may remember these especial examples, and aduertise-
 ments. Holie Anna the mother of Samuel, praying to God in her hart, [only her lippes moued, but voice there was not heard at al. And she powred out her soule, in the sight of our Lord] The Royal Prophete said in his spirite to God [To thee o Lord I haue lifted vp my soule. My mouth shal speake wisdom, and the meditation of my hart, prudence. To him haue I cried with my mouth, and haue exulted vnder my tongue] For of the abundance of the hart, the tongue speaketh. So King Ezechias, Manasses, Iosias, Daniel, Sanna, prayed with diligent attentions. Salomon wel considering, that without attention, no man can pray at al:

Mat. 11. 9.
10.

See Art. 4.
1. Reg. 1. 9.
11.
Psal. 14. 9.
1.
Psal. 48. 9.
4.
Psal. 65. 9. 17.
Psal. 85. 9. 4.

Examples of
diligent atten-
tion in prayer.

Holie Anna.
King Dauid

King Salomon
& other Pro-
phets admo-
nish the

pray at al, prayed our Lord, that he wil vouchsafe to
 heare the prayers of those that shal doe penance in
 their hart, returning to God in al their hart, and al
 their soule] Ecclesiasticus saith, that he which prepa-
 reth not his soule before prayer [tempteth God] Of al
 such as pretend to pray, without attention of the
 mind [Our Lord saith by his Prophete Isaia. [This
 people approacheth with their mouth, and with their
 lippes glorifieth me: but their hart is farre from me]
 For in dede negligent prayer, without attention, ar-
 gueth, that the intention is not so sincere as it ought
 to be. Of which maner of praying, the Prophete Iere-
 mie saith [Curfed be he that doth the worke of God
 fraudulently] or negligently, as the Seuentie Inter-
 preters translate. And our Sauour in the Gospel al-
 leageth the same prophecies of Isaia, against the
 Scribes and Pharisees, who were both fraudulent in
 their intentions, and negligent in attention, when
 they pretended to pray, or praise God; stil thinking
 how to make their temporal profite.

3. Reg. 2. v.
33. 47. 48. 49Eccle. 18. v.
23.

I/a. 29. v. 13.

Iere. 48. v.
10.

Mat. 15. v. 8.

v. 5. 6.

ch. 23. v. 14.

Other Pro-
 phets admo-
 nish the same.

Christ teach-
 eth his ser-
 vants to pray
 with pure In-
 tention, and
 diligent At-
 tention.

4. Our Lord therefore requireth both pure inten-
 tion, & careful attention in prayer [When thou shalt
 pray, enter into thy chamber, and hauing shutte the
 doore, pray to thy Father in secrete] Which diuine in-
 struction, cōteyneth two special precepts: the first cō-
 cerning sincere intention, to auoide hypocrisie, vain-
 glorie, and filthie lucre. The second, concerning
 internal and hartie attention, to exclude al extraua-
 gant thoughts of other affayres, in the time of prayer:
 so sequestering the mind from al such cogirations, that
 it may wholly attend to those onlie thinges, which
 pertain to the present action of praying. For whe-
 ther the prayer be publique or priuate; mental or vo-
 cal, of thanks, praises, or petitions to God: it ought
 to be with diligent attention of the hart, speaking in
 secrete to God, & free, so much as may be, from other
 thoughts. [And then wil thy heauenly Father, which
 seeth in secrete, repay thee] a ful reward.

Mat. 6. v. 6.

Ex
10.
13.1. Co
14.1

Prayer with due conditions, is meritorious.

And is alwayes granted by God.

ARTICLE II.

OF the assured effect of prayer, which is made with requisite conditions. We haue very manie testimonies, and examples in holie Scriptures. So Abraham obtayned the safetie of Lot, and his familie, and had obtained for more if they had bene rightly disposed. [For when God subuerted the cities of Sodom, Gomorrhe, and others of that countrie, he remembering Abraham, deliuered Lot out of the subuersion of the cities, wherein he had dwelt.] Abrahams seruant being sent by his master into Mesopotamia, prayed that God would prosper his busines, and also by a special meanes, direct him therin [When he had scarce ended his prayer within himselfe, al succeeded according to his good desire. Isaac besought our Lord for his wife Rebecca, because she was barren, who heard him, and made her to conceiue.] When the people of Israel had by their sinne of idolatrie, deserued to be viterly destroyed, our Lord God preuenting Moyse his prayer, which he would make for them, said to him [Suffer me that my furie may be angrie against them, and that I may destroy them: and I wil make thee into a great nation] Neuerthelesse so potent is the prayer of the iust, that God suffered him selfe to be hindered by Moyse, his intercession from doing that which he had so iustly threatned, and they had most iustly deserued. It is wonderful also that Moyse durst presume to intreate in this case. But as S. Paul instructeth vs: Albeit [the sensual man perceiue not those things, that are the Spirite of God; for it is foolishnes to him, & he can not vnderstand: yet the spiritual man iudgeth (discerneth) all things.] For euen so Moyse a right spiritual, and most intelligent seruant of God, notwithstanding that God said

Examples of the effect of prayers; of Abraham.

Abrahams seruant.

Isaac.

Moyse obtained, though God himselfe willed him not to aske.

Spiritual men know Gods wil, when sensual men vnderstand it not.

vnto him, [Suffer me, that my furie may be angie
against them, and that I may destroy them; and I wil
make thee into a great nation] yet for the cōseruation
of the same people [he besought our Lord his God, *Exod* 32.
saying: Why Lord is thy furie angrie against thy peo- 7.1.1
ple, whom thou hast brought forth of the land of
Ægypt, in a geat power, and strong hand: Let not the
Ægyptiās say, I beseech thee: He hath craftely brought 7.12
them forth, that he might kil them in the moun-
taines, and destroy them from the earth. Remember 7.13
Abraham, Isaac, and Israel thy seruants, to whom
thou swarest by thyne owne selfe, that thou wouldest
multiplie, and prosper them] Againe he added [Lord
I beseech thee, either forgeue them this trespasse, or
if thou doe not, strike me out of the booke that thou
hast written] Thus holie Moyes prayed [And our
Lord was pacified, from doing that cuil which he
had spoken against his people.] 7.13.3

a. That holie Moyes [praying for the sinful people
committed to his charge, did in such maner vrge his
petition, as it were alleaging reasons, why God should
grant his request, was not to moue God, who is im-
mutable, and of himself most merciful: but it was to
Gods seruants conceiue rea-
sons to moue
themselues to
confidence in
God. though
God himselfe,
is immutable.
sturre vp himself more and more, and to fortifie his
owne faith and confidence in God: and also his chari-
tie towards God (seeking principally his honour) and
toward the people, seeking their safetie in soules and
bodies. His first reason to this purpose, was his consi-
deration of Gods honour, by mitigating his iust furie,
and conseruing his peculiar people, whom he had
chosen, protected, and prospered thus farre, whom if
he should now destroy, he should seme to ouerthro
his owne worke and to frustrate his owne wil, and
good pleasure. And therfore he said [Why Lord is thy
furie angrie? &c.] His second plea was also grounded 7.12
vpon Gods honour, lest the wicked enemies round
about, should calumniously say: that God could not,

or would not conferue his owne people, nor aduance them as he had purposed. Wherupon Moyſes ſaid [let not the Egyptians ſay, I beſech thee, &c.] Thirdly he propoſed the ſanctitie of the Patriarches their next progenitours, to whom God for reward of their merites, had promiſed proſperitie to their ſeede. Therefore he ſaid [Lord remember Abraham Iſaac, & Iſrael thy ſeruants, &c.] Fourthly wheras God had propoſed to Moyſes to preferre, and aduance him otherwiſe, ouer a greater nation then this: he for his great charitie towards them, being his proper charge, deſired rather to be puniſhed himſelf inſtead of them, then that they ſhould be deſtroyed, and he otherwiſe promoted, and ſo prayed God, ſaying [Either forgene them this treſpaſſe, or ſtrike me out of the booke, which thou haſt written, &c.] As if he ſhould ſay. Separate not them and me aſunder, but either pardon, & ſaue them with me; or puniſh me with them. By this wortheie example, among manie others, true Chriſtians are alwayes moued with al confidence to pray for the whole Church of Chriſt, his inheritance, moſt dearly purchaſed with his owne blood: that albeit the greatnes, and multitude of finnes committed by Chriſtians, iuſtly deſerue our vtter deſtruction from the face of the earth; or to be deſtroyed of Gods gtace, and ſuffered to fall into Turkiſme, Paganisme, & Atheiſme. wherinto Hereſie tendech: yet muſt we aſſuredly confide, and confidently pray, that Gods furie wil not be angrie according to our iniquities: nor ſuffer that his enimies may truly ſay; Chriſt hath loſt his inheritance in earth, but that he wil both remember his owne purchaſe, and the interceſſion alſo of al his glorious Martyrs, and other Sainctes, & accept of the charitie of ſuch, as imitated [Moyſes eſtimating more of the reproch of Gods ſeruants in his Church, then of the riches of Egypt] & haue geuen their liues, that others may be pardoned, and ſaued.

So it is certaine, that the like prayers, for the whole Church ſhall ſtil be heard.

Aſ. 10. 9.

Neb. 11. 9.

24. 25. 26.

40.

And therefore it is most certaine that such prayers shal be heard, and granted, especially for the whole visible Church in general.

Also in particular causes
God heareth
all prayers
rightly made.

3. Concerning also the assured efficacie of confident prayer, for particular good causes: Iosue in his great confidence lifting vp his hart vnto God [said beforeal the people: Thou Sunne against Gabaon moue not: and thou Moone against the valley of Aialon. And the Sunne, and the Moone stood stil, til the people reuenged themselues of their enemies: our Lord obeying the voice of a man: and fighting for Israel] As likewise before, in the siege and taking of Iericho: & after in the conquest of all the land of Chanaan, they preuailed more by faithful prayer, confiding in God, then by force of armes. And all other faithful Captaines, Iudges, Kinges, and seruants of God, adioyning prayer with their industrious endeouours, knowing that otherwise [mans helpe is vaine] & trusting in the name of our Lord, ouercame kingdoms, turned away the forces of foreners, and obtained their godlie requestes, in prayer made with faith, hope, and other vertues. You may number amongst manie the examples, of Anna, Ezechias, Manasses, Susanna and others.

Isa. 10.
7. 12. 13. 14.

eb. 6. 3. 4. 10.
eb. 3. 9. ad
13.
Iudic. 4. 6.
12. 14. 15.
16.

Psal. 59. 7.
31.
Heb. 11. 7.
30.

Testimonies,
that God granteth
all good
petitions.

4. Amongst other holie Prophetes, the Royal Psalmist very often testifieth the assured fruite of deuour prayer [They that seke after our Lord (saith he) shal not be diminished of anie good. Because in thee o Lord I haue hoped, thou wilt heare me, o Lord, my God. The God of hosts is with vs: the God of Iacob is our defender. Thou my God hast heard my prayer. Dilate thy mouth (saith God to all that rightly serue him) & I wil fil it] Breefly this Prophete compriseth in few words the special causes, why God wil grant all that is demanded with right conditions, praying and teaching others to pray in this forme, or the like [Incline thine eare o Lord, and heare me: because I am needie

Psal. 33. 7.
11. Psal. 37.
7. 16
Psal. 45. 7. 13.
Psal. 66 7. 6.

Psal. 30 7. 11.

Psal. 85. 7. 3.

1. needie, and poore. Kepe my soule, because I am holie, ^{Eight special} saue thy seruant my God, that hopeth in thee. Haue ^{causes; why} 3. mercie on me ô Lord, because I haue cried to thee, al ^{God granteth} 4. the day. Make ioyful the soule of thy seruant, because ^{faithful pray-} to thee ô Lord haue I lifted vp my soule. Because ^{ers.} 5. thou ô Lord art swete: & milde: and of much mercie to al that inuocate thee] The first requisite condition here expressed is Humilitie: acknowleging our owne neede, and pouertie, being in want of manie necessarie things, nor able of our selues to procure them; 1. saying [Hear me, ô Lord, because I am needie, and 1. Mans necessi-
2. Repentance
3. Confidence,
4. Perseuerance.
5. Attention.
6. Gods owne
7. His Meeknes
8. His Mercie.
9. 5. name [Because thou ô Lord, art swete, and milde, and of much mercie to al that inuocate thee] For al which causes we may with assured confidence pray in these,

or like wordes, as it foloweth in the same Psalme [Re-
 ceive my prayer with thine eares; and attend to the
 voice of my petition. In the day of my tribulation, I
 haue called to thee, because thou hast heard me. There
 is not the like to thee amongst goddes, O Lord; and
 there is not according to thy workes. Our Lord hath
 respected to the prayer of the humble; & he hath not
 despised their petition. Let these thinges be written
 vnto an other generation: and the people, that shal be
 created, shal praise our Lord] This therefore is the per-
 petual testimonie of the Royal Prophete, which he
 writte for al generations to remember [that the faith-
 ful seruants of God cryed to our Lord, when they
 were in tribulation, and he deliuered them out of
 their necessities] Foure times repeted in the same
 Psalme, and very often elsewhere in the same sense.
 Salomon likewise testifieth, that God wil heare the
 iust and penitent: and wil not heare the obstinate im-
 penitent, saying [Our Lord is farre from the impious:
 and he wil heare the prayer of the iust.]

God neuer
 granteth the
 petition of a
 nie persisting
 wilful immor-
 tal sinne.

God is more
 careful, and
 willing to
 grant good re-
 quests, then a
 nie earthly
 father.

5. Scarfe anie other doctrine is oftner repeted: by
 our B. Sauour, then the necessitie, and the assured
 effect of daylie prayer. [Which of you (saith he to
 those that aske, seke, and knocke) if his childe shal
 aske bread, wil he geue him a stone? Or if he shal
 aske him fish, wil he geue him a serpent? Or if he shal
 aske an egge, wil he reach him a scorpion? If you then
 being naught, know how to geue good thinges to
 your children: how much more wil your Father,
 which is in heauen, geue good thinges to them that
 aske him?] In his last Sermon the night before his
 Passion, our Lord exhorting al to pray, promised to
 grant whatsoeuer shal be rightly asked in his name
 [Because (said he) I goe to the Father, whatsoeuer
 you shal aske in my name, that wil I doe: that the Fa-
 ther may be glorified in the Sonne. If you shal aske
 me anie thing in my name (saith he againe) that wil
 I doe]

7.6.
 7.
 8.
 Ps. 101. 7.
 8. 18. 19.

Ps. 110. 6.
 7. 6. 13. 19.
 18.
 Ps. 118. 7.
 26. 27.

Ps. 33. 7. 16.
 Pro. 15. 9.
 29.

Mat. 7. 7. 1.
 9.
 Luc. 11. 7.
 11.
 12.
 7. 13.

John. 14.
 7. 13. 14.

[Idoe] This his readines to grant al reasonable petitions, our Lord manifested often by fact, both in this life, and after his Ascension [He presently turned water into wine. When his blessed Mother did but insinuate others want, and her owne desire to haue it supplied. He presently cleansed the Leper, which professed his beleefe, that he could if he would, make him cleane. He healed the Centurions seruant, which acknowledged himselfe vnworthie, that our Lord should come into his house. He remitted Marie Magdalens sinnes; because she was hartely penitent: and loued God much. He healed the womans daughter of Chanaan, perseuering in her suite. He came to the house of Zaccheus, who was so desirous to see him, that being litle of stature, and nor able to see him, for presse of the multitude, he climed into a tree, that so he might looke vpon him. And manie the like. Also after his Ascension, he granted abundance of grace, and constancie to his Apostles, and other faithful, for which they [with one accord prayed] He granted the general prayer of the Church, for S. Peters deliuerie, forth of prison. He granted to S. Paul the safetie of himself, and of al that were with him in danger of drowning. And continually innumerable petitions were dayly obtrayned, through Gods owne Benignitie, Meekenes, and Mercie. Yea he is not only most readie to grant as a father, al the good petitions of his children, but also preuenteth al petitions, geuing grace to aske, without which grace none at al could aske anie thing rightly. And therefore S. Paul diuinely demonstrateth, that for so much [as when we were sinners, Christ died for vs: and whereas we can not thinke a good thought of our selues, as of our selues. he geueth grace to thinke good thoughtes, and to aske good thinges: much more, being iustified by his blood: and of enimies being made freindes: yea his children

God is specially glorified by granting petitions in Christs name.

God preuenting, maketh his children to aske good thinges.

John. 1. 9.
35. 7. 8. 9.

Mat. 8. 9. 1.
13. 13.

Luc. 7. 9. 37.
47.
Mat. 15. 9.
27.

Luc. 19. 9. 1.
9.

Act. 4. 6. 24.
29. 30.

Ch. 12. 9. 5.

Ch. 17. 9. 14.

Rom. 5. 9. 8.
9.
1. Cor. 3. 9. 5.

children, we shal be saued from wrath by him, and be heard of him in al conuenient petitions.

The Apostles
inculcate the
samedoctrine.

6. And as the holie Apostles had experience in themselues: so they teach others, that the effect of prayer is assured in al things, that are duly asked [Euerie creature of God is sanctified (saith S. Paul) by the word of God, and prayer. The continual prayer of a iust man (saith S. Iames) auaileth much. The eyes of our Lord are vpon the iust (saith S. Peter, according to the Psalmist) and his eare vnto their prayers: but the countenance of our Lord (his wrath) vpon them that doe euil things. If our hatt doth not reprehend vs (saith S. Iohn) we haue confidence toward God. And whatsoeuer we shal aske, we shal receiue of him: because we kepe his commandments: and doe those things which are pleasing to him.] S. Iude also exhorting al to pray, assured vs of good effect, saying [You my dearest, building yourselues vpon our most holie faith, praying in the Holie Ghost, kepe your selues in the loue of God; expecting the mercie of our Lord Iesus Christ, vnto life euerlasting.]

1. Tim. 4. 9.

5.

Iac. 5. 16.

1. Pet. 3. 9. 1.

Psal 33. 9.

16. 17.

1. Iohn 3. 9.

21. 22.

Iudic. 7.

20. 11.

When our
heavenly Fa-
ther granteth
not that which
is rightly as-
ked, he geueth
that which
is better.

7. Neither is the assured good effect of prayer to be doubted of, because God oftentimes granteth not the very thing, which in particular is desired, and asked, as health of bodie, deliuerie from vniust persecution, or the like: for then in place therof, he geueth that which is farre better: to wit, increase of grace to beare affliction with patience, and strongly to resist tentations, with good contentment to want the fulfilling of our proper wil; and to resigne the same to Gods wil. So our Lord answered S. Paul [My grace sufficeth thee: for power is perfised in infirmities. Gladly therefore (saide the same Apostle) wil I glorie in myne infirmities, that the power of God may dwell in me. For the which cause I please my selfe, in infirmities; in contumelies; in necessities; in persecutions; in distresses for Christ: for when I am weake, then am I mightie]

2. Cor. 12. 7.

9. 10.

mightie] And our Sauours instruction is alwayes to be remembred, saying to al his children [Your Father knoweth what is needful for you] And therfore as al the aboue recited holie Scriptures abundantly proue, God our heauenlie Father, alwayes heareth the prayers of the iust. And wil grant their petitions, when, and in what maner is most expedient.

We are bond to pray for the VVhole militant Church. And particularly for the spiritual Pastors therof.

ARTICLE 12.

IT foloweth now, hauing declared the diuers kindes, qualities, and effect of holie prayer, to shew brefely for whom especially we are bond to pray. And first it is cleare, that charitie of euerie one beginneth with him selfe. And therefore al are most strictly bond to pray for themselves: & consequently for others: because we must loue our neighbours as ourselues. It is cleare also by the Law of nature, that as euerie member of a whole bodie, must in some sort serue and helpe the other partes; so especially the inferior parts must serue the superiour, or more excellent: and al the rest must serue the head, for better conseruation of the whole bodie. Agreeable wherto it was ordained in the written Law of God, to offer Sacrifice (which is the most principal kind of prayer) for al the people in general; also for Priestes in special, and singularly for the Highpriest, and in like maner for the Temporal Prince. And for particular persons, according to diuers occasions; & al in diuers maners. Practise wherof is recorded in the Consecration of Aaron the Highpriest, and of other Priestes. Likewise of Leuites. Againe in the substitution of Eleazarus to succede Aaron; and of Iosue to succede Moyse in temporal regiment; and in manie other occasions.

Euerie one is bound to pray for him selfe. And for the whole church.

Proued by ho-
lie Scriptures.

2. The Royal Prophete prayed in general for the whole Church, saying [Deale fauorably o Lord in *Psal 10.* thy good wil, with Sion] He inuitheth also al men to pray for the same cause, saying [Aske the thinges that are for the peace of Ierusalem, and namely for the Clergie [Let thy Priestes be clothed with iustice] and particularly for the chiefe Superior, because grace procedeth by the head to the members] saying [As ointment on the head, which ranne downe vnto the hemmes of his garment] In special maner likewise he prayed for euerie Superior spiritual, or temporal, adioyning his owne prayer, with the same Superiors prayer, saying [Our Lord heare thee in the day of tribulation: the name of the God of Iacob protect thee. Send he ayde to thee, from the holie place: and from Sion defend he thee. Be he mindful of thy Sacrifice; and be thy Holocaust made fatte. Geue he vnto thee according to thy hart, and confirme he al thy counsel. We shal reioyce in thy saluation: and in the name of our God, we shal be magnified: Our Lord accomplish al thy petitions.] *Ps 107. 7. 6* *Ps 117. 9.* *Ps 132. 7. 1.* *Ps 119. 7. 1.* *Ps 119. 4. 5.* *6* *7.*

Christ and his
Apostles teach
that al are
bond to pray
for the Cler-
gie.

3. Christ our Lord passed the whole night in the prayer of God: before he constituted his twelue Apostles. He bade al his disciples to pray that the Church might haue spiritual Pastors [The harvest truly is much (said he) but the workemen few: Desire therefore the Lord of the harvest, that he send workemen into his harvest.] When an Apostle was to be chosen to supplie the place, from which Iudas was fallen, the other Apostles, with the rest of the Church, prayed for a good election, saying [Thou Lord that knowest the hartes of al men; shew of these two, one whom thou hast chosen, to take the place of this Ministerie, and Apostleship] they had in their iudgements selected two of the whole companie, whom they supposed to be fitte, Ioseph and Matthias. [And (after thy prayer) the lotte (by Gods direction) fel vpon Matthias] *Luk 6. 7. 11.* *Ch. 10. 7. 1.* *A. 7. 1. 7. 24.* *15.* *16.*

Matthias; and he was numbred with the eleuen Apostles] When the persecuters punished and threatned the Apostles, they and others [with one accord lifted vp their voice to God, praising and praying him, for the gift of strength, and of miracles, against their enemies forces [And when they had prayed, the place was moued, where they were gathered, & they were al replenished with the Holie Ghost: and they spake the word of God, with confidence.] Shortly after S. Peter the Supreme visible head, being apprehended, and King Herod intending to put him to death, as he had already killed S. Iames [prayer was made of the Church, without intermission vnto God for him.] And he was miraculously deliuered out of prison by an Angel. In the consecrating of S. Paul & S. Barnabas Bishops, other Apostles together with them, & others [fasted and prayed, & so imposing handes vpon them, sent them vnto the worke, wherto the Holie Ghost had taken them.] From al which examples; not only solempne prayers, but also certaine ordinarie fastes are instituted, and obserued, when Clergimen are ordayned, at special times, called the *Ember dayes*, or *Temper dayes*: in Latine *Quatuor tempora*. The reason wherof is the absolute necessitie of spiritual Pastors, to teach, and gouerne the people, in those thinges, which pertain to God, and to minister Holie Sacraments, and other Rites of Religion. in which state of men, al vertues are especially, yea and eminently required. Because [according to the Iudge of the people, so also are the ministers: and what maner of man the Ruler of a citie is, such also are the inhabitants therein] And therefore not only at those special times more especially, but also at al times, both Priestes and other Clergimen, and also al other Christians, must pray particularly [that the Lord of the harvest wil send workemen into his harvest] And that our Lord wil alwayes direct the guides, whom he hath

The Ember dayes were instituted by example of fasting, when S. Paul and S. Barnabas were consecrated Bishops.

commanded the flocke to heare, and to folow. [For 1 Ioh. 10. 7. that, al mortal Priestes haue nede (as S. Paul admoni- 4. sheth) to pray first for them selues, & then for others] Heb. 7. 7. and consequently al others for them. And so the same 17. great Apostle, requested such prayers for himself, and other Prelates [Pray for vs (said he) for we haue con- ch. 13. 7. 13. fidence, that we haue a good conscience, willing to 19. conuerse wel in al. And I besech you the more to doe this, that I may the more spedly be restored to you] 7. 14. He was then in Italie, where he writte this Epistle to Rom. 15. 7. the Hebrewes in Iurie. And generally in al his Epi- 30. stles, he requested the prayers of them to whom he 2. Cor. 1. writ, that his labours might be to al more profitable. 7. 11.

We are also bond to pray for al Christian Princes, and Magistrates. Especially for those vnder vvhom vve liue.

ARTICLE 13.

The obligation of obedience, induceth a bond to pray that Superiours may gouerne wel.

Examples of praying for Heathen Kingdomes.

NExt after spiritual Pastors, which haue charge of soules, al Christians are bond to obey temporal Princes, and other Magistrates; and therefore are also bond to pray for them: that they may be directed by God, so to gouerne in temporal assayres, as the spiritual may therby be more promoted, and prosper. Rom. 13. 7. In regard whereof the true seruants of God, whether they liue vnder Catholique Princes, or vnder Ethniques, or other Infidels, doe both dutifully obey them, in al lawfull causes, and diligently pray for their good estate, health, long life, and in al occasions respect, honour, and serue them, as Gods Ministers, because [al power is of God] Holie Ioseph the Patriarch, being gouernour of Ægypt vnder King Pharao, so much honoured and esteemed the same King, that [he Gen. 41. swore by his health] which he could not lawfully haue 15. done, vnlesse he had sincerely desired his prosperitie, Like.

Likewise Mordochæus a faithful Jew being in captiuitie, vnder King Assuerus in the citie of Susan, vnderstanding that certaine men had conspired to kill the King, told it to his Neece Queene Esther, that she might reueale it to the King in his name } shewing therein their dutiful allegiance, and care of the Kings safetie, and of the whole kingdome. So Daniel the Prophet, and those that were with him captiues in Babylon, stil honoured, and dutifully serued the Kinges, in al temporal causes: professing neuertheles their faith and religion towards God. And generally al Prophets, and good Priestes, and faithful people honored, duly serued, and prayed for their kinges, often repeting, besides other prayers, the solemne salutation [God saue my Lord: God saue the king.]

The common salutation to al Kinges.

2. In the Psalmes, and other Prophets, are special formes of prayers, for al sortes of the Clergie, and Laitie (as is noted before) and namely for Kinges and other Princes, and Magistrates [Lord saue the King (say the faithful people) and heare vs in the day, that we shal inuocate thee; To thee o Lord (said Dauid) I wil crie. My God kepe not silence from me; lest at anie time thou hold thy peace from me, and I shal be like to them that goe downe into the lake] Our Lord also by his Prophete Ieremie commanded his people, that were captiues in Babylon, to pray for the king, & kingdome, saying: [Seke the peace of the citie, to which I haue transported you; and pray for it to the Lord, because in the peace thereof, there shal be peace to you] And the Prophet Baruch repeted the same admonition, saying [Pray ye for the life of Nabuchodonosor the King of Babylon: and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen, vpon the earth: and our Lord geue vs strength, and illuminate our eyes, that we may liue vnder the shadow of Nabuchodonosor the King of Babylon, & vnder the shadow of Balthasar his sonne:

The Prophets prayed, and admonished others to pray for Kinges.

and may serue them manie dayes: and may finde grace in their sight]

Christ, and his
Apostles teach
the same.

3. Neither is our Sauours precept commanding [to render the thinges that are Cæsars, to Cæsar] limited to the paying of tribute, and doing of temporal seruice, but is extended also to spiritual dutie in praying for him, and his state, especially for his soules health. Because not only al men are our neighbours, but also because he is a Prince amongst men, vpon whose estate manie depend. And therefore S. Paul teaching that we must [render to al men their dew] includeth a duple obligation, to pray for the Prince, as wel for his particular good, as for the whole community, ouer which he ruleth. Especially for our owne Princes. And more expressely he declareth this dutie of al Christians, writing thus to S. Timothee: [I desire first of al thinges, that obsecrations, prayers, postulations, and thankesgeuing be made for al men: for Kinges; and al that are in preeminence; that we may lead a quiet and peaceable life in al pietie.]

Mat. 22. 9.
21.

Rom. 13. 7.

1. Tim. 2. 1.

1. 2.

1. Pet. 3. 17.

We are bond to pray for the soules in Purgatorie. Especially for our parents, benefactors, and other neere freindes.

ARTICLE 14.

Lest we should be ouer tedious in repeting the same thing often, we remitte you (Courteous Reader) for the groundes of this doctrine vnto diuers Articles, formerly proued in this worke. For first against the denial of more places of soules departed from their bodies, then only heauen of eternal glorie, and hel of euerlasting torments: wherupon Protestants denie that there can be anie such place as Purgatorie, it is clearly shewed that Christs blessed soule descended into a place called Hel. Which can neither be the Empyrial heanen, nor hel

Diuers points
being proued
already, it ne-
cessarily folo-
weh, that the
faithful in
earth are bond
to pray for
the soules in
Purgatorie.

Part. 1.
Art. 14.

of

of torments: and therefore there were more places then two: and consequently this ground of Protestants is false. And seeing there was then a place for holie, & perfite soules, out of heauen, into the which Christ descended, there might also be, and may be still a place, where other iust soules, not so perfect, are purged and perfected, that they may enter into heauen. It is also further proued, that after the remission of actual sinnes, there remayneth most commonly some temporal punishment due for satisfaction. Which if it be not discharged in this life, must be payed after death. Which necessarily conuinceth, that there is a place of Purgatorie in the other world. Moreover it is proued, that soules being departed in the state of grace, doe perreyne to the Communion of Saintes: and so are capable of the good, which others doe in the whole Church of God. Likewise it is declared by the general precept of louing our neighbours as our selues, that al are bond in charitie: (and some also in iustice) to pray for their neighbours, that haue neede therof. And therefore seeing there are some faithful soules in Purgatorie. and that they haue neede of reliefe by prayers, and are capable of this benefite; it foloweth by al these groundes, that al good Christians are bound of charitie, to pray for al the soules which are in Purgatorie. And more particularly of iustice, al are bond to pray for their parents; benefactors, and special freindes (that are in that place) according to their special obligations.

2. Which is further confirmed, both by authenticall examples, and euident testimonies in holie Scriptures. The general custome of the Patriarches, in mourning and celebrating Obsequies for the dead, with funeral solemnities, in choise places; And some times fasting for the same cause, doe euidently shew both the ordinarie neede, which some soules haue of helpe; and the dutie of their freindes to performe,

It is further
proued by ex-
amples.

such

Part 1.
Art. 17.
Art. 36.

Part 1.
Art. 44.

Part 3.
Art. 18.
36 48.

End 20
11
Re 11, 7

Gen. 23, 7.
1.1.
ps 135, 7, 9.
ch. 15 4 8.

such works for them. So Abraham mourned for Sara ^{eb. 47. 7.} his wife: providing a special place for her burial, and ^{30.} for him selfe and his familie. And accordingly his sonnes Isaac & Ismael buried him in the same place. ^{2 Reg. 1. 7.} And afterwards manie others were also buried there. ^{12.} And although some holie perfect soules needed not prayers after their death: yet the ordinarie custom was obserued, and the fruite redounded to others, which had neede: participating of the Communion of Sainctes. For so both quicke and dead participate of each others good workes. As the Holie Psalmist ^{Pf. 118. 7.} signifieth, saying [I am partaker of al that feare our Lord, and kepe his commandements] The charitie of ^{63.} Iudas Machabeus most plainly sheweth this general ^{1. Mach. 11.} godlie custome of praying, and offering Sacrifice for ^{7. 41. & c.} the dead. As is noted in another place. ^{Part. 2.} ^{Art. 36. 3.} ^{3. & c.}

And deduced
from other
textes of holie
Scriptures.

3 Where the same doctrine is also proued by the iudgement of a diuine Preacher, exhorting amongst other good workes, to be mindful of soules departed, ^{Eccle. 7. 7.} saying [The grace of a gitt is in the sight of al the li- ^{37.} uing: and from the dead stay not grace. Sonne vpon ^{eb. 32. 7. 16.} the dead shede teares, and beginne to wepe, as hauing suffered doleful thinges: and according to iudgement couer his bodie: and neglect not his burial] Which external actes of mourning, and burying the dead, especially require affection of the mind, and good desire towards their soules. Which is a perfect prayer for them. S. Iohn exhorting to pray for such sinners as repented before their death, presupposeth that the same is a worke of mercie, perteyning to al faithful Christians: and also presupposeth that there may be some faithful soules in that state after their departure from their bodies, that they may nede, and may be holpen by such prayers. [He that knoweth his brother (saith he) to sinne a sinne not to death, let him aske, and life shal be geuen him, sinning not to death. There is a sinne to death: for that I say not, that

Some soules
departed, are
not capable of
reliefe.

that anie man aske] According to which Apostolical doctrine, as the Church neither prayeth for glorified Sainctes, because they nede not anie prayers, nor for such sinners as dye obstinate in heresie, schisme, or other enormous crime, because no prayer can profite them: so the same Holie Church pioussly prayeth for al those soules departed, which both haue nede, and be capable of relesse, by the prayers of others. And from hence commeth the vsual godlie practise of Masses, Diriges, and other prayers for the dead. And of the concludung of most prayers, with this versicle [*Fidelium anima per misericordiam Dei requiescant in pace*] or in English: God haue mercie vpon al Christian soules.

Some neede it not.

Very manie both are capable, & haue neede.

Artic. 1. 3.

3. 4. 6. 7.

11. 12.

Hitherto is shewed in general, the necessitie of prayer as wel direct Petitions, as Thankesgeuings, and Praises to God: both Mental and Vocal. That Priuate prayer may be in anie language; Publique must be in a sacred tongue. Also what conditions are requisite; with the Effect: and for whom we are bond to pray. Now it is further to be declared, to whom we must pray: and what we must aske. And first it is cleare, that al religious prayers are made to God [from whom only al good thinges procede] But for somuch as some doe imagine, that supplicants must alwayes pray immediatly to God, and that it is not lawfull to pray by mediation of others, we shal in due place, shew that the Catholique doctrine, & practise of praying to God by intercession, as wel of glorious Sainctes in heauen; as of other faithful seruants of God in earth, is both lawfull and profitable. In the meane time concerning good thinges to be asked, and the maner, how to aske them; the most common forme of praying, called Our Lords Prayer, (The Pater noster) is here especially explicated: as that which excelleth al other set formes of praying in diuers respects

The conexion of the Article; precedent and following.

Lat. 1. 9. 17.

Art. 41.

46.

The Pater noster excelleth

al other Prayers, in

Auctoritie,
Perfection,

Vilitie,

Necessitie,

Breuitie,

and Order.

The contents,

Diuided into
nine partes.

Species, of Auctoritie, Perfection, Vilitie, Necessitie, Breuitie, and Order. For the Auctor is Iesus Christ; The Eternal Wisdom of God. Who hath made it so Perfect, that it conteyneth al things needful to mankind. It is a most Profitable prayer, because it is most grateful to God, as being composed by his onlie begotten Sonne: & because in it we not only speake to Almighty God in the name of Christ, his Sonne our Lord (as in al other prayers) but also in his very wordes. It is also most Necessarie of al prayers, because it is expressely ordained, and commanded by the same our Lord & Sauour. The Breuitie is admirable, for in very few wordes, we aske al things that may be rightly desired: and we may very easily lerne it, & with facilitie often recite it. Finally, it is diuinely disposed in most conuenient Order: directing vs first to aske our heauenlie Father, that which pertaineth to his owne most honour: secondly al spiritual things belonging to our selues, and al the elect in future glorie: then spiritual good things in earth. After which we aske also temporal and corporal necessities: And withal to be disburdened of al sinnes: and deliuered from al other euils, spiritual and temporal: present, and in danger to come; which might hurt vs in soule, or bodie. Al which we must aske with constant hartie desire. And so this most excellent Prayer, consisteth of a Preface, and seuen Peritions, with a Conclusion. As wil more particularly appeare in the Articles following.

In the Preface of our Lords Prayer, we inuocate Almighty God, Father of al men by creation, conseruation, and redemption.

ARTICLE 15.

Prefaces in
speech to mortal
men are to

Secular Orators, and discrete Clients, desirous to obtaine their requests of other men, comonly vse some Preface, before they propose their suits. that

Mat. 23. v. that it might seme an arrogant demand, which is abruptly vttered in commanding termes, without anie
3. 4. 10. word of supplication. As if in bare wordes, the needie
ch. 16. 6. 2. 3. shal say to a rich man: Geue me meate, clothes, &c. he shal rather auert the others affection from him, then moue him to compassion. Whereas the due maner of asking with submissiue humilitie, and shew of grateful acceptance of desired benefite, procureth beneuolence. So in prayer to God, examples of Holie men teach vs, to vse some preface before we expresse the thinges, which we desire. Yet not to the same end, when we pray to God, as when we are suiters to mortal persons. For we neede not by preuention to craue Gods beneuolence towards vs. Who alwayes preuenteth vs with his grace. Without which we can neither aske, nor desire anie good thing, nor thinke a good thought. Neither must we endeuour to change Gods wil: which is immutable: but we must make such prefaces in our prayers, which we offer to God, as are fite to sturre vp, and to moue in our selues, assured confidence of Gods perpetual good wil, to doe that which is best, both for vs, and others, for whom we pray. So Abraham prayed six times without intermission, for the saftie of Sodom, interposing special prefaces, not to moue God to vse mercie, which needeth not, for he is alwayes most merciful: but to moue himselfe to more confidence, and other vertues by actual profession of his Faith, and Hope in Gods Goodnes. With such a preface also Moyse began his prayer for the children of Israel, confessing their most [heinous sinne, in making to themselves goddes of gold.] praised Gods infinite mercie, saying [Dominatour Lord God, Merciful and Clement, Patient, and of much compassion, and true; which kepest mercie vnto thousandes (bowing withal flatte vnto the earth, and adorning) then proposing his petition, he said: [If I haue found grace in thy sight, o Lord, I beseech

moue them to beneuolence; But in prayer to God, they are to moue the suppliants vnto a right mind.

beseech thee, that thou wilt goe with vs (for it is a stiffe necked people) and take away our iniquities, and sinnes, and possesse vs] Salomon in the Dedication of the Temple, begane his deuout prayer, with a preface of praises, and thankesto God, for his benefites, formerly bestowed, and for promises made, saying [Blessed be our Lord the God of Israel, Who spake by his mouth to Dauid my father, and in his owne handes hath perfected it, &c.] And by acknowledging great benefites receiued, and confidently expected, confirmed his owne hart, & others in God, and so made their prayers more acceptable.

3. R. 25. 8. v.
15. 16. 20. 25

Christ com-
mandeth to
vse a Preface
in our prayers.

No creature
especially a
sinner might
presume to cal
God his father
vntill we were
so comman-
ded.

By this title
we conceiue
assured hope.

2. Aboue al other examples, is Our Lords owne practise, and precept. He for our instruction vsed to make prefaces in his prayers. As when he raised Lazarus, when he prayed in presence of his Apostles: (the night before his Passion.) And he taught his Disciples, and in them al Christians, to beginne the most ordinarie prayer, with a preface, saying [Thus shal you pray: Our Father which art in heauen] By which few wordes, if we rightly consider them, our confidence may be strongly confirmed, in that we are warranted to cal God our Father, seeing we doe it by Gods commandment. For otherwise it were extreme presumption, that a lump of earth, a base seruant, a guiltie offender, should cal our Lord God Almightye (the Lord of heauen & earth: the Iudge of the whole world) by the honorable, and amiable name of Father. But [we being admonished by wholesome precepts, and taught by diuine institution, are embold-
ned to say (without which precept and warrant, no creature might presume to say) Our Father] Wherefore seeing we may and must so speake to our Lord God: our confidence is thereby exceedingly strengthened: because by this title of Father, faithful supplicants may wel conceiue assured hope, that God of his fatherlie affection, by which he wil be called our Father, wil also

1. Ioh. 11. v.
41.
16. 17. v. 1.
Lut. 11. v.
41.
Mat. 6. v. 3.
Lut. 11. v. 2.

Rom. 8. v.
25.
Gal. 4. v. 6.

Ma

1/4

Ma

7. 4

Lut

Gra

15.

1. 11

Dre

6.

1/4

27. 11

Will also as a Father, heare the prayers of those whom he voutsafeth to make, and acknowledge to be his children. For children euen by filial right, often obtaine their requests from paternal affection, when seruants are refused, and strangers repelled. Likewise, by this name FATHER, we are put in minde to reuerence and honour God, not only for feare, but also with filial affection. [For the sonne (saith the Prophet Ma-

Mal. 1. v. 6. lachias) honoreth the father. If I then be the father saith the Lord of Hostes: Where is my honour? And if I be the Lord, where is my feare?] By this name of Father, we are also admonished to imitate God in doing good to al. For the sonnes ought in al good thinges to folow their fathers example. Otherwise it wil be iustly reproched vnto them by their father {I haue brought vp children, and exalted them, but they haue despised me,} And our Lord expressly chargeth al his children, saying [Let your light so shine before

VVe are admonished to reuerence, feare, and loue God.

Mat. 5. v. 17 men, that they may see your good workes, and glorifie your Father which is in heauen. Be ye perfect, as your heauenlie Father is perfect. Be ye merciful, as also your Father is merciful.]

And to imitate God.

3. Moreouer this word [Father] is so largely extended, that in regard of al men yet liuing in this world, God is Father (in a general sense) not only by creation, cōseruation, & redemption of al, but also by fatherlie affection. For [he would haue al to be saued, & to come to the knowledge of tru'h] Al are his creatures, ordayned to his glorie, and (if themselves wil cooperate) to their owne good. [Is not our Lord thy Father (saith Moyses to al the people iust, or vniust) that possessed thee, and made thee, and created thee?

God would haue al to be saued.

Al expect of thee (saith the Psalmist to God) that thou geue them meate in season. Thou geuing, they shall gather it, thou opening thy hand, al shall be filled with bountie. But thou, turning away the face, they shall be troubled: thou shalt take away their spirit;

And wil haue his seruants to pray for al to him, as our common Father.

and they shal faile, and shal retorne into their dust] For as God alone created al, so he only conserueth al. And concerning redemption of al mankind, without limiting or excluding anie, our Lord saith by his Prophete Osee [Out of the hand of death, I wil deiluer them: from death I wil redeme them: I wil be thy death ô death: thy bitte wil I be ô hel] Conformably thereto saith Malachias [Is there not one father of vs al; hath not one God created vs?] There is one God (saith S. Paul) the father of al. This our one God, common father of al, as Holie Scripture often witnesseth [Hath geuen commandment to euerie one concerning his neighbor] In which regard, and in this general sence al hauing one Father, Gods seruants doe pray for al, euen for the most wicked, that they may be conuerted, excluding none in the common prayer, when we say [Our Father which art in heauen]

Osee. 13. 7.

14.

Mal 2. 7.

10.

Eph. 4. 7. 3.

Eccles. 17. 7.

12.

God is more particularly the Father of the faithful. And most especially of the iust.

ARTICLE 16.

That God is more peculiarly called the father of the faithful, is proued by holie Scriptures. In the old Testament.

BY the holie Scriptures it is no lesse cleare, that as God in a general sence, is Father of al men: so in a stricter sence, he is the Father of the peculiar people, whom he hath selected to serue him in true Faith and Religion: and yet more especially, he is the Father of the iust, who are more neerely ioyned vnto him, by sanctifying grace. Of the former sorte are al the members of the militant Church: of the other are those only, who are ioyned vnto him, not only in faith, but also in charitie. So in the old Testament and Law of Moyse, as S. Paul describeth their state [Al the children of Israel were vnder the cloud, al passed through the sea: but in the more part of them, God was not wel pleased, for they were ouerthrowne in the desert]

Rom 8. 7.

15. 17.

Gal. 4. 7. 5.

1. Cor. 10. 7.

1. 5.

2. For distinction sake therfore of the faithful from Infidels, in the beginning of the world, some were called

Mat.

8.

oh. 5.

45. 4.

Lec.

Rom.

1. Cor.

6. 7.

Gal 4.

Gen. 6. v. 1. called (the sonnes of God) and consequently God was
2. their father, in more special maner, then of others described by the title of the sonnes and [daughters of men] God himselfe not only would be peculiarly called the God of Abraham, God of Isaac, and God of Jacob, but also the father of the whole people of Israel, for he called them his sonnes, saying [My first begotten sonne is Israel.] And said to King Pharaon [Dismiss my sonne, that he may serue me] Our Lord also said to the same people by his, Prophete Ieremie [Cal me thy Father. And I said: Thoushalt cal me, Father: and shalt not cease to walke after me. I am become a father to Israel, and Ephraim is my first begotten] And by Malachias he expostulateth with his people their ingratitude, for this title of Father, saying [If I be your father, where is my honour] signifying, that it was a singular contempt not to esteeme his loue, in that he would be their Father.

3. Christ our Lord doth very often admonish the faithful, that God is their Father in more special sorte, then he is of other peoples, and persons, which beleue not in him [Be not like to the heathen, for your Father knoweth what is needful for you] plainly calling God otherwise father of the faithful, then of the heathen. [Let your light shine before men, that they may glorifie your Father] Your father is perfect, your father is merciful] and the like. S. Paul also declareth the same difference by the title of adoption, saying to the Christian Romanes [You haue received the spirit of adoption of children, in which we crie: Abba. Father] but in greater grace of the Law of Christ, then the Jewes could doe, by the Law of Moyses. And of this Paternitie of God, in respect of his Christian children, the same Apostle speaketh in most of his Epistles: where most commonly he wisheth [Grace and peace from our Father [God the Blessed Trinitie] and from our Lord Iesus Christ] as he is Man, our Redemer and Savi-

By Christes testimonie.

By S. Paul.

By S. Peter.
And by Iſaias
the Prophete.

Sauour, Who alſo in his manhood is our Father, in that he bought vs, by his death, regenerate vs. And as S. Peter writeth, hath begotte vs againe [according to his great mercie, hath regenerated vs vnto a liuely hope, by the Reſurrection of Ieſus Chriſt] whom alſo the Prophete Iſaias, amongſt other titles, calleth [The Father of the world to come.]

God being euerywhere; Heauen as the moſt excellent place, is called his Seate, & Kingdom.

ARTICLE 17.

God is euery
where, accord-
ing to his
power, pre-
ſence, and, ef-
ſence.

Heaueu is my Seate, and the earth is my ſtoole, ſaith our Lord. Doe not I ſil heauen, and earth? Not that God is conteyned in heauen & in earth, or in one, or in manie, or in al places. For he is Immenſe, and can not be conteyned in place, nor in time, but he conteyneth and excedeth al places, al times, and al other things. He is incomprehenſible, eternal, and is euerywhere, according to his Power, Preſence, and Eſſence, infinitely more powerable then anie King in his Kingdome: more preſent, then the Sunne at cleareſt noone day: more eſſential then the Soule in a liuing man. But why then is God ſaid to be in heauen, rather then els where? We anſwere: Becauſe God in heauen, as in his ſplendent court, ſheweth his glorie to the bleſſed Angels, and other Saintes, in whom he viſibly reigneth: and by communicating of himſelfe, maketh them glorious.

But ſheweth
his glorie, only
in heauen.
And therefore
there is more
frequent men-
tion of Gods
being in hea-
uen.

2 Which his ſpecial maner of being in heauen, much excelleth his being in other places. And therefore more frequent mention is made therof, then of his being elſewhere [I liſt vp my hand (ſaid Abraham) to my Lord God moſt High, poſſeſſor of heauen and earth. You haue ſene (ſaid God himſelfe) that from heauen I haue ſpoken to you. From heauen he made thee to heare his voice (ſaid Moyleſto the people) that he might teach thee. Heauen is the Lords rhy God, & the heauen of heauens. Looke from thy ſanctuarie, and

1/4. 66. 7. 1.
1ere 23. 7.
24.

Gen. 14. 7.
22.

Exod. 10. 7.
22.

Deut. 4. 7.
36.

Deut. 1.
Mas 13.
14.
7. 41.
Apoc. 1.
11.
1/4. 9. 7.
1/4.
Mas 13.
1/4.

ch. 10 v. 14. and thy high habitation of heauen, and blesse thy
 ch. 16 v. 15. people Israel, and the land which thou hast geuen
 1 Reg. 8 v. vs.] So prayed Moyles. So al other Prophets, good
 41 Cor. Priestes and Leuites, so al the faithful praying to God
 1 Par. 10 v. often expresse his being in heauen. Signifying therby,
 8. that he is in more excellent maner there, then in o-
 ch. 30 v. 17. ther places. Who neuertheless is euerywhere, & in
 1/1 v. 4. euerie thing, otherwife nothing could consist.

3. Why so often mention is made, in the holie
 Scriptures, and particularly in this our most dayly Points of me-
ditation vpon
the word hea-
uen.
 common prayer, of Gods special and glorious resi-
 dence in heauen, there be manie great reasons, most
 worthie of our consideration. First we are here to
 meditate Gods most high Maiestie, who reigneth in
 incomprehensible glorie; and our owne balencesse in
 miseries [God is in heauen, and thou art vpon earth]
 and yet wil he make vs partakers of the same glorie;
 in such measure, as is vnmeasurable. Secondly we
 must remember that earth is the place of our pere-
 grination, heauen is our home [We haue not here
 a permanent citie: but we seeke that which is to
 come] Thirdly we must desire the thinges that are in
 heauen, & contemne this world [If you be risen with
 Christ, seek the thinges that are aboue: where Christ
 is sitting on the right hand of God. Minde the thinges
 that are aboue, not the thinges that are vpon the
 earth.] Fourthly remember that if we gaine not hea-
 uen, we must eternally be damned in hel. There are
 no moe but two places, to which al shal be finally,
 and eternally adiudged. Al shal be either on the right
 hand, or on the left hand of Christ our Iudge. To the
 one sort he wil say [Come ye blessed, possesse you the
 kingdome prepared for you]. To the other he wil
 say [Get ye away from me, you cursed into fire ever-
 lasting: And these shal goe into punishment everla-
 sting: but the iust into life everlasting.] Ever liuing
 with our Father, which is in heauen.

*In the first petition we pray, that Gods name
may be honored by al: & dishonored by none.*

ARTICLE 18.

Gods honour
is first of al to
be desired.

A S in al other actions, so especially in prayer, ^{1 Cor. 10.}
Go is honour is to be desired in the first place, ^{7. 31. 32.}
before al other things. And therefore hath the
Eternal wisdom, our B. Sauour taught vs, first of al
to pray our heauenlie Father, that he wil voutsafe to
power out his abundant grace vpon al which liue in
this transitorie world, that his owne holie name may
be honoured by al. and dishonored by none. Which
thing as none must be wanting to desire: so neither
must anie faithful person omitte to aske it of God,
neither must anie despare that it can not be done, but
must know, that it is possible on the behalf of God:
who offereth sufficient grace to al, and wil geue it
effectually to manie, whom himself knoweth. And
finally this desire shal be fulfilled in al the elect, and
blessed children of God, who shal eternally praise
him, not only for his owne incomparable excellen-
cies, and for his gracious, & glorious giftes bestowed
vpon his true seruants, al his Sainctes; but also in re-
spect of the damned, for his mercies towards them,
and his grace sometimes offered vnto them, and for
his iustice, executed vpon them; because they would
not cooperate with his grace, nor participate of his
goodnes. ^{Apoc. 19. 7.}
^{1. 3.}

The same was
also taught in
the old Testa-
ment.

2. This our obligation to desire & pray that Gods
name may be halowed and glorified aboue al, was al-
so intimated vnto vs by himselfe; in the first of the
tenne commandments, as a preface to the whole
Law: when he said [I am the Lord thy God, mightie,
ielous. In other places (he saith) his name is ielous. ^{Exo. 10. 7.}
^{5.}
^{Ex. 37. 2. 14}
God is an emulatur. I the Lord: this is my name: I
wil not geue my glorie to an other] and the like. In
zele of Gods honour, that infidels should not take
^{1/4. 42. 7}

occasion to blaspheme Gods name, Moyses prayed for the people, when they deserved to have bene destroyed, [lest the Egyptians should have said, that he had brought them forth, that he might kil them in the mountaines.]

3. Examples of such, as before al other desires, sought the honour of Gods name, are innumerable in holic Scriptures; we wil here only touch two or three

Examples of
special zeale of
Gods honour

Phinees the sonne of Eleasar, the sonne of Aaron, was highly commended and rewarded, for his zeale of Gods honour, by our Lord himselfe, saying [He hath auerted my wrath from the children of Israel. And because he was moued with the zeale (against the carnal and spiritual adulterers) that my self my not destroy the children of Israel in myne owne zeale: there shal be to him the couenant of Priesthood for euer: because he hath bene zealous for his Gos; and hath expiated the wicked fact of the children of Israel] the great Prophete Elias, moued with seruient true zeale of Gods honour, feared not to present him self before Achab King of Israel, an Idolater, who sought to kil him. To whom he boldly auouched, that [not he, but

Phinees the
Priest.

Elias the Pro-
phete.

Achab himselfe troubled al Israel: by forsaking the commandment of our Lord, and following Baalim; He forthwith for edification of the staggering people, halting between God, and Baal (God miraculously concurring) conuincd four hundred & fiftie false prophets of Baal, and caused them al to be slaine] according to the Law of God. And the same King Achab, and Iezabel stil persecuting him, he sincerely said of himselfe, euen to an Angel sent to him from God [with zeale haue I bene zealous for our Lord, the God of Hosts: because the children of Israel (of the schismatical tribes) haue forsaken thy couenant.] An other example of great zeale also, but not so pure, yet commendable & rewarded by God, is recorded of Iehu king of Israel. Who being anointed King by the same ordi-

Iehu King of
Israel,

nance of God: and meeting with Ionadab, the sonne
of Rechab (a zealous religious man) and agreeing by
mutual promise, each to other, to promote Religion
against idolaters, Iehu said to him [Come with me,
and see my zeale for our Lord] Which in fact per-
forming [he slew al that were leir of Achab in Samaria,
rit there was not one] then by a stratageme, gathered
and inuonned al the worshipers of Baal, that could
be found: and so destroyed them, together with Baals
temple, and in the place where it stood, made a com-
mon iakes. And our Lord said to Iehu: Because
thou hast diligently done that which was right, and
that pleased in myne eyes, and done al things that
were in my hart, against the house of Achab: thy chil-
dren, shal sitte vpon the throne of Israel, to the fourth
generation] Loe this was the temporal reward, for a
good and zealous worke, done by an euil man. For as
the sacred historie expressly reporteth [Iehu obserued
not to walke in the Law of our Lord, the God of Is-
rael in al his hart: for he departed not from the sinnes
of Ieroboam, neither forsooke he the golden calves,
that were in Bethel, and Dan]

4. Conformable to these examples; & the decrees
of diuine Law, al the Prophets doe also teach that the
honour of Gods name, is to be desired first in order
of al petitions, euen before mans saluation. For what-
soeuer is most esteemed and most desired, the same to
euerie one is their god: and if it be not God the Crea-
tor, it is a false god. Therefore sayth the Royal Pro-
phete to God our Lord [There is not the like to thee,
amongst goddesses, o Lord; and there is not according to
thy workes. Al nations shal glorifie thy name. Poure
our thy wrath vpon the Gentiles, that haue not
known thee, & vpon the kingdomes, that haue not
inuocated thy name. Fil their faces with ignomie, and
they wil seeke thy name o Lord, and let them know,
that L O R D, is thy name, Thou onlie the Highest in
al

He had tem-
poral reward,
not being ca-
pable of eter-
nal.

The Holie
Prophets of-
ten admoni-
shed the Iewes
to honour the
name of God
aboue al.

4. Reg. 9. 7.
6. 7.
1b. 10. 7. 13.
16. 17.
13. 15.
26. 27.

7. 30.

7. 29. 38

Psal 35. 9

39

Pf 73. 7. 6.

Pf. 82. 7. 19.
19.

at the earth. O Lord our Lord, how meruitous is thy
 name in the whole earth! In the name of our Lord
 we shal be magnified. Bring to our Lord glorie and
 honour: bring to our Lord glorie vnto his name. Arise
 Lord, helpe vs; & redeme vs for thy name. I wil blesse
 thy name for euer and for euer. Let al flesh blesse his
 holie name for euer, and for euer and euer] Isaia
 forsheweth that Christians especially shal preferre
 Gods name aboue al other desires [You shal say
 in that day, Confesse ye to our Lord, and inuo-
 cate his name. Remember that his name is High. In
 al the Iles of the sea, the name of our Lord the God
 of Israel (shal be knowne) ô Lord thou art my God. I
 wil exalt thee, and confesse to thy name. Thy name,
 and thy immortal are in the desire of the soule; My
 soule hath desired thee. Only in thee, let vs remember
 thy name. Euerie one that inuocateth my name (saith
 our Lord) for my glorie haue I created him, formed
 him, and made him. For my names sake I wil make
 my furie far of, and for my praise I wil bridle thee.
 For this cause shal my people know my name in that
 day. Because thus saith the High and eminent, that in-
 habiteth eternitie, and his name is holie, dwelling in
 the high, and holie place] Likewise Ieremie prophe-
 cieth that God wil [poure out his indignation vpon
 the peoples, that shal not inuocate his name. Thou
 Lord art in vs, and thy name is inuocated vpon vs,
 forsake vs not.] Our Lord saith by his Prophete Eze-
 chiel [I turned away my hand, and did for my names
 sake, that it might not be violated before the Gen-
 tiles. But if in this also you feare me not, and shal pol-
 lure my Holie name any more, &c.] So Daniel and
 the other Prophetes testifie, that God requiring
 that his name be honoured aboue al, also rewardeth
 them that performe it, & punish those that neglect it.
 s. No meruel therefore, that Christ our Sauour
 expressely teacheth, and commandeth al his children

An ifore shew
 that Christi-
 aus shal desire
 the same in
 the first place.

VVe must
 both pray, and

endeavour, that in the first petition to pray our heauenlie Father, that Mat. 6. 9.
 Gods name [his name may be sanctified, loued, and honored by Luc. 11. 2.
 may be hono- al, yea also by those, by whom it is as yet blasphemed, Mat. 23. 7.
 red by al. hated, and manie wayes dishonored. Which docu- 11.
 ment is often inculciated, as wel by our Lord himself, Rom. 1. 7.
 as by his Apostles, admonishing al to beware of 1. Cor. 10.
 scandalizing the weake, by whom God may be dis- 7. 11.
 honored, or blasphemed: but to edifie others, that 1. Tim. 1. 9.
 God may be honored, and his name sanctified. For 17.
 that implicirely the honoring or d'shoring of ch. 6. 7. 1.
 Gods name, is the acknowleging, or denying of God.
 Especially the ascribing of the name of God to anie
 creature is dire^t blasphemie, against God. As S. Luke
 in his sacred Historie, of the primitive Church, hath
 recorded the terrible example of King Herod, who
 for admitting the flatterie of vaine people, accoun- Act. 12. 7.
 ting him as a God, and [not geuing honour to God, 12. 13.
 was strooken by an Angel, and being consumed of
 wormes, gaue vp the ghost] So he perished, and the
 people most greuously sinned, in presuming to ho-
 nour a wicked man with the name of God.

*We pray more particularly, that we,
 which beleue in God, may euer haue
 grace to glorifie his name.*

ARTICLE 19.

BY the recited holie Scriptures it is sufficiently
 cleare, that we are bond to desire & to pray, that
 al men may praise the holie name of God. And be-
 cause ourselues are especially obliged to doe the
 same, we must pray for grace to performe it. Remem-
 bring that as without Gods especial grace [we can
 doe nothing that is good: so we can doe al thinges
 (necessarie) in Christ that stregthneth vs] When ther-
 fore we recite these holie wordes, [Halowed by thy
 name] we must desire in hart, and sincere minde that
 the

Al being bond
 to honour
 Gods name,
 we must pray
 for grace to
 performe it.

Philip. 4.
 13.

P/al
 3.
 Apo
 4.

the same, through Gods special gracious gift, be now and euer done by our selues. Which is the second, & more particular sence of the same sacred wordes.

2. And for so much as mention is here made, of God is signified the name of our heauenlie Father, when we say [Halowed be thy name] We must consider in our cognition, that no name nor names can sufficiently expresse or norifie vnto vs, the immense great excellent, and incomprehensible Diuine Maiestie. Which otherwise for mans smal capacitie, is commonly proposed by these ordinarie names & titles: God; Our Lord: The Lord of hosts: The Omnipotent, The highest, Lord God: Lord of Lords: God of heauen: God of mercie: God of peace: and the like. Al so proper to our Lord God only, that they agree to no creature whatsoeuer. Yet are they al so improper to the diuine nature itself, that they are insufficient to declare the same, as a Definition, or essential Etymologie therof.

3. The next name (though also improper, & insufficient) is the name which himself reuealed to Moyse [HE WHICH IS] importing the most absolute perfect being: because he onlie, and nothing els is without beginning. Is of himself eternal, without mutation. Without limitation, consisting only, of, by, and in himself. And so this name signifieth to vs, the very infinite Immensitie of Gods substance. To vs, I say, it so insinuateth, but so that we can only perfectly know: that he is, but not perfectly know, what he is: and that he exceedeth, and excelleth the knowledge and capacitie of al more creatures. This is God, our onlie God, whose name we must honour & sanctifie. And pray, that by his special grace we may duly honour, his name, saying [Halowed be thy name.] These in chariottes, these in horses, but we wil inuocate in the name of the Lord, our God. Who shal not feare thee o Lord, and magnifie thy name; because thou onlie art holie] of thy self: al others that are holie, are holie by thee.

His most proper name reuealed to vs, is, HE WHICH IS.

WE know that God is: but not, what he is.

al true Christians doe also pray, that themselves and al others, may loue, honour, and innocate the holie name, I E S V S.

ARTICLE 20.

The Holie
name I E S V S
is to be especially hono-
red,

BESIDES al other names of God perreyning to his eternal Deitie, the holie name I E S V S, which is proper to his Humanitie, and signifieth SAVIOUR, is to be singularly honored of al mankind. And therefore we are bond to pray that by vs, and al others it may be honored. For it is a general rule, stil to be remembered, that we are bond to pray for grace to performe, what thing soeue: we are bond to doe, because of ourselues without Gods special grace, we can not doe the very least good thing. And that this name I E S V S is, and ought to be of singular estimation, especially amongst Christians, is proued by manie holie Scriptures.

Mat. 1. 9. 12.

Sep. 3. v. 12.

2. Cor. 5. 7. 11.

It was prefigured, and prophesied in the old Testament,

2. First this holie renowned name was prefigured by the new name gouden to Ioseph, the Patriarch, called [The Saviour of the world] for that he saued al Egypt, and the countries adioyning from perishing by famine. Which figure is more excellently fulfilled by our B. Saviour Iesus Christ, sauing men from sinnes. It was also prefigured by changing [the name of Osee (who was cheefe temporal Assistant, & Successor to Moyse) into Iosue] which in Hebrew is the same that Iesus. As appeareth by the same Hebrew letters: only differing in the pointes, which were added long after, And S. Streuen in his Sermon, called the same Iosue Iesus, saying to the Iewes, that [their fathers entred into the promised land of Chanaan vnder the conduct of Iesus] Likewise S. Paul writing to the Hebrews, calleth him by the same name, Iesus. Moreover the Prophet Iſaias, foreshewed this holie name, and office of a Saviour, saying to future Christians] You shal draw

Gen. 4. 1. 7.

42. 43.

Numb. 13. 17.

A. 7. 7. v.

45.

Heb. 4. 7. 12.

I. 4. 13. 7. 1

waters

1/4. 15. 7. 3.

waters in ioy, out of the Sauours fountaines] Also Abacuc in an other propheticall Canticle, expresseth this ioyful holie name, saying in the person of the Christian Church [I wil reioyce in our Lord, and wil reioyce in God my I E S V S] S A V I O V R, in the Chaldee Bible, R E D E M E R.

Abac. 3. 7.

13.

3. More clearly in the new Testament. The Arch-angel Gabriel, immediatly before Christs Incarnation declared this holie name to the B. Virgine, saying,

Luc. 1. 7. 31.

[Thou shalt cal his name I E S V S.] Again God also by an Angel reuealed the same to Ioseph, the holie Spouse of the immaculate Virgin Mother, with the interpretation and reason thereof saying [Thou shalt cal his name I E S V S. For he shal saue his people from their sinnes.] And accordingly when he was circumcised the eight day from his birth. [His name was called I E S V S, which was called by the Angel (saith the Euangelist) before that he was conceived in the Wombe]

Mat. 1. 7. 13.

Luc. 1. 7. 21

Act. 4. 7. 12

4. S. Peter with great fortitude and magnanimity, auouched to the persecuters of the Christian Church, that [there is no other name vnder heauen geuen to men, wherein we must be saued] but this most holie name I E S V S, which is S A V I O V R. In this

1st. 5. 7. 41.

therfore al the holie Apostles gloried, when [they went from the sight of the (Iewish) counsel, reioycing, because they were accounted worthe to suffer reproche, for the name of I E S V S] By this potent most holie name, diuels were cast out of men, and therupon [The name of our Lord I E S V S was magnified]

1st. 19. 7. 12.

13. 17.

5. S. Paul also testifieth that a part of Christs glorie, which he merited by his Passion, consisteth in the honour of this name, I E S V S, saying [Because he humbled himself; made obedient vnto death, euen the death of the Crosse: For the which thing, God, also hath exalted him, & hath geuen him a name, which

Phil. 2. 7. 8.

9.

10.

It was imposed to Christ by Gods commandment.

Our saluation is by I E S V S our onlie Sauiour.

Part of Christs glorie consisteth in the honour of this name I E S V S.

is aboue al names: that in the name of I E S V S, euerie knee bow of the celestials, terrestrials, and infernals]

This Apostle also expressely prayeth [That the name of our Lord I E S V S Christ, may be glorified in Christians: and they in him: according to the grace of our God, and of our Lord I E S V S Christ] Neither is it to be sleightly passed ouer, without due consideration, that this most glorious name I E S V S, is so diligently recited, againe, and againe repeted, by the holie Euangelistes, and Apostles, farre more often (as the Christian reader may easily obserue) for honour sake, then for necessarie explication of the things vttered. In so much that in the new Testament of I E S V S Christ, this most blessed name I E S V S, * is neere a thousand times recited. Wherefore seing it hath pleased the Eternal Creator of heauen and earth, and of al thinges that are in them, to make vs poore creatures, his adoptee children, by Christ I E S V S, his onlie Begotten Sonne: we hartely pray, and besech him, that through his special grace, as wel by al men in the whole world, as particularly by vs, which professe him our heauenlie Father, his name, the Omnipotent One God, the most blessed Trinitie, the Father, and the Sonne, and the Holie Ghost, with Christ I E S V S God & Man, euer be sanctified world with out end.

This name I E S V S is often repeted, rather for honour sake, then for declaration of other doctrine.

949.

249.

Rom. 1. 7.

7. 24.

*In the second petition we pray, that God
wvill accomplish his glorious king-
dome of al the Elect.*

ARTICLE 21.

Next after Gods glorie in himself, we must pray for the accomplishe-
O Vr cheefe desire, and first prayer must be that God may be glorified aboue al, which is the summe of the fist petition. In the next place we are to desire and aske life euerlasting, which is the Kingdome of heauen, prepared for al the Elect of God, where he reigneth with al his Saintes. Therefore

we

we pray our heauenlie Father, that as he hath decreed, and in part fulfilled the same in the holie Angels, and other his glorious seruants, already reigning with him in heauen: so he wil wholly accomplish it in al the rest, that al may be consummate in him. For whereas God in himselfe most perfect, euer from al eternitie, is most glorious, not needing anie other, yet of his infinite goodnes, he created the vniuersal world, & therein ordained Angels, and men, his rational creatures, to be participant of his glorie, that he reigning in them they also may reigne with him [Be- hold the tabernacle of God with men, & he wil dwell with them and they shal be his people.]

ment of his
glorious
Kingdome.

Apoc. 21. 7
1. 1. 3.

2: The accomplishment of which glorious Kingdome the Prophets of God haue foresheved. Moyses saying in his Canticle of thankses, and praises to God for the Israelites deliuerie from Egypt, and passage through the sea [thou o Lord in thy mercie hast bene a guide vnto the people, which thou hast redeemed, & in thy strength thou hast carried them vnto thy holie habitation. Our Lord shal reigne for euer and euermore.] In like maner the Royal Prophete often fore-

The Prophets
forshewed &
desired the fi-
nal establish-
ment of the
glorious
Kingdome.

Esa. 15. 9.
13. 18.

Pf. 9. 7. 37.

Pf. 16. 7. 13.

Pf. 18. 7. 10.

Pf. 41. 7. 23.

Pf. 83. 7. 23.

Pf. 119. 7. 5.

6.

Pf. 141. 7. 6.

7.

shewed, and desired the accomplishment of the heauenlie Kingdome [Our Lord (saith he) shal reigne for euer and for euer and euer. I beleue to see the good thinges of our Lord, in the land of the liuing. Our Lord shal sitte King for euer. Our Lord wil blesse his people in peace. Euen as the Hart desireth after the fountaines of waters; so doth my soule desire after thee o God. My soule hath thirsted after God the strong, the liuing: when shal I come, and appeare before the face of God. How beloued are thy tabernacles o Lord of hosts! My soule coueteth, and fainteth vnto the courtes of our Lord. My hart, and my flesh haue reioyced towards the liuing God. Woe is to me that my sejourning is prolonged. My soule hath bene long a sejourner. I haue cried to thee o Lord, I haue said: Thou art my hope: my portion in the land of

the leuing. Attend to my petition: Thy kingdom is a kingdom of al worldes: and thy dominion in al generation, and generation. Our Lord wil reigne for euer. thy God o Sion in generation and: generation] Thus the Psalmist in the person of al the iust vttereth his desire of the eternal glorious Kingdom of God. For which we Christians pray to our heauenlie Father, saying [Thy kingdom come] of which kingdom also the wiseman speaking, teacheth that al the iust shal there reigne as kinges saying: [the iust shal iudge nations, and shal haue dominion ouer peoples, and their Lord shal reigne for euer (& so they shal reigne with him in the same blessed kingdom) If therefore (saith he) you be delighted with thrones, and with scepters, o ye Kinges of the people, loue wisdom that you may reigne for euer.]

Al other temporal powers are trouble-some transitorie and dangerous.

3. Not anie worldlie Kingdom, nor worldlie Dominion, Princedom, nor Prelacie, nor other temporal power, or office is intended by our Sauour in this petition [Thy kingdom come] but only the kingdom of heauen. This is it which S. Iohn Baptist. Christ himself, and his Apostles preached, requiring for the gayning therof, Penance, and other good workes. [Doe penance (saith S. Iohn) for the kingdom of heauen is at hand] Our Sauour preached the very same [Doe penance, for the kingdom of heauen is at hand] Euen so he sent his Disciples [to preach the kingdom of God] which is properly the kingdom of iustice in this life, & of glorie in heauen. And withal our Lord admonisheth, not to be ouer solicitous for worldlie necessaries, but promiserh that to those which first seeke iustice, and therby seeke heauen, he wil geue also other thinges, so farre as they are necessaric. The kingdom of heauen is it, which our Lord promised to his holie Apostles (when Iudas the traitor was parted from them, immediatly before his Passion, saying [I doe dispose vnto you, as my Father

hath

Mat 3, 7, 8.
ch. 4, 7, 17,
Luk. 9, 7, 8.

Mat. 6, 7, 10

Luk. 22, 28.
19, 30

hath disposed to me, a Kingdom, that you may eate & drinke (enjoy al spiritual good desires) vpon my table, in my kingdom; and sitte vpon thrones, iudging the twelue tribes of Israel.] When this kingdom shal be complete, then wil al that shal enjoy the same, render al thanks incessantly saying [We thanke thee o Lord, God Omnipotent, which art, and which wast, and which shal come: because thou hast receiued thy great power, and hast reigned. I heard a voice (saith S. Iohn the Apostle) as the voice of a great trumpet, and as the voice of manie waters, and as the voice of great thunders saying. Alleluia: because our Lord God Omnipotent reigneth. Let vs be glad, and reioyce, and geue glorie to him: because the Mariage of the lambe is come: and his wife (the glorious Church) hath prepared herself] This is that vnspcakable eternal, blisse, glorie, & euerlasting life of al the elect, to be assembled in heauen, and there to reigne with God: for the which our B. Sauour teacheth & commandeth vs to pray, to our heauenlie Father [Let thy kingdom come] Complete thy Church militant: make it al triumphans.

*We also pray that God wvill stil propagate,
and euer conserue his militant Church,
to the end of this wvorld.*

ARTICLE 22.

BVt forsomuch as it is impossible for anie to attaine vnto the kingdom of glorie, vnles they first enter into the kingdom of grace (for grace is the feede, and glorie is the fruite) and forsomuch as both grace and glorie, are the proper giftes of God (for our Lord geueth grace and glorie) grace in this life, in the militant Church, and glorie in heauen, in the triumphant. We must also desire and pray that the militant Church, may stil be conserued and increased, euen to

The Militant Church is Gods kingdom in earth.

the end of this word, by the conuersion of al sortes of Infidels, so long as there remaine anie Heretikes, Scismarikes, Iewes, Turkes, or Paganes.

The Prophets fore-
shewed and
desired pro-
sperous suc-
cessesse of the
same militant
Church.

2. Of this kingdome of God, the Royal Prophete speaketh, foreshewing the great enlargement thereof by Christs merite, God saying to his Sonne Incarnate Aske of me, & I wil geue thee, the Gentiles for thine inheritance: and the possession of the endes of the earth.] For which increase the same Prophete congratulating, saith to Christ: [Be gyrded with thy sword vpon thy thigh, ô most mightie. With thy beaute, & fairenes intend, procede prosperously, and reigne] Pf. 44. 7. 4.
Againe he saith [God shal reigne ouer the Gentiles. Pf. 46. 7. 9.
Mount Sion is founded, with the exaltation of the Pf. 47. 7. 4.
whole earth: The saides of the North, the citie of the great king] For the prosperous propagation therfore of this Christiau kingdom, the militant Church; al the faithfull must praise God, and stil pray, that it alwayes procede accordingly [Let thy Sainctes blesse thee (saide the same Psalmist in his praise, and prayer to God) they shal tel the glorie of thy kingdom, and shal speake thy might] And with al praises, & thankses for benefites, either receiued or expected, conformable desire, and prayer, is also required. For as it followeth in the same Psalmes [our Lord is nere to al that innocate him, to al that innocate him in truth] So 7. 19.
Isaias first prayed to God for Ezechias the king and the same Ezechias, prayed for himself, and then it was reuealed which before was decreed that Ezechias should recouer health of bodie, & liue longer, and also be deliuered from the imminent great danger of his enemie, the king of Assirians. So did al the Prophetes pray to God, for the accomplishing of whatsoeuer God hath decreed. Whether they knew or no, by prophetical spirite, what was decreed. Al. 13. 19. 7.
beit therfore we most assuredly know, by the gift of faith, that the Church of Christ shal stil be propagated, 15.
16. 10. 7. 4.
ted,

ted, and conserued, yet must we stil pray for the same, adioyning our desires, and prayers, which God also respecteth, amongst other causes, for which he granteth the same things, which he for manie causes decreeth.

3. Of this Kingdome of Christ, the militant visible Church, the Archāgel Gabriel declared to the B. Virgine Mother, that [our Lord God wil geue to him the seate of Dauid his father: and he shal reigne in the house of Iacob for euer: and of his kingdom there shal be no end] This his owne kingdome, and the greatnes and perpetual continuance thereof, our Lord himself describeth, by manie parables, resembling it to seede sowne in the fiede, of this world: which bringeth forth fruite diuersly multiplied, some thirtiefold, some threescore, some an hundredfold. Also to good seede, wherwith cockle springeth vp, whiles men doe slepe. To mustardseede, which being smal groweth very great. To a litle leauen, which leaueth a great quantitie of dough. To hidden treasure, and to a precious stone, esteemed worth al, that anie man hath. To a nette that geathereth diuers sortes of fishes, profitable and vnprofitable] By al which & other his documēt's we are assured that the Christian true Church can not faile, to be alwayes visible, to the end of this world: yet doth our Lord instruct and command vs to repete dayly in our desire, and prayer this petitiō, amongst others [Let thy kingdom come] Himself sent his Apostles, sent his seuentie two disciples, sendeth continually Pastors, and Preachers into his owne haruest; neuertheles he biddeth vs withal [to desire the Lord of the haruest, to send men into his haruest.]

*We likewise pray that God will reigne in vs,
by his sanctifying grace.*

ARTICLE 23.

Here

Though we know by light of faith that the visible Church shal euer continue; yet we pray for the same, conforming our desires thereunto.

Euerie iust
soule is also
the habitacle,
and kingdome
of God.

Here we must also desire in particular, and pray that God, the King of heauen, and earth, wil voutsafe to reigne in our soules, to direct, and sanctifie, rule, and gouerne our hartes, and bodies, senses, speeches, and actions in his Law, and in the workes of his commandments, that here, & for euer we may by his grace, be safe, and free from al dominion of the euil spirite, and of sinne: because otherwise it sufficeth not to beleue only, and [to crie, Lord, Lord] for al such as be in state if mortal sinne; that is, al those in whom sinne reigneth, are as dead members in a bodie, and by such sinne, the enimie reigneth, and possesseth the soules. And therefore we must pray, that God himself wil reigne in our hartes, and besech our heauenlie Father; there to confirme his dominion. Not only to exclude al possession of the inueterate destroying enimie, but also al the force of naughtie concupiscence, desiring & praying God, the mightie warier to come, and reigne in vs, to binde the enimie and to take away his weapons, and make vs his spiritual kingdom, furnished with al munition of spiritual armour in this life, that we may attaine vnto the kingdom of glorie.

Mat. 7. 7, 11.

Luk. 11. 7.
12.

VVe must pray
that God wil
make your
soules his par-
ticular king-
dome.

2. This dominion of God, ruling and directing the hartes of the iust, the Royal Prophete, and with him al Gods true seruants, desire, and pray for, in this or like maner, saying [Direct me o Lord, my King, & my God, in thy truth: and teach me, because thou art God my Sauour: & thee haue I expected al the day. Thou art the same my King, and my God. The seat of God for euer and euer: and of direction the rodde of thy kingdom (not force of men, horses, or armes, but rule and direction of Gods grace in mans hart, is his spiritual kingdom) Because our protection is of our Lord, and of the holie one of Israel our king. L^o (therefore) the brightnes of our Lord God (his illuminating grace) be vpon vs. And direct thou (o God)

the

Psalm. 138. 1.

Psalm. 138. 1.

Psalm. 138. 1.

Psalm. 138. 1.

Psalm. 138. 1.

Psalm. 138. 1.

Psalm. 138. 1.

the workes of our handes ouer vs : and the worke of our handes doe thou direct] To signifie more clearly this point that God as King of al, not only doth rule exteriorly in the effects of conquests and victories, but more especially internally gouerning the faithful soules of men, to doe that is good and iust. Isaiahs the Prophete saith expressly [Behold the king shal reigne in iustice] and the princes (Ministers of God, Angeles Apostles, and other Pastors) shal rule in iudgement] doing that which is right and iust. Which is the effect of Gods grace reigning in faithful soules.

3. Christ himself plainly teacheth the same, not only to seeke the kingdom of heauen, in glorie everlasting: Which is commonly called the kingdom of God, but also he biddeth vs before al thinges [first to seeke the kingdom of God (in this life as appeareth by his wordes adioyned.) And the iustice of him] that is, the iustice which God requireth in the faithful signifying that without iustice by which God reigneth in faithful soules in this life, they can not be his spiritual kingdome, and that by iustice they haue his kingdom, and gouernment within them, wherof he said to his disciples [Loe the kingdom of God is within you] This he further declareth by [the ghest intetrained vnto a kings feast, at a Mariage: & found to be without a wedding garment] in yhom that king reigned not, and therefore [commanded to cast him into vtter darknes, where shal be weeping and gnashing of teeth.]

To the same purpose of attaining this spiritual kingdom of Christ reigning in the hart by his grace, S. Paul exhorteth saying [Let not sinne reigne in your mortal bodie, that you obey the concupiscence thereof] To others that thought themselues spiritually riche he said: [Now you are filled, now you are become riche: (as you thinke) without vs you reigne: and would to God, you did reigne, that we also might

And that he will reigne in vs by his grace of iustice.

The holie Apostles teach the same to be necessarie.

reigne with you] Touching mortificatiō of vntamed
passions, which reigne in the vnperfect, he saith that
[Flesh and bloud can not possesse the kingdom of
God, neither shal corruption possesse incorruption]
In respect also of this spiritual kingdom, where God
reigneth by his grace, S. Peter callerh good Christiāns
[A kinglie Priesthood] kinges in that they rule their
passions, and priestes in that they offer good prayers,
and other workes to Gods honour. The plainest

eb. 15. 7. 50.

1. Pet. 2. 7. 9.

The summarie
literal sense of
this petition.

summarie literal sense therfore, of this petition [Let
thy kingdom come] or [Make that thy kingdome
come] is, that we desire, and pray our heauenlie Fa-
ther, to make complete, according to his eternal De-
cree, the perfect glorious kingdom of al his elect: &
for the accomplishing therof to propagate, conserue,
and prosper his militant Church, and spiritual
kingdom in earth, vntil the consummation of this
world: and that he wil voutsafe to reigne in vs, and al
faithful particular soules by his sanctifying grace, that
so we may perseuere liuing members in his militant
Church, and be made partakers of glorie in the
triumphant.

Art. 11.

Art. 11.

Art. 13.

*In the third petition we pray, that Gods
vvil (not our owne proper vvil) be so ful-
filled in earth, as it is in heauen.*

ARTICLE 24.

Gods wil, and
good pleasure
is alwayes ful-
filled.

V E must stil obserue in al prayers, & par-
ticularly in this, that when we aske anie
thing of God (as he commandeth vs to
recurr vnto him by prayer, for whatsoeuer is neede-
ful) we must not thinke, that God is mutable, or wil
doe otherwise then according to his diuine good
pleasure. But therfore his diuine goodnes teacheth,
& cōmandeth vs to pray, that therby (acknowleging
our owne necessitie, and his fatherlie care of vs) we
may

1. Cor. 11. 7. 9.

1. Cor.

2. 13.

3. 16.

2. 1. 7.

may sturre vp ourselues to right affections, and so become capable of his purpotes, and promises, which

Rom. 1. 7. 26 infinitely excel al our best desires [For what we should pray, as we ought (saith S. Paul) we know not: but the Spirite himself requesteth for vs, with groanings vnspcakable. And he that searcheth the hartes, knowe h what the Spirite desireth: because according to God he requesteth for the sainctes.] The faithful not knowing what, nor how to aske, yet resigning their willes to Gods wil, their demand is according to God: it is in deede Gods wil, and therefore grateful to God, and most profitable to them that so pray. And therefore in euerie prayer it is either to be expresse, as here it is, or necessarily to be implied, that we must alwayes aske with condition, if it be Gods wil; and with resignation expresse, or implicitly to say from the hart [ô God. Thy wil be done.]

Al are bond to
resigne their
proper wil to
Gods wil.

2. Which perfect resignation is further proued to be necessarie, by manie examples and testimonies of holie Scriptures. Blessed Iob vnderstanding of the losse of al his goodes, & children, said [Our Lord gane, and our Lord hath taken away: as it hath pleased our Lord, so is it done. The name of our Lord be blessed.] Being also strooken with a very sore boyle, from the sole of the foote, euen to the toppe of his head: and skornefully reuiled by his wife, he said [If we haue receiued good thinges of the hand of God, euil thinges why should we not receiue?] King David hauing a wil to build a Temple to God, and being informed by Nathan a Prophete, that God would not haue it done by him, but by his sonne, conforming his owne wil to Gods wil: with thanks for al Gods benefites, he said [Now therfore ô Lord God, raise vp for euer the word that thou hast spoken vpon thy seruant, and vpon his house, and doe as thou hast spoken: that thy name may be magnified for euer.] The same Royal Prophete, often confirmeth this necessa-

Proued by ex-
amples, and in-
structions of
holie Scrip-
tures.

the rule of resigning al. our desires to Gods wil [Bles. Ps. 50. 7. 10.
 sed is the man (saith he) whose wil is in the way of
 our Lord. Deale fauourably o Lord in thy good wil
 with Sion. Conduct me into the path of thy coman-
 dment, because I would it. Teach me to doe thy wil,
 because thou art my God. There is no wisdom (saith
 Salomon) there is no prudence, there is no counsel
 against our Lord] Isaia admonished the people that
 [God did not respect their fasting, because they were
 addicted to their proper wil, contrarie to Gods wil]
 Holie Tobias desiring rather to dye, then to liue lon-
 ger, yet prayed not for the same absolutely, but with
 resignation to Gods wil: saying, [Now Lord accord-
 ing to thy wil doe with me] So did Iudith professe
 that often mans wil is different from Gods wil; and
 then must be resigned to Gods wil. Whereupon she
 exhorted others saying; [Let vs. say weeping to our
 Lord: that according to his wil, so he doe his mercie
 with vs] Valiant Iudas Machabeus prayed also thus
 [As it shal be the wil in heauen: so be it done] So
 other faithfull Iewes in Ierusalem writing to their
 brethren in Egypt [prayed God to gene vnto them
 al, an hart to worship him, and to doe his wil, with a
 valiant hart, and a willing mind.]

Christ espe-
 cially requi-
 reth resigna-
 tion if mans
 wil to the wil
 of God.

3. Aboue al other proofes, our Blessed Sauours
 clearest doctrine and practise assureth vs, how neces-
 sarie it is both to submitte our wil to Gods wil, and
 also to pray sincerely that Gods wil may be done,
 [Thus you shal pray (saith he) Our Father, Thy wil
 be done, as in heauen, in earth also] proposing the
 example of the glorified in heauen, that the faithfull
 may imitate them in desire, For though it be not so
 perfect: yet must it be according to the similitude in
 some sort: and so this clause of similitude, is to be vn-
 derstood in both the former petitions, that we must
 desire to sanctifie Gods name, and desire his dominion
 in al the earth, and particularly in our owne soules

as it is in heauen, in al the glorious. Consider also our Lords pra^{ti}se, and often asseueration [I seeke not (saith he) my wil, but the wil of him that sent me, I descended from heauen, not to doe myne owne wil, but the wil of him that sent me.] And in the agonie of his Passion he prayed thus [My Father if it be possible, al things are possible to thee, let this chalice passe from me. Neuertheles not as I wil, but as thou wilt. If this chalice may not passe, but I must drinke it, thy wil be done] And so our Sauour biddeth vs absolutely to pray, that in al things, not our proper wil, but the wil of God be done.

4. With this resignation Christes Apostles tempered al their desires, willes, and purposes [I wil returne to you againe (saith S. Paul to the people of Ephesus) God willing] S. Luke and other freindes, when they could not dissuade S. Paul, from returning to Ierusalem, resigning their wil to Gods, said: [The wil of our Lord be done] It is S. Pauls vsual phraise in his purposes and promises to say with expresse conditions] if God wil: by the wil of God, If our Lord wil] And S. Iames, expressly reprehendeth those that omitted this condition in ordinarie speech [Behold now (saith he) you that say to day, or to morow, we wil goe into that citie, and there certes wil spende a yeare, and wil trafficke and make our gaine: for that you should say: If our Lord wil, and if we shal liue, we wil doe this, or that] And S. Peter perswadeth to patience, in regard of Gods wil. [It is better (saith he) to suffer as doing wel, if the wil of God, wil haue it so: then doing ill: for they also that suffer according to the wil of God: let them commend their soules to the faithfull Creator in good deedes.]

*Gods absolute wil, called his good pleasure,
is euermore fulfilled.*

ARTICLE 25.

Vv3

Al

ALl things in God are God himself, his very substance, and nature. In him there are no Accidents, as there be in creatures. So his pure and proper

Gods absolute wil is alwaies fulfilled: his conditional wil ought to be fulfilled, but often is not.

wil (as his Goodnes, Power, Wisdome, Iustice, and euerie Attirbute) is himselfe, and therefore is immutable, and is alwayes fulfilled, as manie holie Scriptures doe clearly witnesse. But because manie other holie Scriptures doe also testifie, that Gods wil is often transgressed by sinners: for acclaration of this seeming contradiction, Christian schooles doe explicate the same holie Scriptures, by a necessarie distinction, calling Gods wil, as it is perfectly performed, his absolute proper wil (which is *voluntas beneplaciti*) otherwise it is his conditional wil, which alwayes ought, but is not alwayes fulfilled, which is called *voluntas signi*, because it appeareth by his Law, of commanding, or prohibiting, as by a signe, to be Gods wil. For confirmation of which doctrine, & for explication of these diuine wordes, in our Lords prayer, wherby we desire, that [The wil of our heavenly Father may be done] we shal here breefely recite some euident diuine testimonies, affirming that Gods wil (to witte his proper absolute wil) is alwayes fulfilled. And afterwards the like testimonies, that Gods wil (which is therefore called conditional) alwayes ought to be performed, but often is transgressed by sinners.

Proued by testimonies.

1. Holie Ioseph the Patriarch said to his brethren. *Gen. 50. 7.* [Feare not: Can we resist the wil of God?] Evidently shewing that Gods absolute proper wil can not be hindered, but is alwayes fulfilled. Which he also explicated, saying [You thought euil against me. But God turned that into good, that he might exalt me; as presently you see, & might saue manie peoples [Their wil was, by selling their brother vnto strangers, to hinder his aduancement, which was a greuous sinne, & a transgression of Gods wil: yet Gods absolute wil was fulfilled, which was to draw good out of this euil, and

Art. 26.

Gen. 50. 7.
19. 20.

Exo. 11. 7.
16.

and by this meanes to exalt Ioseph, for al their good,
and the good of Ægypt, and other nations adioyning:
for the fastie of manie peoples, in the scarcitie of
bread, and danger of famine. Rabfaces a heathen In-
fidel: the general captaine of Assirians, beseging Ieru-
salem, knew the efficacie of Gods wil: when threat-
ning the Inhabitants of that citie, he said to them
[Why, am I come hither without the wil of the Lord,
to destroy it? The Lord said to me; Goe vp to this
land, and destroy it] which he auouched hauing vn-
derstood that the Prophets had so told them. And ac-
knowleged truly that the wil of God, can not be
hindered; but he erred, not knowing that God in
deede would haue him to come, and only to assault
them, but not to destroy them.

3. More assuredly the Royal Prophete affirmeth,
that Gods absolute wil is euer fulfilled [Our Lord
saued me (saith he) because he would me. The workes
of our Lord are exquisite (exactly performed) accord-
ing to al his willes] Al thinges whatsoever our Lord
would, he hath done in heauen and in earth, in the
sea, and in al the depthes. Manie cogitations (saith Sa-
lomon) are in the hart of a man: but the wil of our
Lord shal be permanent. Al that he please, he wil
doe] God himselfe saith by his Prophete Isaias [My
counsel shal stand: and al my wil shal be done. The
High one (saith Daniel) ruleth in the Kingdome of
men: and to whomsoever it shal please him; he wil
geue it. For he doth according to his wil: &c.]

4. A poore Leper faithfully beleuing, and pro-
fessing the Omnipotencie of Christs wil, sayed to
him [Lord if thou wilt: thou canst make me cleane.]
Our Lord in confirmation therof, said vnto the Le-
per [I wil (and addeth withal) Be thou made cleane.
And forthwith his Leprosie was made cleane] Fur-
ther that Christs wil is omnipotent, and alwayes ful-
filled, as he is God, S. Paul saith [Who resisteth his

By other te-
stimonies of
the Prophets.

By Christ and
his Apostles.

wil

will] signifying that none can. [In Christ (saith the same Apostle of him selfe and others) we are called by Ephes. 1.7. lotte, predestinate, according to the purpose of 11. him that worketh al things; according to the counsel of his wil] The whole glorious court of heauen, Apost. 4.7. adoring God, say [Thou art worthe o Lord our God, 11. to receiue glorie, and honour, & power, because thou hast created al things; and for thy wil they were, and haue bene created.]

Gods conditional will, which is knowne by signes, is often not fulfilled.

ARTICLE 16.

Distinctions
are necessarie
to explaine
holie Scrip-
tures, which
otherwise
might seme
contrarie.

Gods Com-
mandments,
Connells, Pro-
misses, Prohi-
bitions, and
Threates, are
signes of his
wil.

OTher holie Scriptures doe also clearly shew that Gods wil is often transgressed and not fulfilled: which must needs be vnderstood in an other sense, then the former, because otherwise there should be (which is vnpossible) contradiction in the word of God. And therefore for explication of this seming contrarietie (as is noted before) we must consider that somewhere the holie Scripture speaketh of Gods absolute wil, which is alwayes fulfilled, & some where of his conditional wil, which men may fulfil, but often do not. As when God commandeth, counseleth, promiset reward; or els forbiddeth, or threatneth punishment: these be signes what God would haue to be done, or not done, yet leaueth reasonable creatures to their free wil (wherwith they are endued) either to doe his wil (as in heauen al doe perfectly fulfil it) or not to doe it, as in this life, some doe his wil, some doe against his wil. Not against Gods absolute wil, for so none can, as is proued in the precedent Article: but against his conditional wil, as by these examples, and testimonies (and by others the like) it is most euident.

1. God our Lord did prohibide our first parent, from eating of the fruite of a certaine tree in Para-
dise

Gen. 1. v. 17.
19. 3. v. 6.

dise, with threatening that if he should eate thereof, he should dye the death] By which prohibition, and threatening, it is cleare that God would haue had Adam, to haue abstained from eating of that fruite. And it is no lesse euident that Adam did contrarie to Gods wil, by eating of the forbidden fruite, and for the same was iustly punished. Our Lord admonished, and threatned Cain, saying to him [Why art thou angrie, and why is thy countenance fallen. If thou doe wel shalt thou not receine againe? but if thou doest il, shal not thy sinne forthwith be present at the doore?] therby signifying to be his wil, that Cain should haue subdued his disordered passion of anger; which he not subduing, as God admonishind him, but murdering his brother, sinned greuously against Gods wil, and was iustly punished for the same crime. To al the Israelites our Lord said in general touching his wil, and al his Law [If you walke contrarie to me, and wil not heare me: I wil increase your plagues vntil seuenfold, for your sinnes] And that manie did resist his wil made knowne to them by his Lawes, is manifest by innumerable testimonies. Brefely al sinners doe against Gods wil [because God would not haue iniquitie.]

Adam.

Cain.

v. 17. 18.
19.
19. 4. v. 6. 7.

Exod. 16.
v. 11.
Exod. 11. v.
11. 12.
Judic. 1. v. 1.
1. 1.
Psal. 5. v. 5.

Al transgressors of Gods commandments, doe contrarie to his wil.

3. So the holie Prophets often admonish, that sinne and death are against Gods wil, [Wrath is in his indignation (saith the Psalmist) and life in his wil] God would in his conditional wil, that al should kepe his Law, and liue eternally: which is not fulfilled: but his absolute wil is, to reward the good, and to punish the euil. [He made his wayes knowne to Moyses: his willes to the children of Israel] His willes saith the Prophete, not only his absolute wil (by his works which are the effectes thereof) but also of his conditional wil, by his Law, that is, of that which appeareth by signes to be his wil. Againe, of the wil of God not fulfilled, Isaias also speaketh, saying to some:

Proued by other holie Scriptures.

Psal. 19. v. 6.

Psal. 101. v. 7.

[Behold in the day of your fast, your owne wil is found] signifying that they transgressed Gods wil, which was, that they should haue obserued al his commandements, and then their fast had bene grateful. Likewise of Gods wil not fulfilled, him self saith by his Prophete Ezechiel [Why, is the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue? I would cleanse thee, and thou art not cleansed from thy filthines] Againe, by his Prophete Osee [When I would heale Israel, the iniquitie of Ephraim was reuealed, and the malice of Samaria: because they haue wrought lying] And so the wil of God was not done.

In this petition we pray for special grace to doe Gods wil. Which is to keepe al his commandments.

4. Omitting more of the Law and Prophetes, Christ our Lord testifieth, that Gods wil is not alwayes fulfilled, by his expostulation with Ierusalem, saying [How often would I gather together thy children, as the hen doth gather together her chickens, vnder her wings, & thou wouldest not] And therefore he teacheth vs to desire, and to pray our heauenlie Father that [his wil be done as in heauen, so in earth also] Which prayer is most necessarie, because without special grace, none can doe his wil, neither according to the substance of the thinges, which he commandeth, much lesse in perfect manner, which we are bound to desire, that [euén in earth his wil may be done, as it is in heauen.] And to pray that he will giue vs effectual grace to keepe al his commandments, doing al we ought to doe, and auoiding al which is prohibited. For as our Lord saith in one place [He that doth the wil of my Father, shal enter into the Kingdom of heauen] So he saith in other wordes the same thing in sense [that he which wil enter into the Kingdome of heauen, must keepe the commandments] Againe [Whosoever shal doe the wil of my Father, that is in heauen, he is my brother, and sister, and mother.] Yea when our owne wil agreeth with Gods wil,

18.7
9.13.
13.7
11.7
10.13.7.50. We must desire and pray, that it be fulfilled, not for our proper contentment, but because it is Gods wil; for [so it is fulfilled in heauen.]

5. Vpon which ground the holie Apostles admonish, and exhorthe al Christians to learne, and obserue Gods wil, not for our owne comoditie, but in more perfect maner, for Gods seruice, because it is his wil [Walke as children of the light (saith S. Paul) prouing what is wel pleasing to God. Become not vnwise but vnderstanding, what is the wil of God.] And also teacheth that our sanctification is Gods wil. [This is the wil of God, your sanctification] God our Lord (saith he) wil al men to be saued, and to come to the knowlege of the truth] It is the wil of God (saith S. Peter to al Christians) that doing wel you may make the ignorance of vnwise men to be dumme] And He that doth the wil of God (saith S. Iohn) abideth for euer, Wherefore seeing it is certaine and euident, that Gods absolute wil is immutable, and is alwayes, and in al things fulfilled, and that also his wil is, that by doing his wil. his children shal please him, and so attaine euerlasting life, and seeing it is cleare also, that Gods wil is by manie not fulfilled: it is necessarie, that we desire, and pray our heauenlie Father, that [his wil be done, as it is in heauen, so in earth also] And particularly that we may obtaine his special grace to doe and suffer, al that is Gods wil: wholly resigning our proper wil, to his wil, according to this brefe Rule. Take away proper wil, and you take away Hel. Doe Gods wil, and you shal possesse Heauen.

Christians must desire their owne saluation, because it is the wil of God.

And must pray for grace, so to desire it.

A breefe Rule.

7.7.8
19.7.8
7.7.8
19.7.8
In the fourth petition, We pray our heauenlie Father, to geue vs al necessarie spiritual, and corporal food.

ARTICLE 27.

W W 1

Man

After the desire of Gods glorie, and mans saluatiou, we must pray for spiritual helps, & necessarie temporals.

MAn consisting of soule & bodie, and being in neither part able to sustaine himself without the helpe of God, must by prayer seeke from him, both spiritual and corporal foode: and that more especially, which pertaineth to the principal part. As therfore our Blessed Sauour hath taught, and commanded vs to aske of our heauenlie Father in the three former petitions, thinges necessarie for our soules in eternal life: so in this fourth, he likewise instructeth vs to aske other thinges, necessarie for both soules and bodies: by which we may serue God in this life. And to this purpose, our Lord hath prescribed; that we shal pray our heauenlie Father, [to geue vs this day, our daile bread] Where by the same wordes, we aske both heauenlie, and terrestrial bread. Mat. 6. 11. Luc. 11. 3.

In holie Scripture, bread & meate sometime is signified spiritual food of the soule.

2. For explanation whereof, we must obserue, that often in holie Scripture, by bread is signified spiritual food of the word of God, and other diuine nutriment wherewith the soule is fedde. Of which our Lord saith [Not in bread alone doth man liue, but in euerie word that procedeth from the mouth of God] Deut. 8. 3. Of such persons as neglect this spiritual bread, holie Mat. 4. 4. Iob saith [They lead their dayes in wealth, and in a moment they goe downe to hel. Who said to God: Depart from vs, we wil not the knowlege of thy wayes. Who is the Omnipotent that we should serue him? and what doth it profite vs, if we pray him?] Such people not asking spiritual bread, dye for famine: with which kinde of spiritual famine, our Lord threatned to punish sinners, saying by his Prophete Amos [Behold the dayes come, saith our Lord, and I wil send forth famine into the land; not the famine of bread, nor thirst of water, but of hearing the word of the Lord] Amos 8. 11. For the same famine, when it hapened to Gods people for their sinnes, Ieremie the Prophete lamented in the behalfe of the penitents, saying [The little

little ones haue asked bread, and there was none that brake it vnto them] Of this kinde of meate the Royal Prophete speaketh thus, exhorting the faithfull. [Be delighted in our Lord, and he wil geue thee the petitions of thy hart] Our Sauour him self saith [The bread which I wil geue, is the life of the world. The water that I wil geue him (that commeth to me) shal become in him a fountaine of water springing vp vnto life euerlasting. The grace of God (saith S. Paul) is life euerlasting, in Christ Iesus our Lord.] Blessed therefore are they that hunger and thirst iustice, which is, the spiritual foode, and nutriment of their soules, they wil hartely pray for it, crying to our heauenlie Father [Geue vs this day our daylie bread.]

3. By bread also in holic Scripture, is signified al manner of conuenient corporal sustinance; yea also al corporal necessarie things, to the conuenient state of euerie one. Our Lord said to Adam [In the sweate of thy face, shalt thou eate bread] When Iacob the Patriarch making a vow in his prayer, said [If God shal be with me, & kepe me in the way by which I walke, and shal geue me bread to eate] he doubtles vnderstood by bread, al competent corporal foode. When Eliseus the Prophete willed the King of Israel to set bread and water before certaine Syrians, that they might eate and drinke; [a great preperation of meates was set before them, and they did eate and drinke] S. Luke also calleth a feast or dinner, the eating of bread [It came to passe (saith he) when Iesus entered into the house of a certaine Prince of the Pharisees, vpon the Sabbath to eate bread] So in this petition therfore by the name of bread, we pray both for spiritual meanes (of wholesome doctrine, knowledge, holic Sacraments, Sacramentals, and other helps, with the fruite thereof) and also for al corporal necessities, wherby we may more conueniently, by vse of temporal good thinges, attaine to the eternal. But more

Bread also signifieth al corporal food, & other necessities,

particularly we are to desire & to pray for the special good fruite of the most blessed Eucharist. The Sacrifice & Sacrament of Christs bodie and blood. And for our particular temporal and corporal releefe in this life. Of which two, we shal here adde two special Articles.

WVe pray in particular, that we may fruitfully participate of the B. Sacrifice, and Sacrament of the Altar.

ARTICLE 18.

The B. Sacrifice, & Sacrament being the principal foode of soules must principally be desired.

AMongst al spiritual foode of the soule, as none is more excellent then the heauenlie bāquette of Christs owne bodie and blood vnder the formes of bread and wine: so none is more to be desired, and the inestimable fruite therof to be sought for, by hartie & frequent prayer. And therefore when we make this petition to our heauenlie Father: that he wil voutsafe to geue vs, euery day, our daylie bread; our principal cogitation ought to be vpon this most principal bread: desiring God to grant vs his special grace, so to honour the same alwayes, and with such deuotion at conuenient times to receiue it, as may make vs capable of the inexplicable fruite therof, which is abundance of grace in this life, and of correspondent glorie in life euermlasting. For it is of no lesse power: and value, as our B. Sauour himself affirmeth: saying [that he would not only geue a better bread then Manna, but that the same bread is himself, and that he would geue it vs to eate; that is, truly and really meate; truly and really eaten: els it were not meate in deede. As is largely declared elsewhere.

Sacrifice was offered in the old Law likewise euerie day, and very oftē in feastes, & vpon other occasions,

2. In this place is specially to be considered, with what seruēt deuotion the faithfull seruants of God repaired to the figures, and shadowes of this singular Mysterie: and with what diligence, and sinceritie Christians frequented the thing it self, in the primitive

Part. 4.
Art. 18.

Ioan 6. 51.
32. 51. 55.

1. Cor.
4. 0.

tiue Church of Christ: and that the same is registred
for our instruction, & imitation in the written word
of God. It was strictly ordayned, and by very manie
faithfully performed, that the Paschal lambe should
be immolored, and eaten, in special time, in special
maner, with special rites adioyned. Also that Manna
should be gracfully receiued, greatly esteemed, as con-
teyning manie miraculous qualities. It was further
strictly commanded and duly performed: that euerie
day Sacrifice was twice offered, to witte in the mor-
ning and eueing. Which was therefore called the
Daylie Sacrifice. Manie feastes were instituted, as
the Sabbath day euerie weke. Also the first day of eue-
rie Moone. The Pasch euerie yeare, seuen dayes to-
gether. Likewise Pentecost. The feast of Trumpers.
The feast of Expiation, of Tabernacles, and of Col-
lects. In al which were special Sacrifices. And at sun-
drie time for manie special purposes, vpon diuers oc-
casions. King Dauid in his great afflictions, most la-
mented his exile in the deserte, because he could no
haue access to the Tabernacle of God in Ierusalem
Where he especially desired to be, for the more parti-
cular seruice of God: by his presence, at Sacrifices. And
in the same desert he prayed, that for this special pur-
pose he might be restored to this most desired place
[O God my God (said he) to thee I watch, from the
morning light. My soule hath thirsted to thee: in a
desert land without water] without wonted spiritual
comfort. The Prophete Daniel in captiuitie, [three
times in the day: bowing his knees, towards Ieru-
salem adored, prayed, and praised God:]

David much
lamented his
absence from
sacrifice.

3. After Christs Ascension [his disciples (saith S. Luke) persecuted in doctrine (which is one kinde of spiritual bread) and in communication of the bread of bread (which is the Sacramental bread, our Lords owne bodie in the forme and accidents of bread) the same Blessed Sacrifice, and Sacrament

wherof

The Apostles
with other
faithfully
preaching,
communicat-
ing & praye
together.

wherof the Euangelistes, and S. Paul declare the Institution by Christ, at his last supper. Which although euerie Christian receiue not euerie day, yet al that are liuing members of the Church (the Mystical bodie of Christ) participate in spirite, if they so desire to doe. [The Chalice of benedictiō, which we blesse, is it not the communication of the bloud of Christ (saith S. Paul.) And the bread which we breake, is it not the participation of the bodie of our Lord? For being manie we are one bread, one bodie, al that participate of one bread.] Therefore our Sauour hath taught vs to pray al as one bodie, of one communitie, not to say: Geue me: but geue vs: so not, my bread, but our bread: that both each one pray for al others, and each one may be partaker of al others prayers. And the same is asked euerie day: Geue vs this day: and it is called dailie bread, because the fruite thereof is daily necessarie. It is called also Super substantial bread, which signifieth bread, aboue the natural substance of ordinarie bread: and a most singular bread, to which no corporal substance is comparable. In the Hebrew, and Chaldee tongue it is *Segula*. In Greke *Epiousios*, or *Periousios*. Super substantial, or Super excellent. Euerie way this Epitheton super substantial, or super excellent, expressed by the Euāgelist S. Matthew, evidently sheweth, and inuincibly proueth, that in the blessed Eucharist, there is not natural bread; but diuine bread; the bread which came from heauen; Christ the Sonne of God, Bodie and soule, flesh and bloud of Christ. Who is God and man. The flesh, not of a mere man, for such flesh could not profite to our redemption, and saluation; but flesh of that man, who is God: Flesh which geueth life, which profiteeth infinitely. This dailie bread, and the fruite thereof, we daily pray our heauenlie Father, to grant vnto vs euerie day.

The blessed
Sacrament is
called daylie:
and supersub-
stantial bread.

1. Cor. 10. 7.
16. 17.

Mat. 6. 7. 11

1. Cor. 5. 7. 6.

Gen.
10. 1.
1. Cor.
1. 1. 2.
1. Re.
7. 10.
1. Pet.
10.

Pl. 3.
Pl. 4.
Pl. 6.

Pl. 1. 4.
16. 17.

Pro. 1.
1. 2. 1.
1. 3. 1.
1. 3. 1.

Mat. 6.
11. 7. 1.

*We pray also for al thinges necessarie, in this
temporal life.*

ARTICLE 29.

BOth approued examples, and other documents in holie Scriptures, doe shew that it is lawful to pray for temporal good thinges of this life, so it be with moderation. For so Abraham, Isaac, and manie others prayed for children of their owne bodies, and obtayned their requestes. So did the parents of Samson: and Anna the mother of Samuel, and manie others likewise. Iabes a renowned holie man of the tribe of Iuda prayed for temporal prosperitie [And God granted the thinges that he prayed for] It was an ordinarie blessing in the old Testament, and a great signe of Gods fauour, when his seruants prospered in this world. Which the Royal Prophete wel obseruing said [I haue bene young, for I am old: & I haue not sene the iust forsakē; nor his sede seeking bread. Cast thy care vpon our Lord, (saith he) and he wil nourish thee] But withal he admonisheth [If riches abound, set not your hart vpon them] And praising Gods providēce he saith [The eyes of al thinges hope in thee, o Lord: and thou geuest them meate in time conuenient. Thou openest thy hand, & fillest euerie liuing creature with blessing] To the same purpose Solomen saith [The riche and poore haue mette one an other, our Lord is the maker of both. Labour not to be riche, but sette a meane to thy prudence] And himself prayed for mediocritie, saying to God: [Beggerie, nor riches, geue me not; geue only thinges necessarie, for my sustinance] By al which we see it is mans dutie to desire, and to pray for necessarie temporal thinges with moderation.

3. Our Lord and Sauour teacheth the same in plainest termes, saying. [Thus shal you pray: Geue vs to day our daylie bread. I say to you: Be not careful

It is lawful & necessarie to pray for temporal thinges, but with moderation,

We must pray with diligence but without solicitude.

X x

for

Gen. 15. v. 2.

ib. 25. v. 21.

Iudic. 15. v. 7.

2. 1. 2. v. 6.

1. Reg. 1. v. 7.

7. 10. 20.

1. Par. 4. v. 10.

10.

Ps. 36. v. 35.

Ps. 54. v. 23.

Ps. 61. v. 11.

Ps. 144. v. 7.

16. 17.

Pro. 22. v. 3.

ib. 23. v. 4.

ib. 30. v. 8.

Mat. 6. v. 9.

11. 25. v. 34.

for your life what you shal eate, neither for your bodie, what rayment you shal put on. Be not careful for the morow. For the morow day shal be careful for it self [sufficient for the day is the euil therof] Care for necessities is a penal euil, but not a sinne, so long as it is moderated with reason, yet ouer much solicitude is sinne, and forbidden. Therefore the right meane is, to aske necessities and no more, and so to rest, and relie vpon God [For your heauenlie Father knoweth what is needful for you. And that you neede manie things] Againe in particular our Lord biddeth vs to pray in time of tribulation, or persecution [that your flight be not in the winter, or on the Sabbath] that it may not be in the hardest season, but mitigated, according to our infirmities. S. Paul requested the Christian Romans to pray for him [that he might be deliuered from the Infideles, that were in Iurie. That he might come to them in ioy, by the wil of God, that I may be refreshed (said he) with you] S. Iames exhorteth that [If anie of you be in heauines, let him pray] for true comforth in tribulation.

Why we pray
euerie day?

Why we aske
for this day?

3. For these, and al other kindes of temporal good things, we must pray euerie day [Geue vs to day] because we stil haue neede, yea though we haue present possession of competent needful things. yet we must pray that by Gods goodnes, we may vse the same things, without whose bountie they doe not, nor can consist, neither can we consist nor vse his giftes, without his continual assistance, and power, geuing vs al the power which we haue. And we must aske those things only, which may suffice for the present shorte time. And so the next day, yea the next meale, must we aske againe. For being stil beggars, hauing nothing of our selues, but al of God; of him we must stil begge, both the needful things, & the vse therof, with humble submission, acknowledging whose it is: and whose

7.8.32.

ch.24.7.21.

Ro.15.7.32.

1st.5.7.13.

1st.12.7.1.

1st.12.7.1.

Exo.16.7.

4.19.30.13.

22.

Mat.
Aec.1

Exo. 10. 7. 17 whose seruants we are. We aske [our bread] to witte **¶** Why it is cal-
Pl. 127. 7. 8. that bread, & those things which are ours by Gods led our bread
 wil, la^wfully possessed, not gotten by fraude, nor anie
 way vniustly: for then it were not our bread: but o-
 thers bread. Finally we aske [daylie bread] that is to **¶** Why is it
 say, ordinarie and common, conuenient sustinance, called dalie
 meete for euerie sorte, and state of people: not ouer bread?
 delicate, rare, nor costlie, nor with superfluitie. For
 superfluitie bringeth surfete: which is neither good
 for soule nor bodie. And excessiue delicacie, bringeth
 miserie to both soule and bodie.

Pro. 25. 7. 16.
Lec. 16. 7.
21. 25.
7. 31.
9. 31.
18. 21.
7. 4. 7. 7.
16. 7.
9. 30. 33.

*In the fift petition vve pray God to forgeue
 vs our sinnes, and the debtes therof.*

ARTICLE 30.

AS in the foure precedent petitions, **¶** we are After peti-
 taught and commanded to pray for al good tions of good
 things: to witte in the three first for spiritual, things, **¶** we
 and in the fourth for both spiritual and corporal: so pray that euil
 in the other three folowing we are likewise instru- may be remo-
 cted, and admonished to pray, that euil things may ued.
 be removed from vs. Especially al sinnes committed:
 & from the guilt therof, and debt of punishment, due
 for the same. Also to be deliuered from falling agane
 into sinnes by tentations. And to be deliuered from
 temporal euiles, that may dangerously afflict vs in
 soule, or in bodie. Touching the first and greatest of Trespasse sig-
 these euils, we pray in this fift petition for remission nifieth offence,
 of two euils, so conioyned as the cause and the effect, and the debt
 which are the guilt of sinnes, and punishment due for offence.
 for the same: by the two Euangelists called by two
 names. For that which S. Matthew calleth debtes.
Mat. 6. 7. 12.
Anc. 11. 7. 4.
 S. Luke calleth sinnes. In our English tongue, not vn-
 properly both are comprised in one word; [Trespas-
 ses] Which signifieth as wel offences, as the debt
 of recompence incurred therby. And so we pray our
 heauenlic Father [to forgeue vs our trespasses.]

¶ We must
confesse our
finnes.

2. For the obtayning of which most necessarie suite, we aske grace, that we may be made capable, & participant of forgeuenes: whetto are required in vs three special preparations (for God of his part is alwayes readie to forgene) first that we acknowledge our sinnes: secondly that we be sorie for them: thirdly that we hope to haue remission. For first except we sincerely confesse, that we haue committed sinnes, we should delude ourselues, and as it were, mocke God, asking that which we thinke nedeth not. But that it is most true, that we are sinners, guiltie of some sinnes, more or lesse, euerie ones owne conscience wil easily see: and the like is acknowledged by special great seruantes of God. Holie Iob answering to his freind Baldad, said [In deede I know it is so: and that no man can be iustified, compared with God] And to God himself he said [Thou in deede hast numbred my steppes: but thou wilt spare my sinnes. Thou hast sealed mine offences, as it were in a bagge, but hast cured mine iniquitie.] The Royal Prophete saith generally of al mankind [No man liuing shal be iustified in thy sight, o God. From my secreete sinnes (o Lord) cleanse me, and from other mens sinnes spare thy seruant. The sinnes of my youth, & my ignorances doe not remember.] Salomon also speaking generally of al, demandeth [Who can say: My hart is cleane: I am pure from sinne? Seuen times (that is, often times) shal the iust fal, and shal rise againe. He that hideth his wicked deedes, shal not be directed: but he that shal confesse, and shal forsake them, shal obtaine mercie. There is no iust man in the earth, that doth good, and sinneth not] S. Paul saith, that in respect of guiltines of sinne in general [There is no distinction (of nations) For al haue sinned, and neede the glorie of God] And S. Iohn speaking of himself and other iust, saith [If we shal say that we haue no sinne, we seduce ourselues, & the truth is not in vs] This prayer therefore

Iob. 9. 7. 1.
ch. 14. 7. 16.
17.

Pf. 142. 7. 1.

Pf. 18. 7. 13.

Pf. 14. 7. 7.

Pro. 10. 7. 9.

ch. 24. 7. 16.

ch. 28. 7. 13.

Eccle. 7. 7. 11.

3. 8. 5. 7.

46.

R. 3. 7. 23.

1. Io. 1. 7. 8.

1. Co.
17.

Mat. 6. 7. 12. therefore is prescribed by our B. Sauour, that al shal pray to our heauenlie Father [Forgeue vs our trespasses] Yea our B. Ladie the Mother of God, being exempted, and preserved from al actual sinne, yea (as it is piously beleued) also from original, yet did she truly say in respect of the whole bodie of the militant Church, wherof she was a principal most holie pure member [Forgeue vs our trespasses] acknowledging, that in this mystical bodie of Christ, there be sinnes, which neede to be remitted: and for the remission thereof she prayed.

Our B. Ladie being preserved from sinnes, prayed for sinners, as members of the same bodie.

3. The second special preparation requisite in vs sinners, is repentance, and sorow for sinnes committed. For the onlie bare acknowledgement of sinnes committed is not sufficient, but remorse of conscience, with iust indignation against the same sinnes, and against ourselues for hauing yielded therto, is necessarie. Because we haue preferred our owne wil, or pleasure before the wil of God, before our dutie to our Lord, our Creator, and most loning Father, and Redemer. Considering how fowle, and vnworthie a thing it is, for a filie creature to rebel against his Creator, the most High incomprehensible Diuine Maestie: the seruant redemed from captiuitie against his Lord and Redemer, the adopted childe, against his most benigne Father, for that we haue wilfully, displeased God, and pleased the diuel, declined from reason, and yielded to iniquitie: defiled the soule, which is created to the image of God; which being in state of grace, is the temple of God, but by mortal sinne is made slaue to the diuel. [For the temple of God is holie, which you are. But, if anie shal violate the temple of God (saith S. Paul) God wil destroy, him.] If anie therefore be not sufficiently moued against sinne, for the offence of God, which ought chesely to be regarded: nor for the deformitie of euerie mortal sinne, which maketh the soule fowle, and vglie in

Due repentance requireth true sorow for sinne.

Iust motives to be sorie and angrie, for sinnes committed.

If neither the offence of God nor soules of sinnes, at least eternal torment may

iustly moue
hatered of
sinnce.

the sight of God, and his glorious Sainctes, irksome ^{1st. 46. 9.}
to it selfe, and contemptible to the diuel. At least (if ^{1st. 17. 9. 1.}
these moue not iust hate against mortal sinne) let the ^{Ezech. 36.}
due punishment, which is euerslasting torment, and ^{7. 26.}
priuation of eternal life, terrifie their [hard stonie,
adamantiuue hartes (as the Prophetes describe them)
and make them to know and see that it is an euil, and
a bitter thing for thee, to haue left the Lord thy
God, & that my feare is not with thee, saith the Lord,
the God of hosts] for that [according to thy hardnes, ^{1st. 2. 9. 19.}
and impenitent hart, thou heapest to thy selfe wrath: ^{Rom. 1. 9. 5.}
in the day of wrath, and of the reuelation of the iust ^{6. 8. 9.}
iudgement of God: who wil render to euerie man ac-
cording to his workes. To them that are of conten-
tion, and that obey not the truth, but geue credite to
iniquitie; wrath, and indignation. Tribulation and
anguish vpon euerie soule of man that worketh euil.
For the stipeds of sinne is death. Their part shal be in
the poole burning with fire and brimstone: which is ^{ch. 6. 7. 13.}
the second death.] ^{Ap. 11. 7. 3.}

¶ We must also
confide in
Gods mercie.

4. But let none despare. For the holie Scriptures
also testifie, that if sinners wil repent, there is an as-
sured Anker of hope (which is the third especial con-
dition, requisite in penitents: besides confession, and
sorow) there is mercie with God to remitte al sinnes.
According as we professe in our Crede: that we be-
lieue: The remission of sinnes: And so our Sauour in
this forme of prayer teacheth vs to pray our heauēlie
Father [that he wil forgeue vs our sinnes] Which
sheweth his wil and readines, if we aske the same
rightly, with a prepared mind and wil, to doe that
which he hath instituted for this purpose: that is, to re-
paire to the holie Sacrament of Penance. For he that
wil not so doe, hath not a wil to haue his sinnes for-
geuen, by that meanes which Christ hath ordained.
With this purpose therfore of performing al that is
requisite, must we pray, and so there is assured hope
of

Al sinnes are
remissible du-
ring this life.

Part. 1.
Art. 11. 4. 2.

Heb. 6. 9.
19.

Part. 2.
Art. 15. 16.
C. 6.

of forgeuenes of al sinnes. Which is further also testified by these and the like holie Scriptures [With thee (saith the Psalmist to God our Lord) there is propitiation: and for thy Law I haue expected thee ô Lord. My soule hath expected in thy word: my soule hath hoped in our Lord. Because with our Lord there is mercie, and with him is plenteous redemption. And he shal redeme Israel from al his iniquitie] Likewise Salomon saith [He that shal confesse his iniquities, and shal forsake them, shal obtaine mercie. Thou our God art swete, and true, and patient: and disposing al things in mercie. For if we sinne, we are thine: knowing thy greatnes. Sonne hast thou sinned, doe to no more: but for the old also pray, that they may be forgeuen thee. As from the face of a serpent, flee from sinnes. Sonne in thyne infirmitie, contemne not thy selfe: but pray our Lord, and he wil cure thee. [Turne away from sinne, & direct thy handes: and from al offence cleanse thy hart. Wash you (saith our Lord by his Prophete Iſaias) be cleane, take away the euil of your cogitations from myne eyes: Cease to doe perversly. Learne to doe good. Seke iudgement, succour the oppressed; iudge for the pupil, defend the widow. And come, and accuse me, saith our Lord, if your sinnes shal be scarlette, they shal be made white as snow: and if they be read as vermilion, they shal be white as wool] The same our Lord againe denounceth by his Prophete Ezechiel, but stil requiring true repentance [If the impious shal doe penance, from al his sinnes, which he hath wrought, and shal keepe al my precepts, and doe iudgement, and iustice: liuing he shal liue, and shal not dye. Al his iniquities, which he hath wrought, I wil not remember them: in his iustice, which he hath wrought, he shal liue. Why, is the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue?] In this assured hope, Daniel prayed for the people, confessing their

Confirmed by
manie holie
Scriptures.

Psal. 129.

75. 7. 8.

Pro. 18. 7.

13.

Sap. 15. 7. 1.

2.

Eccle. 11. 7.

2.

ch. 38 7. 9.

10.

Iſa. 1. 7. 16.

17. 18.

Ezech. 18.

7. 11.

21. 23.

their manifold finnes, and their repentance, and hope
 of remission [Incline (said he) δ God thyne eare, and
 heare: open thyne eyes and see our desolation, and
 the citie vpon which thy name is inuocated: for nei-
 ther in our iustifications, doe we prostrate prayers
 before thy face, but in thy manie commiserations.
 Heare δ Lord, be pacified δ Lord: attend and doe: de-
 lay not for thyne owne sake my God; because thy
 name is inuocated vpon thy citie, and vpon thy peo-
 ple. And when I yet spake (saith he) and prayed, and
 confessed my finnes, and the finnes of my people of
 Israel, and did prostrate my prayers in the sight of my
 God, for the holie mount of my God, as I was yet
 speaking in prayer, loe the man Gabriel (an Angel in
 shape of a man) whom I had sene in the vision from
 the beginning, quickly flying touched me] And so
 the holie Angel declared that his petition was gran-
 ted, wherof the first point was remission of finnes,
 and consequently mitigation of punishment: and in
 particular their reduction from captiuitie, which was
 shortly after performed.

Christs most
 benigne mer-
 cie towards
 penitent sin-
 ners.

5. Consider the great mercie, and benignitie of
 our Lord and Sauour, both inwardly mouing, and
 exteriorly receiuing sinners approching vnto him, to
 heare his word, though the Pharisees and Scribes
 murmured, saying [That this man receiueh sinners,
 and eareth with them] Whose calumniation he pre-
 sently confuted, by a parable of a man that seeketh
 and reduceth a lost shepe: and of a woman, that see-
 keth and findeth a lost grote; and reioyce more ther-
 in, then in manie that were not lost. And concludeth
 therupon, that [euē so there shal be more ioy in
 heauen vpon one sinner, that doth penance, then
 vpon manie iust that nede not penance] more ioy for
 the conuersion of sinful men, then for the holie An-
 gels, that perseuered in grace, and are confirmed in
 glorie. Or for one sinner that doth penance, then for
 nine:

nine : yea then for ninetie nine, which thinke themselves to be iust, and not to neede penance] Christ in dede [receiueth sinners, and eateth with them] maketh them partners of al excellent spiritual banquets, & coheyyres of heauen. But what sinners; not Scribes and Pharisees, that hold themselves to be iust by only faith, or by only conceipt that they are iust; but [he receiueth sinners, and eateth with them, that doe penance.] For these there is great ioy in heauen, before the Angels of God. And in the militat visible Church, there is singular ioy for the conuersion of S. Marie Madgalen, who was famously known to be a sinner in the citie, where she dwelt. Also of S. Mattheu, & Zacheus, who were publicans, addicted to couetousnes. And of S. Paul, who being peruerter in opinion, was a hore, and notorious persecutor of Christians. In which three special examples (amongst manie others) al penitents may be comforted, what sinnes soeuer they haue committed, seeing such renowned Sainctes were reduced, from their seuerall offences, which proceeded from the three capital Concupiscences of the flesh, and of the eyes, and of pride of life] Only of the sinners part is required, to cooperate by penance, with Gods grace, which is offered to al, [For if we confesse our sinnes (saith S. Iohn) our heauenlie Father is faithful, and iust to forgene vs our sinnes, and to cleanse vs from al iniquitie.]

Examples of sinners reduced from the three general concupiscences of the flesh, of the eyes & of pride.

For obtaining remission of sinnes, we must forgene in our hartes, al iniures done vnto vs.

ARTICLE 31.

O Vr Lord and Sauour in his diuine Sermon made in the mount, amongst other precepts, teacheth, yea oftē in the same Sermon, & elswhere repeateth, that we must not seke reuenge, by priuate or

Priuate reuenge is forbidden.

Yy

other

*Mat. 5. 7.
38. 42.
ch. 6. 7. 11. 13*

The Scribes
and Pharisees
taught other-
wise.

370 Part 4.

AN ANKER OF

other vnlawful meanes. In which point the Scribes eb. 12. 9. 22.
and Pharisees corrupted the Law. For whereas it was 34.
ordayned, that [whoſoeuer did vniuſtly hurt, or en- Exod. 21. 9.
damage an other, ſhould render life for life; eye for 23. 24. 25.
eye, &c.] Theſe corrupters held, and taught it for law-
ful, that euerie one might in this maner priuately re-
uenge himſelf. So catching ſome wordes of the Law
(as al Sectaries uſe to doe) neglecting other places, by
which the true ſenſe is explained. For it was alſo thus
commanded in the ſame Law [Seke not reuenge, nor
be mindful of the iniurie of thy citizens. Thou ſhalt
loue thy freind (euerie neighbour) as thy ſelfe. I the
Lord, kepe ye my Lawes. Reuenge is myne, and I wil
repay them in time] By conference of which places,
it is eaſy to ſee that the preſcript forme of iuſtice, by
rendring like paine for the wrong done pertheyned to
Iudges, and publike iuſtice, not to priuate perſons,
to reuenge themſelues. Neither ought priuate per-
ſons to deſire reuenge, otherwiſe then for publike
good, to terrifie offenders, and others, not to doe the
like. But al were commanded, to loue al, and to hate
none [Thou ſhalt not hate thy brother in thy hart,
but controule him openly, leſt thou incurre ſinne
through him] This is the true ſenſe of the Law: which
is further explained by examples of the beſt ſorte of
men, and by manie other ſacred textes.

A renowned
example of
meekenes
in King Da-
uid,

2. King Dauid excell'd in the vertues of meeke-
nes, and patience, in ſuffering, & remitting wronges.
For when King Saul did vniuſtly perſecute him, and
when he might (eſpecially at two ſeueral times) moſt
eaſily, and ſecurely haue ſlaine Saul, he would not
hurt him: but only, at the former time [cutte off the
hemme of his cloke ſoftly: and let him paſſe ſafe a-
way] At the other time [only caſied away from
Saul his ſpeare, and a cuppe of water, which were at
his head, & leſt him ſleeping. And answered his owne
man, that would haue killed Sauld, that he ſhould not
extend

1. Reg. 13. 9.
14.
eb. 14. 9. 5.
eb. 16. 9. 7.
2. 9. 10. 11.

9. 13.

1. R. 13.
9. 5.

6.

7.

8.

9.

9. 10.

Pf. 131.

Pf. 7. 7.

16. 7.

Pf. 131.

16.

eb. 15.

eb. 17.

eb. 17.

eb. 17.

eb. 17.

7.13.

extend his hand vpon the Anointed King] He also rendered the speare to Saul, that he might see his owne fault, and Dauids innocent hart. Neither would this meeke King Dauid, suffer iust reuenge to be done vpon a traiterous priuate fellow. Semei [who in most malipert and scornful maner cursed, & threw stones against him, and his seruants, crying also vnto him, [Come forth, come forth, thou man of bloud, and man of Belial] Yea when some would haue strooke of the head of the insolent traytor: the meeke King said [Let him alone, that he may curse Dauid: perhaps our Lord may respect myne affliction, and our Lord may render me good, for this dayes cursing] In confidence also of this meekenes, Dauid prayed vnto

Psa. 138. 7. 1.

God, for his continual protection, saying [Remember Dauid, O Lord, and al his meekenes. Lord my God

16. 7.

I haue hoped in thee, saue me from al that persecute me, and deliuer me O Lord my God. If I haue done euill this (wherewith myne enemies charge me) if there be iniquitie in my handes. If I haue rendered to them, that repayed me euils, let me worthily fall emptie from myne enemies] that is, Let me not haue victorie ouer them. Salomon also comendeth this vertue of meekenes, amongst other principal vertues, saying [He that dissembleth iniuries is wise. A soft answer breaketh anger: and a hard word raiseth vp furie. He that concealeth offence, seeketh freindshippes. He that wil be reuenged (saith an other wise man) shal finde reuenge of our Lord. Forgeue thy neighbour hurting thee, and then shal thy sinnes be loosed to thee when thou prayest] And to shew it to be vnpossible for him to be forgeuen, that wil not forgeue, he proposeth the absurditie of such concept, saying: [Man to man referueth anger, and wil he seke remedie of God? He hath not mercie on a man, like vnto himselfe, and doth he intreate for his owne sinnes? Himselfe wheras he is flesh, referueth anger, and doth he aske propitiation

His and others
doctrine a-
gainst priuate
reuenge.

Pro. 12. 9.

16.

Eccl. 15. 7. 1.

Eccl. 17. 7. 9.

Eccl. 12. 9.

1. 2. 3. 4. 5.

[forgeuenes) of God:] signifying that in vaine such doe aske a thing absurde, and vnpossible.

Our Saniour
teacheth both
the great fruit
and the neces-
sitie of for-
geuing al in-
iuries from
the hart.

3. Our Lord therfore correcting the Scribes and Pharisees false doctrine, teacheth, that we must [not resist euil, but if one strike thee on thy right cheeke, turne to him also the other. Be so disposed in preparation of minde, rather then to strike againe. And therefore in this general forme of daylie prayer, our Saniour hath expresly inserted, this clause, that we shal not other wise aske forgeuenes of trespasses, then [as we forgeue them, that trespasse against vs.] And after the whole prayer, he repeteth this point, declaring both the fruite therof, & the necessitie. [For (saith he) if you wil forgeue men their offences, your heauenlie Father wil forgeue you your offences. But if you wil not forgeue men: neither wil your Father forgeue you your offences] Moreouer our Lord geueth a general rule to be obserued, as a necessarie preparation, before both Sacrifice and other prayers, that [If thou offer thy gift at the Altar, and there thou remember, that thy brother hath ought against thee, thou must first be reconciled] wherein is included, that we must forgeue in our hart, al iniuries] before we offer our gift. [And when you shal stand to pray, forgeue if you haue ought against anie man, that also your Father which is in heauen, may forgeue you your sinnes] Where againe he repeteth the necessitie of this condition, saying [If so be that you wil not forgeue, neither wil your Father, that is in heauen, forgeue you your sinnes] Neither is this Rule limited to anie time, nor number of times: but how often so euer occasion occurreth, so often we must forgeue in our hart. For a conuenient remedie, he prescribeth this Rule: saying [If thy brother sinne against thee rebuke him: and if he doe penance, forgeue him. And if he sinne against thee, seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, Ie repen-

Mat. 5. 7.
39.
ch. 6. 7. 12.

7. 14.

7. 15.

ch. 5. 7. 24.
25.

Mat. 11. 2.
25.

7. 16.

Luc. 17. 7.
3. 4.

Mat. 18. 6.
21. 22.

7. 34.

1. Io. 3.
18.

Leuit.
17.

Mat.
15.

repenteth me, forgeue him.] Answering also to S. Peters demand, touching this point, he said [that not only vntil seuen times, but vntil seuentie times seuen times thou shalt forgeue] Concluding, and declaring by a parable, that albeit sinnes seeme to be remitted, yet because this condition (of remitting to others, al iniuries) seemed, but was not fulfilled, they are in dede not remitted in the sight of God; but remaining are to be iustly punished, [because the sinner did not forgeue his brother from his hart.]

4. Where, by these wordes [If you forgeue not from your hart] two particular documents may be obserued, First that forgeuenes be sincerely from the hart, not only externally in wordes from the tongue, but in deede, and in truth of which perfect forgeuenes procedeth the prouerb, To forgeue and to forget, that is, wholly to forgeue not reſeuing either wil or desire of priuate reuenge. Secondly, that it be from the hart, with desire of the offenders true repentance.

Sincere forgeuenes excludeth all desire of reuenge

And therefore must not be declared by word, but with caution, that so farre as in vs lyeth, we freely forgeue: with special desire that the offender may sincerely repent. For so long as the offender persisterh obstinate in sinne; either in false opinion, or in wicked intention to persist as yet in that state, it were against charitie, and rather great crueltie to omitte either necessarie admonition, or due correction, so farre as to euerie one belongeth: because such silence, or conniuenſe, by yelding to their ill disposition, doth nourish their sinne, and putteth them further into the state & danger of eternal damnation, remaning in mortal sinne. And therefore in such cases it is cleare in holie

We must alwayes forgeue in hart.

But not in word, vntil the offender be penitent.

5.3. Scripture (as is partly noted before) that al are bound at least in charitie; and manie also in iustice to haue care of their neighbour, especially of his soules health. And our Sauours rule is cleare, saying [If thy brother shal offend, goe and rebuke him, betwen

To rebuke sinners is a necessarie worke of charitie.

Y y 3 thee

thee and him alone. If he shal heare thee, thou shalt
 gaine thy brother (thou shalt gaine him to God) And
 if he wil not heare thee, ioyne with thee besides, one
 or two, that in the word of two or three witnesses,
 euerie word may stand. And if he wil not heare them,
 tel the Church. And if he wil not heare the Church,
 let him be to thee as the heathen, and the publicane.]
 Neuertheles in our harts, & from our harts, we must
 forgeue euerie one our brother, and so desire and
 pray that al aduersaries, & sinners may be conuerted.

*It is necessarie to loue our enemies; doing good
 to them for euil.*

ARTICLE 32.

It was also
 commanded
 in the Law of
 Moyles, to
 loue their eni-
 mies.

HE that came not to breake the law, but to ful-
 fill it, Iesus Christ our Lord, assuring vs that
 not one iotte, or tittle therof shal perish] or passe vn-
 filled, hath expressly commanded not only to forgeue
 al iniuries from our hart (as is shewed) but also to
 loue our enemies, to wish their conuersion to God,
 to pray for them, and as occasion shal serue, to doe
 them good. And this rule of Christian perfection
 may not seme to be ouer hard, or vnpossible. For it
 pleased God to geue grace to some also in the old
 Testament, to performe this degree of charitie, & in
 special cases, he gaue expresse precepts to his people,
 concerning this point saying [If thou meete thyn
 enemies oxe, or asse going astray, bring it back to
 him. If thou see the asse of him that hateth thee, lie
 vnderneath his burden, thou shalt not passe by, but
 shalt lift him vp with the same] Much more al were
 bond, in distresse to assist the persons themselues,
 though they were their enemies. And accordingly
 good men did performe in occasions diuersly oc-
 curring.

2. Of King Dauid are already recited some examples,
 shewing his great meeknes in forgeuing iniuries.
 And

16.

Deut. 19. 7.
15.1 Reg. 1.
11. 12. 17.
ch. 7. 5ch. 9. 7. 13.
47.Ps. 119. 7.
Ps. 138. 7.
11.Ps. 119. 7.
Ps. 119. 7.Part 3.
Article 18.

Exo. 23. 7. 4.

1 Reg. 3. 7. And he no lesse excelled in perfect loue and charitie King David
 11. 12. 17. towards the same and other enemies. For he not only by fact, and
 22. 7 5 6. spared the life of King Saul, and others, but also word taught
 this perfe-
 ction.

29. 7. 1. 3. of Iabes Galaad, for their worke of mercie, in set-
 47. ching away, and burying the bodies of King Saul, &
 his sonnes] He diligently inquired, and found some
 of kings Saules kinred, and nourished them with
 bountifull charitie. So was this most charitable King,

Ps. 119. 7. 7. as himself sincerely witnesseth [Peaceable with them
 Ps. 138. 7. 11. that hated peace] Neuertheles against others, in that

11. they were, the enemies of God, he had holie zeale, and
 perfect hatred [Did not I (saith he) hate them, that
 hate thee o Lord: and pined away, because of thyne
 enemies. With perfect hatred I hated them: and they

Pro. 25. 7. 21 (for this) are become enemies to me.] Salomon like-
 24. 11. 7. 10. wise teacheth [If thyne enemies shal hunger, geue

him meate: if he thirst, geue him drinke. For so thou
 shalt heape hore coales vpon his head (which may
 molifie his stonie hart, through thy burning charitie)
 and our Lord wil reward thee] In like sorte other

Part 3.
 Act. 12. 1. 8. Prophetes, wherof see more in the third part. Brefely
 consider, that either he who is now thyne enimie
 shal be conuerted to God, & saued, & then why wilt
 thou in the meane while, hate that person, with
 whom thou shalt be ioyned for euer in the glorie of
 heauen? or els he shal be damned, & then, how canst
 thou be so stonie harted, as to desire vnto him in-
 crease of torments in hel? It is only sinne, which we
 must hate, but stil loue the person, and wish his sal-
 uation so long as there is possibilitie therof, that is, so
 long as he is in this life.

He impugned
 none as his
 owne enemies,
 but as eni-
 mies to God.

3. Foolish therefore and wicked is the corrupt do-
 ctrine of the Scribes, and Pharisees. Who by their
 cursed glosse peruerter the text said [thou shalt loue
 thy neighbour: and hate thine enimie] conioyned
 wicked

Gods Law, wicked falshood with diuine Law. Therefore our Merciful Redemer, who payed one price for al mankind [saith to al loue your enimies: doe good to them that hate you: and pray for them, that persecute, and abuse you: that you may be the children of your Father, which is in heauen: who maketh his sunne to rise vpon good and bad: and rayneth vpon iust and vniust (and this, vpon condition to receiue, or not to receiue reward in heauen) For if you loue them (only) that loue you, what reward shal you haue? Doe not also the publicanes this? And if you salute your brethren only, what doe you more? Doe not also the heathen this? Be you perfect therefore as also your heauenlie Father is perfect.] Vpon this doctrine S. Paul insisting, admonisheth al Christians, that they [Be not overcome of euil, but in good to overcome the euil] And amongst al other meanes to conuert the deccien from their error, none is more forcible then that those which are persecuted for the truth, shal stil vse burning charitie towards their persecutors, which S. Paul calleth [The powring of hate coales vpon the enimies head.] And S. Iames affirmeth that [if anie man shal make a sinner to be comforted, he shal saue his soule from death, & couereth a multitude of sinnes.]

The best mees to doe it, is to loue our persecutors,

In the sixt petition, vve pray for strength of grace, to resist al tentations of sinne.

ARTICLE 33.

Tentation is sometimes good sometimes euil. Euil tentation is sometime profitable: often hurtful.

Tentation is sometime good, and profitable. As when God tempted Abraham to make his vertues of faith, and obedience knowne, by his readines to haue offered his sonne Isaac in Sacrifice, vpon commandment, so to doe. But more commonly tentation is euil, yet is nor alwayes hurtful, but sometimes profitable, accordino as the persons are wel or euil disposed, to whom it happeneth. Soto holie

Mat. 5. 43.
44. 45.

46.
47.
48.

Rom. 12. 9.
30. 31.

vt supra.
Pro. 25.
Rom. 12.
Iac. 5. 7. 16.

Gen. 22. 7.
1. 16.

19. 17.
Gal. 5.
1. Pet.

Iob. 1.

Gen. 39. 7. 7.

8.

Iob 12.

Dan. 13.

2. Cor. 12.

7. 7. 9.

holie Iob, Ioseph, Tobias, Susanna, S. Paul, & manie others, tentations were very profitable, through Gods grace making them able to resist the enimie.

But to manie others, tentations are hurtful, as experiences sheweth in the whole world: through wilful yielding consent to tentations of sinne. Seing therefore tentations are sometime profitable, and in some respect necessarie: we must not pray, that we may be wholly exempted, and free from euil tentations, because without tentation there can be no spiritual fight, without fight no victorie, without victorie no reward, nor crowne of glorie. [For (as S. Paul teacheth) who soeuer wil liue piously in Christ Iesus, shal suffer persecution. And none is crowned, vnles he strue lawfully] But we must pray our heauenlie Father, that he mercifully granting vs remission of al our sinnes; wil also geue vs grace to resist al tentations tending to sinne. And that seing it pleaseth his diuine providence, for our good, to suffer tentations to happen vnto vs, that he wil strengthen, & preserve vs, by his continual grace, from being ledde into tentations, by yielding consent to sinne.

2. How necessarie this prayer is, wil be more manifest, if rightly knowing our owne weaknes, we also consider the great forces, and continual assaults made against vs by al our enemies, which are these three. The world, wherein we liue; The flesh, wherof our bodies consist: and the diuel [who as a roaring lion goeth about, seeking whom he may deuour] The world most especially tempteth by proposing vaine delectations to the eyes, and eares, of riches, and worldlie estimation, Bribing, Pride, and Auarice. The flesh especially tempteth, by desiring vnlawful pleasures of the bodie, tending to Luxurie, Gluttonie, and Slouth. The diuel tempteth not only by vsing, both the world, & the flesh, alluring to sinnes aboue mentioned; but also by internal suggestions, of wicked

Our weaknes, and the enemies force shew the necessitie of Gods helpe.

How men are
tempted, to
Pride:
Auarice:
Luxurie;
Gluttonie:
Slouth:
V Vrrath, and
Enuie.

Diuers formes
of prayer for
grace to resist
temptations.

Against pride
the roote, and
quene of al
sinnes.

reuenge, and of hatred, engendering Wrath, and Enuie. And by these seuen vicious head-sinnes (therof called Capital sinnes) the same three general enemies, do tempt mens soules vnto al kinds, & sortes of sinnes, which are innumerable. [Vnto which (to some more, to some lesse) mans sense, and cogitation are prone to from their youth] from the first sinne.

Gen. 6. 9.
11. ch. 3.
7. 21.

3. In regard therfore of which daylie combate, the faithfull seruants of God, knowing and often feeling the same assaults of external, & internal enemies, worldlie, carnal, and spiritual wicked powers, haue diligently prayed for Gods necessarie helpe, that they may fight strongly, and gaine the victorie. So the Royal Prophete with thanksgueing for his often deliuerie from both temporal and spiritual dangers, said to God in his prayer [I wil loue thee o Lord, my strength: our Lord is my firmament, and my refuge, & my deliuerer. My God is my helper, and I wil hope in him. Praising I wil inuocate our Lord, and I shal be saued, from myne enemies. The sorowes of death haue compassed me, and torments of iniquitie haue troubled me. Because thou doest illuminate my lampe o Lord: my God illuminate my darkenes. Because in thee I shal be deliuered from temptation: and in my God I shal goe ouer the wal. Although I shal walke in the middes of the shadow of death, I wil not feare euils; because thou art with me. Thy rodde and thy staffe (thy streight Law, and strong grace) doe comforth, & strengthen me. Our Lord is myne illumination (in danger of error) & my saluation (in supplie of my weakenes) whom shal I feare?] I feare not anie enimie. In particular against tentations of pride he prayed [Let not the foote of pride come to me, & let not the hand of a sinner moue me. There (by pride) haue they fallen, that worke iniquitie, they were expelled (diuels from heauen, and man from paradise, pride being the first sinne, and roote of al wickednes)

2. Reg. 22.
7. 1. Ps. 17.
7. 2. 3. 4. 5.
29.
30.

Pf. 11.
7. 45.

Pf. 16. 7. 1.

Pf. 35. 9.
12. 33.

Pf. 54. 9.
23.

Cast

Cast thy care (in al tentations) vpon our Lord : and Against Auarice, he wil nourish (feede and strengthen) thee; he wil not geue fluctuation (perplexe, or insuperable tentation) to the iust for euer] In like maner against Auarice in particular, which suffocateth the seede of good cogitations, he prayed, saying [My soule hath slumbred, for tediousnes, confirme me in thy Law, o God. Incline my hart into thy testimonies, and not into Auarice. Turne away myne eyes, that they see not vanitie] Against Luxurie, & al sinnes of the flesh, flight is best remedie. [Let it not so much as be named, nor thought vpon Create a cleane hart in me, o God: and renew a right spirite in my bowels. Cast me not away from thy face, and thy Holie Spirite take not from me] Against al sinnes in general. we must pray with the same Psalmist [According to thy mercie, o God, quicken me, and I shal kepe the testimonies of thy mouth. I am thine saue me. Helpe me and I shal be saued. Pearse my flesh with thy feare: for I am a fraide of thy iudgements. Direct my steppes according to thy word: and let not anie iniustice haue dominion ouer me. I haue cried to thee, in my whole hart, saue me: that I may kepe thy commandments. Let my request enter in thy sight, according to thy word deliuer me. Let thy hand be to saue me; because I haue chosen thy commandments.] In al which we see, that although men be iustified by remission of sinnes, and sanctification of their soules, yet we haue nede of special grace, by which, and not of ourselues without it, we are enabled to resist euil tentations [Blessed therfore, saith Salomon] is the man, that is alwayes fearful] And conformably saith an other wiseman [Sonne, coming to the seruice of God, stand in iustice, & in feare: and prepare thy soule to tentation.]

rice, an other
roote of manie
sinnes.

Against sinnes
of the flesh.

Against sloth
wrath, enuie,
and gluttonie.

Pf. 118.

9. 15. 31.

7. 37.

29. 5. 7. 3.

Pf. 50. 7.

12. 13.

Pf. 118. 7. 88.

94.

116. 117.

110. 133.

146.

170.

173.

Prov. 13. 7.

14.

Eccles. 1. 7. 1.

4. For so much then as tentation is both necessarie, and profitable to Gods true seruants, our Saviour hath taught vs to pray in this special forme, not

that we may be alwayes free from being tempted at al, but that he impart his grace vnto vs, without which we can not be able to resist, for that our enemies, the world, the flesh, and the diuel, (being stronger then we are of ourselues) would otherwise vndoubtedly leade vs captiue into their snares. For except men doe hartely desire, and sincerily pray, that God wil strengthen them with his grace, which they can not effectually haue without their owne consent and desire concurring therunto, because so long as they remaine, addicted to their owne wil, and to the comodities, or pleasures of this life, the diuel so occupieth their mindes, with such cogitations, that either they geue no eare at al, to wholsome admonitions, their cōsciences being hardened [like the high way, where the good, seede is troden vnder their feete, & caried away by the fooles of the ayre] for the wicked one carieth it away: or they heare & receiue good seede, [but are so stonie harted, That it taketh no roote, and in tribulation, and persecution for the word, they are scandalized] and fal from the truth: for that flesh and bloud make them to shrinke. Or they heare good aduise, and willingly receiue it, but are withal so careful of worldlie wealth, riches, or honour, that the same choketh vp al cogitation of vertue, and they become fruitles.] Against these enemies therefore we must pray, and that from the hart, for potent grace, that we may willingly lerne how to serue God truly, and breake our stonie stiffe wil, mortifying our flesh: roote out al vices: expel al superfluous cares of this world: and so resisting tentations, bring forth fruite, as good ground doth, some thirtie fold, some threescore, some an hundreded } This prayer perteyneth to al, both weaker, and stronger. Euen the most perfect [must watch, and pray, that they enter not into temptation] For Satan doth sift al as wheate (as our Lord forewarned his Apostles.) Therefore

God offering
grace to al,
they that accept
it must
manifest their
desire by
asking it.

Some sinners
wil not heare
good aduise.

Some receiue
it, but shrinke
from it.

Some are
overwhelmed
with greater
loue of the
world.

Mat. 13. v. 4.

19.

7. 5. 18.

7. 7. 21.

7. 8. 23.

Mat. 13. 6. 7.

41.

Luc. 22. 7. 31

1. Cor. 10.
11. 13.

1. Pet. 1. 7.

1. Pet. 1. 7.

1. Pet. 1. 7.

7. 11.

Mat. 13. 4.

30. 22.

1. Cor. 10. v.
11. 13

fore he that thinketh himself to stand, let him take heede (saith S. Paul) lest he fal. Let not tentation apprehend you, but humane. And God is faithfull who wil not suffer you to be tempted about that which you are able: but wil make also with tentation issue (euent) that you may be able to susteyne]signifying that God so tempereth tentations, that none shall happen, but such as a man, assisted with his grace, may resist. So that whosoever resisteth not Gods grace, may resist all tentations. And that all shall succede to our good, if it be not hindered by ourselues. Of the fruite also of tentations S. Peter saith [A litle now, if you must be made heauie, in diuers tentations, that the probation of your faith, much more precious then gold (which is proued by the fire) may be found vnto praise, and glorie, and honour, in the reuelation of IESVS Christ. Our Lord knoweth to deliuer the godlie from tentation] Stil is to be remembred, that [we must aske, and it shall be geuen] Yea if we wil not shut the doore of our hart, and exclude Christs grace, we shall receiue it. [Behold (saith he) I stand at the doore, and knocke, if anie man shall heare my voice, and open the gate, I wil enter into him: & wil suppe with him, and he with me. Behold I come quickly: hold that which thou hast, that no man take thy crowne.]

1. Pet. 1. v. 6.
7.

1. Pet. 1. v. 9.

Ap. 1. v. 10.
v. 11.

The fruite of
resisting ten-
tations is the
crowne of
glorie.

*WVe also pray God, that he wvill not suffer
us to be assaulted wvith ouer great tentations.*

ARTICLE 34.

Mat. 14. v. 6.
30. 11.

ONly in this respect, & no other, can true Christians lawfully pray to be deliuered from tentations, for that we see, or feare them to be ouer great to our owne, or others weaknes; and so we may pray that greuous persecutions moued by the diuel against Catholiques for Religion, may cease, lest the weake denie their faith, or fal from God: and

WVe doe law-
fully pray that
some tenta-
tions may
cease in regard
of mans
weakenes.

that the preaching of truth may not be hindred: and that the persecuters may be compelled also to cease, from doing that euil, which they would, and to heare the truth wherby, God lightning and molifying their hartes, they also may be conuerted, and saued, Likewise concerning other great, and dangerous tentations we pray that they may be mitigated: and not suffered to be greater, then we shal be able to resist. But otherwise it is not lawfull to pray absolutely that God would take away al persecutions, & other great tentations: for that were contrarie to Gods providence: & to exclude occasions of Gods more glorie, and good of soules.

2. For mitigation therfore of such afflictions. as seme dangerous in regard of our infirmities, euerie one may pray in this, or the like maner, as the Psalmist instructeth vs [Haue mercie on me o Lord: because I am weake, heale me Lord, because my bones be troubled. And my soule is troubled exceedingly, but thou o Lord, how long? Turne thee o Lord, and deliuer my soule; saue me for thy mercie. Why Lord hast thou departed farre of (despisest me) in opportunities, in tribulations? Whiles the impious is proud, the poore is set on fire (extremely afflicted) How long o Lord, wilt thou forgete me, vnto the end? How long doest thou turne thy face farre from me? How long shal myne enemies be exalted ouer me? Regard, and heare me o Lord my God. Illuminate myne eyes, that I slepe not in death at anie time, lest some myne enemy say: I haue preuailed against him. They that troubled me wil reioyce, if I be moued. But I haue hoped in thy mercie] And with this hope, I pray that thou [wilt not suffer me to be lead into temptation] Our Lord is the Protector of my soule; of whom shal I be affrayde? If camps stand together against me, my hart shal not feare. If battel rise vp against me, in this will I hope. Expect our Lord (saith euerie iust man

Other formes
of prayer a-
gainst more
violent tenta-
tions.

to his owne soule) doe manfully, and let thy hart
 take corege: and expect thou our Lord. I expected
 him, and he saued me from pusillanimitie, of spirite,
 and tempest. I am humbled exceedingly, O Lord,
 quicken me according to thy word. I haue cried to
 thee: saue me, that I may kepe thy commandments.
 O Lord Lord the strength of my saluation, thou hast
 ouershadowed my head in the day of battel.] Much
 more might be recited out of this Royal Psalmist, and
 Isaias, Ieremie, Ezechiel, Daniel, Esdras, Nehemias,
 Tobias, Iudith, Ester, and other Prophets: praying
 for the people in great distresses, in their captiuitie,
 and also after their relaxation, by occasion of pouer-
 tie, and other difficulties. And the like in new pers-
 ecutions in the time of the Machabees, when men fel
 from God, though manie were most constant.

3. Christ our Lord, as he commandeth vs, to pray Christians must
 our heauenlie Father [that he wil not let vs be lead pray al their
 into tentation] so he promisseth to respect mans in- life, for a hap-
 firmitie in al grear tentations, namely in the time of pie death.
 Antichrist [to shorten those dayes, for the elects sake,
 and to cut of the cruel persecutor, with the spirite of
 his owne mouth] He admonisheth also to be watch-
 ful, because himselfe, the Sonne of God, and Sonne
 of man, wil come to iudge (as wel the whole world
 in the last day, as euerie one in particular, in the houre
 of our seueral deathes) as the flood came when manie
 expected not] We must therefore pray al our life, that
 we then especially be armed with strength of grace to
 resist the last assaultes of our enimie, that neuer slee-
 peth, and at our death seeketh to intangle vs. The
 flesh also is within vs, and the world round about vs,
 al strong enimies, not to be ouercomen with idlenes,
 softnes, slight resistance, nor anie temporising, for
 that no peace, nor trespases can be made with them,
 nedes we must fight [The kingdome of heauen suffe-
 reth violence, and the violent bare it away.]

We

We likewise pray for grace, to repel first motions tending to sinne.

ARTICLE 35.

It is more easy
to resist tenta-
tions at the
first assault.

Strong enimies must be strongly resisted, and that with diligent speede, at the first assault: because he that wittingly permitteth another to inuade him, loseth possession of that, which might more easely haue bene defended, then can be recovered. The diuel neuer ceaseth to desire mans ruine by sinne, and therefore he often suggesteth euil cogitations, and if man being therewith allured, take delectation in them [concupiscence conceiuing bringeth forth sinne.] By which entrance the enemie is made stronger, and then strueth the more to gette full consent, that sinne may be consummate, which engendreth death. But whosoever rightly considereth the great enormitie, and extreme miserie of sinne, wil hartely desire, and pray, with S. Paul, that [the God of peace wil crush Satan vnder our feete quickly. Remembring also the wisemens admonition. [He that loueth peril, shal perish therein. And he that contemneth smal thinges, shal fal by litle and litle.]

It is a happie
thing to rise
from sinne,
more happie
to rise quickly
most happie
nor to sinne.

2. The beginning of good life, is to depart from euil. It is a happie thing and a special grace of God that some great sinners doe not finally persist in wicked life, but repent before their death: it is more happines, not to continue long in anie sinne, but quickly to repent and turne to God: it is the greatest happines of al, neuer to consent vnto euil suggestions. These three great blessings the Royal Prophete denounceth in the first wordes of his diuine Psalte: and the greatest in the first place, saying [Blessed (or happie) is the man, that hath not gone in the counsel of the impious.] He that hath not at al yielded to euil motions but strongly resisted them. Secondly he is also happie [that hath not stood in the way of siners, who though

1. Pet. 3. 7.
8. 9.

142. 1. 7. 11.

Rom. 16.
10
Eccles. 3. 7.
17.
ch. 19. 7. 11.

10.

PL. 1

Pro
37. 6
ch. 6
13.

142. 1.
19.
ch. 39.

he gave consent, and yelded to sinne: yet stayed not therein, but leauing that state returned to grace. And lastly he is also happie but in the lowest degree, [that hath not sitte in the chayre of pestilence] not perpetually remained, and died in damnable state. As this last is most dangerous, for what thanke is it to leaue sinne, when a man can sinne no longer in this world? so it is best and most secure not to yelde to any sinne nor euil suggestion, for to him is assuredly promised eternal glorie. For [he shal haue eternal glorie (saith a diuine Preacher) that could transgresse and hath not transgressed: and could doe euils and hath not done.] Againe saith the same Psalmist [Blessed is he that shal dash the litle children (of Babylon) against the rocke] that is, destroyeth least sinnes, & motions to sinne. [If sinners intise thee (saith true wisdom) descend not to them. A nette is cast in vaine before the eyes of them that haue winges. With al gard kepe thy hart, because life procedeth from it. Can a man hide fire in his bosome, that his garments burne not? Or walke vpon hote coales, that his soales be not burnt.] No more can euil thoughtes be retained in the hart, and not inflame the concupiscence of euil thinges.

3. This necessitie of resisting the first euil motions Iaias also testifieth, admonishing the careles, of the bad fruite which cometh from euil cogitations suggested by the malignant enemie. From the roote of the serpent (saith he) shal issue forth a cockatrice. They haue broken the egges of aspes, and wouen the spiders webbes. He that shal eate of the egges shal die: and that which is nourished, shal be hatched into a cockatrice.] Al which il suggestions, signified by the venomous egges of aspes, are but spiders webbes, which catch and hold weake mindes; like to poore flies: but the stronger seruants of God, breake easily through them, not yelding consent of the hart:

First euil motions are like the egges of aspes.

A a a

with

Eccli. 31. 9.
10.

Pf. 136. v. 9.

Prs 1. v 10
57. ch. 4. v. 23
ch. 6. v. 17.
13.

Ise. 14. v.
19.
ch. 59. v. 5.

without which no sinne is committed. Which our B. *Mat. 15.*
 Sauour teacheth most clearly, saying. [From the hart *7. 19.*
 come forth euil cogitations: murders; aduoutries;
 fornications; theftes; false testimonies; blasphemies.]
 And so al sinnes procede from the hart where if il
 suggestions be resisted, and repelled, tentations may
 profite but cannot hurt vs. And therfore we pray in
 this sixth Petition for special grate, that we may not
 be ouercome by any euil tentation: that we may be
 preserued from the more dangerous tentations: and
 for grace to resist al euil motions, at the first as-
 fault, according to S. Iames expresse exhortation
 saying to al Christians. [Resist the diuel, and he wil *1st. 4. 7. 8.*
 flee from you.]

The summe of
 this sixth peti-
 tion.

*In the seuenth petition we pray our heauenlie
 Father, to deliuer vs from temporal euils.
 Especially from al the diuels powver.*

ARTICLE 36.

T Here are in general two kindes of euiles, cal- *Amos 3.*
 led *Malum culpa*, and *Malum poena*: The euil of *7. 6.*
 sinne, and the euil of paine. From the euil of
 sinne we pray in the two precedent Petitions to be
 deliuered. to witte in the fifth Petition to be deliue- *Psal. 77.*
 red from al sinnes committed, by the remission ther- *7. 49.*
 of, and in the sixth to be preserued, from falling a-
 gaine, by yelding to anie euil tentation. Now in this
 seuenth Petition we pray to be deliuered, and preser-
 ued from penal euils. Which are temporal afflictions
 of soule, and bodie. For eternal punishment is chan-
 ged, (together with remission of mortal sinnes) into
 temporal. And these temporal euiles being by Gods
 providence medicinable to al the elect, and sent, or
 permitted by God for the good of soules, we may
 only pray to be deliuered from them, so farre as shal
 be

Sinful and pe-
 nal euil.

Penal euiles
 are medicina-
 ble to the iust,
 & al the elect.

Joan.
7. 15.

Mat. 4.
31. & 32.
Luc. 10.

Act. 1.
17.

be needful for our soules. Which semeth to be the proper sense of this seventh Petition.

2. For seeing in the two former petitions is expresse mention of sinnes, and of temptation tending to sinne it semeth that here some other euil is to be vnderstood: though otherwise this word Euil doth most properly signifie sinne itself; yet it also comprehendeth both sinne, and al euil proceeding from sinne. As in the conclusion of our B. Sauours particular prayer made for his Church the night before his Passion, saying to his Father [I pray not that thou take them away out of the world, but that thou preserue them from euil.] To witte from al euil, especially sinful euil, and from penal euil, so farre as it might induce to sinne, or anie way hinder the progresse in vertue.

This seventh Petition may be properly vnderstood of temporal euil.

3. Concerning therefore temporal penal euils, from which we pray to be deliuered, the greatest in this life is the diuels power. From whose malice we must diligently pray to be defended, not only that he preuaile not against vs by his tentations to sinne (for which we pray in the sixth Petition) but also that no malignant spirite, may possesse, nor oblesse, nor anie way hurt mens bodies, nor goodnes; nor otherwise molest them in anie sorte. And for this cause, amongst other great benefites bestowed vpon the faithful, Christ our Lord both cast forth diuels out of mens bodies, and gaue power to his Apostles, & Disciples to cast them out, which they performing [returned with ioy, saying: Lord the diuels also are subiect to vs in thy name.] And more abundantly, after Christs Ascension, the Apostles, and other Apostolical men [cured diseases, and expelled diuels; deliuering them that were vexed with wicked spirites.] Which auctoritie remaineth stil in the Church of Christ. And God geueth effect, according to his Diuine prouidence, as is more expedient for the health of soules.

It is an especial temporal euil to be possessed of wicked spirites.

Joan. 17.
9. 15.

Mat. 4. 7.
32. &c.
Luc. 10. 9. 17

Act. 1. 16
&c.

4. An other more ordinarie penal, and temporal euil, from which we pray to be deliuered, is the punishment due for sinnes remitted. And that this is a lawful and conuenient prayer is proued by examples, and testimonies of holie Scripture. After that [our Lord was pacified] by Moyses in prayer, for the people sinne of idolatrie, by their adoring the golden calves, and the guilt of that sinne being remitted, Moyses not only destroyed the idols: and punished them by temporal death of about three thousand men] but also he prayed againe for remission of further punishment, due for the same sinne, as himselfe testifieth saying the next day to the multitude: [You haue sinned a very great sinne: I wil goe vp to our Lord: if by anie meanes I may be able to intreat him for your sinfull fact] Holie Iob did pray for the mitigation of temporal punishment due to himselfe, and al mankinde in general, saying to God [Depart a little from him (spare him a litle, in his daylie afflictions) that he may rest vntil his day wished for, come; euen as the hyred man.] Like as a laborer hath some repose in his daylie trauels. Thus did the Royal Prophete pray to God [Because thou hast deliuered my soule from death, and my feete from falling, that I may please before thee (ô God) in the light of the liuing. Rise vp to mete me, ô Lord the God of power.] Likewise al the Patriarches and Prophetes, with the whole people of God, prayed to be deliuered from temporal euils: but first for remission of their sinnes, which were the cause of al other euil.

We pray also to be deliuered from euil habites gotten by sinne, and from imperfections.

ARTICLE 37.

Besides both sinne and punishment due

Other penal euils from which we must desire, and pray to be deliuered, are the euil habites, or inclinations, and imperfections, contracted by sinne, because

Moyses and others prayed. for mitigation of punishments due for sinnes.

See Part. 3. Art. 31. 33.

Exod. 32. 7.

13.

7. 30.

Iob. 14. 7. 6.

Psal. 55. 7. 13.

Pf. 38. 7. 6.

13. 7.

because these both make vs more prone to yelde againe to euil tentations, and hinder the exercise of vertues. And therfore King Dauid, not only confessed his offence, and prayed for remission therof in these wordes [Haue mercie on me, ô God, according to thy great mercie: And according to the multitude of thy commiserations, take away myne iniquitie.] but also prayed to be more washed, and cleansed from euiles, saying [Wash me more amply (ô God) from myne iniquitie: and cleanse me from my sinne.]

7.4. Nathan the Prophete (vpon his first acknowledgement of his fault) declared to him, that God had taken away his sinne, and yet he prayed God to take it away, and also to wash him more amply, from his iniquitie, and to cleanse him from his sinne: Plainely signifying that besides remission, & taking away of sinne and punishment due for sinne, a sinner needeth also to be more washed, and more cleansed. Not from the sinne it selfe, which remayneth not, but from other euiles perteyning to the sinne, and remayning in the soule, after that the sinne is taken away. And these therfore must needs be the reliques of sinne, and blemishes, wrinkles, or spottes, which remayne in the soule: for which as this true penitent did say, so euerie one must say with him [I doe know myne iniquitie, and my sinne is before me alwayes.] And must pray to be deliuered from it.

7.5. 2. Of such spottes, and imperfections, our Sauour

for sinne, there remaine euil habites, and reliques of sinnes.

From which we must pray to be deliuered.

also spake, when he said to S. Peter [He that is washed, needeth not but to wash his feete only] manifestly signifying, that those which are baptized (and in like maner, those which are absolved from actual sinnes) haue some thing that needeth to be washed: which is not sinne, but euil habites, and prone to sinne; carnal inclinations, and worldlie affections, which like vnto feete, carrie the inferiour powers of the soule, contrarie to the mind. And therfore nede

Proued by Christs doctrine: And his Apostles.

to be more amply washed, and cleansed. For correction wherof S. Paul teacheth by example, both to chastise the bodie, that it may serue the spirite; and to pray that the molestation of the flesh may be taken away, that putting of the old man, and purging the old leauen, we may become new creatures, new paste, in the azimes of sinceritie and veritie.] We therefore who are subiect to manie imperfections, & possessed of euil habites, must labour and pray to be deliuered from such euils: that albeit in this life, we can not be wholly free from them, yet that their great force may be diminished: and that albeit [with the flesh we serue the Law of sinne (as the same Apostle speaketh) yet with the minde we may serue the Law of God.]

Likevise we pray to be deliuered from dangerous afflictions, which may hurt the soule.

ARTICLE 38.

It is lawfull to pray that God will mitigate tribulations, which he permiteth for probation of the iust.

Besides the general penalties incurred by original sinne (as death, infirmitie of bodie, the suffering of heate, colde, and other difficulties, common to all mankinde) and besides punishments inflicted for actual sinnes; there be manie other tribulations permitted by God, for the probation, and merite of his faithful seruants. As Martyrdome by violent death; spoyle of temporal goodes, imprisonment, banishment, &c. Concerning which kind of temporal euils, we are taught to pray that God our heauenlie Father wil so moderate the same, proportionably to his special grace geuen to euerie one, that we may be deliuered from ouer great, & dangerous afflictions, which may hurt the soules, of such as are not strong, nor able to ouercome them.

2. It was not for anie particular sinne of Iacob the Patriarch, that he was afflicted with feare or hurt to him.

himselfe, or his familie, by his brother Esau, but for his exercise in humilitie, pietie, patience, hope in Gods protection, and of other vertues. For in this case he prayed with humble resignation of his owne wil to Gods wil: with grateful thankes geuing for former benefites, and so obtained his desire: God so mollifying his brothers hart towards him, that he found no iniurie, but brotherlie concord, and curtesie: at Esaus hendes; and was deliuered from that temporal euil which he feared. In like maner the whole people of the same Patriarches issue, being persecuted by the Egyptians, prayed to God for releafe from their temporal afflictions [And our Lord heard their gronings] and by the ministerie of Moyse, deliuered them from that penal euil. Againe very often the same people, suffering inuasions of enimies, albeit for the enormous sinnes of the greatest part, yet for probation, and more merite of the iust, who ioyntly together prayed God for his merciful remission of their sinnes, and for his deliuerance of them al, from their temporal vexations: and our Lord heard their prayers, and by certaine Iudges, or General Captaines [deliuered them from the handes of the ransakers] geuing them manie notable victories. Al these Iudges, and other general Gouvernours of Gods people, besides their prudent, and valiant endeouours by way of armes, against wicked enimies, especially vsed deuout, and confident prayer to God, beseeching his bountifull Goodnes, by his mightie hand to deliuer his faithfull seruants from inuasions, subiection and captiuitie of infidels.

3. Thus did the Royal Prophete pray, & hath so taught the whole Church in general tribulations, saying: [Arise Lord, let not man be strengthened: let the Gentiles be iudged in thy sight: Arise Lord God, let thy hand be exalted, forgete not the poore. Deliu- And by other] holic Scrip- tures.
ner Israel o God, out of his tribulation. In thee o Lord haue I hoped, let me not be confounded for euer

euier: in thy iustice deliuer me. Let God arise, and let
his enemies be disperfed, and let them that hate him
flee from his face. As smoke vanisheth, let them van-
ish away: as waxe melteth at the presence of fire; so
let sinners perish, at the presence of God. See my hu-
miliation, and deliuer me. When I was in tribulation,
I cryed to our Lord, and he heard me. O Lord deli-
uer my soule from vniust lippes, and from a deceipt-
ful tongue] In like maner other Prophets, prayed
that God would deliuer his people from temporal
afflictions, And expressely testifie that God approueth,
and in due time granteth such prayers. [The iust haue
cryed (saith the same Psalmist) and our Lord hath
heard them; and out of their tribulations he hath de-
liuered them. Our Lord is nigh to them that are of a
contrite hart: and the humble of spirite he wil saue
(deliuer from temporal euils, so farre as is for their
spiritual good) Manie are the tribulations of the iust:
and out of al those our Lord wil deliuer them.]

4. Christ our Lord both heard the prayers of very
manie; which besought him to cure their corporal in-
firmities; and also commandeth al Christians to pray
for al temporal necessarie releefe: and namely tea-
cheth to pray in time of persecutions, to be defended
from aggrauating circumstances, that the euiles may
be more tolerable [That their flight may not be in
the winter (as a hard time for trauel) nor in the Sab-
bath (wherby they may be more hindered from Gods
seruice) for there shal be then (in the time of Anti-
christ) great tribulation.] In the first great persecution
of the Church, after the Martyrdome of S. Steuen,
manie fled from Ierusalem into diuers places of Iurie,
and Samaria. And when S. Peter was taken and im-
prisoned [Prayer was made of the Church without
intermission vnto God for him] And he was deliuered
by an Angel. S. Paul reciteth manie tribulations, fro
which by his owne & others prayers, he was deliuered.

S. Iames

Christ gran-
ted such pray-
ers, and tea-
cheth vs so to
pray.

p/67. v.

P/113. v.

P/119. v.

1.2.

I/2. 1. v.

eb. 41. v.

P/119. v.

19. 10.

1st 5. v.

Art. 19.

Mat. 11.

30. 11

Act. 11.

4. 5.

1st. 4. v. 3.

eb. 12.

7.

1st. 5. 7. 13.

S. James also admonisheth al Christians to repaire to prayer in tribulations, saying [Is anie of you in heau- nesse, let him paay.] By al which, and the like exam- ples, and Instructions, it clearly appeareth to be law- ful, and needful to pray vnto God, to be deliuered from temporal euiles, discomodities, and danger. And hereupon Holie Church ordaineth, and vseth special prayers, and supplications, in times of contagious sicknesses; of watres present or feared; of famine, of great drought, or ouer much raine; & of others what- soeuer corporal or temporal euiles. More especially that God wil defend, and preserue vs from sudaine death, by fire, water, lightning, or other misfortunes. And finally from al euils, wherunto our fraile life is subiect, according to the tenour of this last Petition, [Deliuier vs from euil.] Not only spiritual, as we spe- cially pray in the former Petitions: but also from the residue of temporal paine, and punishment due for our sinnes: from the reliques of sinnes, which are euil habites, and pronesse to sinne; and from dangerous temporal tribulations.

Holie Church prayeth to be deliuered fro ouer great tribulations.

The summe of this last Peti- tion.

Art. 39.

5. Here againe especially, we must remember, that as our Lord hath prescribed this most excellent forme of daylie prayer: so he hath sette the same in such ne- cessarie order, that none may presume to inuert it, or transpose the Petitions, otherwise then here we haue them in most perfect due order. For when being affli- cted with corporal paine, or anguish of minde, feel- ling some vehement greefe, we first or principally de- sire and pray for releafe therof, not considering what els is more necessarie, we therby make ourselues vn- capable of that which we aske. To which sort of sup- plicants, S. James saith [You aske & receiuee not: be- cause you aske amisse] But why amisse, some wil say: seing we aske good thinges? We aske life, health, peace, libertie of conscience. to be deliuered from ex- tremite of paine, from inuasion of enimies, from per-

Due order must be obser- ued in praying for necessarie thinges,

1st. 4. 7. 3.

secution of infidels? to be releued in temporal afflictions, yet you aske amisse, saith S. Iames, to al that receiue not that which they aske, because you aske out of due order. You aske that in the first place, or you aske that more principally, which is lesse necessarie; or you aske that absolutely, which should only be asked cōditionally. For reforming of which errour, it behoueth to remember that our heauenlie Father sendeth or permitteth afflictions for the good of his elect; so to reduce them vnto himselfe, which neglect his other admonitions and callings. So he telleth vs by his Prophete Isaias, saying [Vexation alone shal geue vnderstanding to the hearing] because we haue often heard, but not regarding, haue not vnderstood. And therefore, that we may be moued to regard Gods admonitions, so to vnderstand them, he suffereth vs to fall into temporal vexation, which alone geueth that vnderstanding, which others haue not liuing in prosperitie [Loe this was the iniquitie of Sodome (saith our Lord) pride, fulnes of bread, abundance, & idlenes] But Gods peculiar people [the children of Israel added to doe euil in the sight of our Lord: who strengthened against them Eglon the King of Moab, and they serued him eightene yeares. And they cryed to our Lord] Vexation geuing them vnderstanding, brought them to repentance. And so they learned first to pray for remission of their sinnes, and then prayed also to be deliuered from temporal tribulations. Right order therefore in praying, is no lesse necessarie then prayer it selfe. [He that ordereth charitie in his [spoule] teacheth vs to pray, in due order.

6. First of al to pray that Gods name be euerie where sanctified, his glorie preferred aboue al That his kingdome be propagated, and made complete in al the elect: That not our proper willes, but Gods wil be done in al things. Then we must pray for al necessarie helps. First spiritual, then temporal. For remis-

son

Temporal afflictions are necessarie for manie.

We must pray for spiritual good things before temporal.

Mat. 6.

Is. 13. 7. 19.

Ex. 13. 17.

Is. 13. 7.

Is. 13. 7.

Can. 1. 7. 4.

tion of sinnes. That also we may resist al tentations, tending to sinne. And lastly, to be deliuered from al temporal euiles, so farre as they may be dangerous to our spiritual progresse in vertue. In this order we are directed to pray, which againe our Sauour repeteth saying [Seeke therfore first the kingdome of God (that is, in the first, not in the second, or last place) and the iustice of God (which importeth the meanes to obtaine the kingdome of God) and in the last place desiring other things conuenient] and al these things, (meate, drinke, clothes, healthes, &c.) shal be geuen you besides] saith our (we)re Sauour. But when we aske relaxation from paine before remissio of sinnes, temporal things before spiritual; our owne wil before Gods wil, anie other thing before Gods honour, & obtaine not our requests, we must know, that the denial, or delay therof proceedeth from the great mercie of our heauenlie Father. That we may therby vnderstand our errour, in asking disorderly, the lesse thing, before the greater. And if we see not the cause why God semeth not to heare our prayers, his singular goodnes by special afflictions admonisheth his elect againe, and againe, that at last, [vexation may geue vs vnderstanding] And then wil the happy faithful soule, with ioyful hart confesse, and say to our heauenly Father [It is good for me, O Lord, that thou hast humbled me: that I may lerne thy iustifications.]

And to be deliuered from sinne, before we aske relaxation from punishment.

The conclusion, Amen: is a confirmation of our part, that we truly desire that which we aske in vvordes.

ARTICLE 39.

A Men is an Hebrew word: which here and in VVhy Amen is not translated in manie places.
manie other places of holie Scripture, is not translated into Greke, nor Latine (neither therfore into vulgar languages in Catholique Editions,

but is left in the original tongue, and by sacred vse is made familiar to al Christians; as more significant, then can be so breecfly expresse in anie other tōgue. It is sometimes a Noone, signifying Truth, or a true thing: as where our Sauour saith, Amen. I say to thee (that is an assured truth I say to thee) thou shalt not goe out from thence, til thou repay the last farthing, Amen amen I say to you (A true, a true thing, I say to you:) If anie man kepe my word, he shal not see death for euer. Thus saith Amen: the faithful & true witnes that is Thus saith Truth the faithful and true witnes. Sometimes it is an Aduerbe signifying Truly, or verily; as when our Lord said to the penitent theefe on the Crosse [Amen I say to thee (that is, Truly, or assuredly, I say to thee) this day thou shalt be with me in paradise] So in the end of our Crede we say [Amen] that is, we verily, & assuredly beleue al those things, which we there professe. Sometimes this word Amē is a Verbe, signifying [Be it done; or, Be it so.] And in this sense, it is in respect of vs that pray a word of desiring and praying that it may be so done, as is expresse: and so we ratifie al that we haue said in our prayers. And in respect of God it is a word of granting, & commanding that the thinges be done, which are requested. And so it signifieth, that God on his part, granterth whatloeuver is rightly desired. Of al which diuerse significations, and vse of this sacred word, we haue manie examples in holie Scriptures.

2. In a certaine forme of trial, in the case of anie woman suspected of adultrie, it was ordained by the Law of Moyses, that such a one being called into question [should heare the Priest's adiuration; heaping terrible curses vpon a certaine water, & should say: Amen, amen, & drinke the water] therby praying or wittingly consenting, that those curses should fall vpon her, if she were guiltie of the suspected crime. It was in like maner required that [al the people should

It is sometimes a Noone, sometimes an Aduerbe, sometimes a Verbe.

Examples of the vse of this word, Amen.

Mat. 5. v. 27.

Iohn. 3. v. 31.

Ap. 3. v. 14.

Luc. 23. v. 43.

Num. 5. v. 11.

17. 23.

Deut. 17. 15. & 16.

1. Cor. 13. 7. 8.

36.

1. Reg. 1. 7. 16.

2. Efd. 3. 7. 33.

Job. 9. 7. 1.

ch. 13. 7. 33.

11. 15. 7. 1.

ch. 65. 7. 16.

1. Cor. 11. 7. 5.

ch. 13. 7. 6.

1. Cor. 1. 7. 6.

ch. 13. 7. 33.

Deut. 17. 7. should heare greuous curses denounced, against al
15. 2. the transgressors of certaine precepts (in al twelue)
 and should answer to euerie one: Amen.] Therby
 praying, or yelding their consent, that if anie should
1. 17. 16. so offend, the curse should fall vpon him. King Dauid
7. 8. bringing the holie Arke of God into Ierusalem [sang
 an Hymne of praise to our Lord, and in the conclu-
36. sion therof inuited al the people to say: Amen.] The
1. Reg. 1. 7. same King ordaying, that his sonne Salomon should
36. be crowned, to succede him in the Kingdome, those
 that wished good successe, said: [Amen, So speake
1. Esd. 5. 7. 13 our Lord, the God of my Lord the King.] Nehemias
ch. 13. 7. 31. praying [that God would cast out of his house euerie
 one, that should not accomplish his cōmandments,
 al the multitude said: Amen.] The same Nehemias
 praying for himself in the end of his Booke, conclu-
 deth with [Amen.] At the Mariage of young Tobias
 and Sara, her Father praying for the spoules, [other
1. Tob. 9. 7. 12. freindes said: Amen.] Tobias the elder concludeth his
ch. 13. 7. 33. prophetical praises to God with [Amen.] Likewise
1. 15. 7. 1. other Prophetes often conclude special Prophecies,
ch. 65. 7. 16. Praises, and Prayers with this word [Amen.] As wel
 therby affirming the assured truth of that which they
 say: as desiring, and praying that Gods wil may be
1. 1. 11. 7. 5. fulfilled in the same: euer conforming their owne
ch. 13. 7. 6. willes to his: and so said: [Amen.]

3. To this very purpose our Lord teacheth vs to
 conclude this our most ordinarie prayer; and by this
 example also other prayers, thankesgeuings, and
 praises to God, with Amen. And so did the holie A-
 postles most ordinarily conclude their Epistles with
 prayers, thankes, or praises to God, and the same with
 Amen [To God our Lord (saith S. Paul) be glorie for
 euer. Amen. The God of peace be with you al. Amen.
 The grace of our Lord Iesus Christ be with you al.
 Amen. To God the onlie wise, be honour and glorie
 through Iesus Christ for ever and euer; Amen. The

Christ tea-
 cheth vs so
 to conclude our
 prayers. And
 the Apostles
 so obserued
 his precept.

grace of our Lord Iesus Christ be with your spirite. *eb. 16. 7. 17.*
 Amen] So in the rest of his Epistles. And euen so S. *1. Cor. 16. 7.*
 Peter. S. Iohn, and S. Inde, conclude with prayers, *23. 24.*
 thanks, or praises: and in confirmation, that they *2. Cor. 13.*
 verily so desire they finally adde [Amen.] *7. 13.*

As in the be-
 ginning of
 prayer, so in
 the end it most
 importeth to
 haue actual at-
 tention.

4. A very special profite therefore we may here
 reape, by adding this word Amen: that whereas we
 haue not had so perfect attention, nor so absolute re-
 signation of our proper wil, as was requisite, in euerie
 petition: we may in good part, by more actual atten- *Pl 71. 9. 13.*
 tion, and particular submission of our wil to Gods
 wil, supplie in this last word. Amen, the former de-
 fect; by correcting and renewing our desire, that al,
 and euerie thing may be done (and that in the same
 order, of greater things before the lesse) as they are
 conteyned in the sacred wordes, notwithstanding
 our negligences and coldnes, in reciting them. For so
 in one perfect thought, we may (if we be as Daniel *Dan. 9. 7. 13.*
 was of right desires) really desire Gods wil in al.
 which in dede conteyneth al. And so our hart desi-
 ring, that God wil make vs to desire, al & only those
 thinges which please him, then, and not other wise,
 we shal receiue al that we neede, if this be our true
 desire, when we say: Amen.

*This word Amen, is also a confirmation on
 Gods part, that he granteth whatsoeuer
 is duly asked in prayer.*

ARTICLE 40.

It is most cer-
 taine, that al
 prayers rightly
 made are gran-
 ted.

Moreouer in this word Amen, we haue another
 singular consolation that if our prayer be right-
 ly made, then God himselfe saith Amen. in the sense
 of granting and commanding that to be done, which
 we aske. And this is so certaine, that to hold the con-
 trarie is heretical: against the expresse and manifest
 written word of God. As we haue already shewed, *Art. 11.*
 concerning the assured effect, on Gods part, of al
 faithful

faithful good prayers. Vnto which holie Scriptures there recited, we shal adde only two or three more sacred textes, in confirmation of our beleefe, and hope in this behalf.

2. Our B Sauour plainly saith, to euerie one that prayeth in due maner, as he ought. [Thy Father which seeth in secretes wil repay thee] that is wil reward this good worke: either granting that thing which is requested, or that which he knoweth to be better for thee. Againe he saith. [Haue faith of God : Amen I say to you, that whosoever shal say to this

Christ so teacheth and promisseth.

mountaine : Be taken vp, and be cast into the sea : & shal not stagger in hart, but baluee that whatsoeuer he saith shal be done, it shal be done vnto him] signifying that on Gods part, there can be no want, nor defect, neither of power, nor of wil to grant, and doe anie thing: in so much that if in case it were requisite, that a mountaine should be remoued, and a faithful seruant of God, should confidently aske it, it should be so done: because there neither wanteth power, nor wil in God. And the denial therof is impious infidelitie, either against Gods power, if any dare say, that he can not: or against his Goodnes to say that he wil not, if it be needful: and against his Truth, because in such a case he hath promised, that he wil doe it, being no defect on their part that pray. Vpon

which infallible ground S. Iames. expressly sayeth [If any of you lacke wisdom (or anie other necessarie thing) let him aske of God, who geueth to al men abundantly: and vpradeth not, and it shal be geuen. But let him aske in faith: nothing doubting] firmly beleuing, & nothing doubting that God can if he wil, and wil if it be conuenient. For this is it which the Apostle calleth [Prayer of faith.] And this is [the faith of God.] Which our Lord requireth, in al that pray. And this is the fruite of prayer most assured, because Christ our Lord, who is truth it selfe hath so

taught,

taught, and so promised. And therefore al that is preached by his true Apostles, is true & certaine. [In our preaching which was to you (said S. Paul to the Co-

2. Cor. 1, 7.

It is, and, It is not, are found in men.

rinthians, who charged him to haue failed in his promise) there is not: It is, and it is not. For the Sonne of God Iesus Christ: who by vs was preached amōg you: by me, and Siluanus, and Timothee, was not: It is, and It is not: but, It is, was in him. For al the promises of God are in him: It is. Therefore also by him, Amen to God: vnto our glorie.] Gods truth in performing al his assertions, purposes, and promises, is to the glorie of himself, and of al his true seruants. For whereas his seruants Amen (asseueration, desire, or prayer) may erre: Gods Amen (asseueration, grant, or promise) can neuer erre, nor be frustrate, nor faile: but on his part, is alwayes most true, assured, and infallible.

19.

20.

It is, is alwayes in God.

The Priest not the people sayth Amen in the end of the Pater Noster, in the holie Masse.

3. Wherupon Holie Church representeth this no lesse certaine, then comfortable truth vnto her faithfull children, especially in the holie and dailie Sacrifice (and in some other parts of the Ecclesiastical Office:) where, the Priest singing, or reading the Pater Noster, the Clerke that serueth, or the Quire, in place of the people, reciting the last Petition. [But deliuer vs from euil:] addeth not Amen, in the end: but the Priest supplieth it, at the Altare: mystically signifying, that God himselfe (if the supplicats be rightly disposed) answereth: Amen, to al that is wel, and duly demanded. And therefore as wel the Priest, that sacrificeth, as al others that assist, and desire to be partakers of Gods benefites, both in this, & in al other prayers, must in their hart, and sincere intention, when they say Amen, desire and mentally pray to God, that his diuine Goodnes wil say: Amen.

When we say Amen, our hart must desire, that God wil say, Amen.

Ad Primas
Complest.
C.

Is. 4. 7. 39.

1. Cor. 14. 7.

16.

1. Tim. 3. 9.

16. 17.

The

*The Angelical Salutation of the B. Virgine,
Mother of God, is lawfully, and profitably
recited by good Christians.*

ARTICLE 41.

After the explication of our Lords Prayer, which is expressly and immediatly directed to God himselfe, the most blessed Trinitie; it resteth to shew that other prayers directed also to God our heauenlie father, by the meditation of his glorious and faithfull seruants, are likewise lawfull and profitable. Which because Protestants denie, as did long since Vigilantius. In this point their progenitors; against both him therfore and them, we shal, here proue the Christian beleefe, and practise of this doctrine, more euidently by the holie Scriptures, then our Aduersaries are able, by the like meanes, to disproue it, or to declare the contrarie. And because the *Aue Maria*, is often recited by Catholiques, & especially impugned, by al the Sectaries of this time, we shal here beginne with the same Angelical Salutation; and prayer adioyned. Then proue the like lawfull and profitable vse of praying to God, by intercession as wel of the same most B. Virgine, as of the glorious Angels, and other Sainctes. And lastly shew that it is no derogation, but more honour to God, that we desire both his glorious Sainctes in heauen, and his faithfull seruants in earth, to pray vnto him, for vs.

1. First then concerning Prayers, and Inuocation of Sainctes, the cheefest controuersie consisteth in this doubt. How we in earth can speake vnto spirital creatures, that are in heauen; and how the same glorious creatures can heare vs, or know our desires: For it is in deede vnpossible, that our speach in earth should be heard by the Sainctes in heauen, according to the common sense of these wordes, speaking and hearinge. Because Angels: and soules separated from

Of the honour of our B. Ladie, see Part 1. Art. 21. Of al Sainctes: Part. 3. Artic. 9.

Prayer and Inuocation of Sainctes is more clearly proued, then it can be disproued, by holie Scriptures.

Protestantes cheefest objection is, that Sainctes in heauen can not heare the prayers of the faithfull in earth.

Ccc

their

Is. 4. v. 39.

1. Cor. 14. v. 16.

1. Tim. 3. v. 16. 17.

Answer.

Angels, and separated soules, haue not corporal tongues: nor eares, but haue other meanes, to vnderstand each others conceits, and willes.

Also mens soules in their bodies can eleuate their thoughtes into heauen.

their bodies, haue not corporal eares; and are so farre distant from vs, that no mortal mans voice can be extended to them. With which common maske our Adversaries cannot possibly delude any, but such as are wilfully blinde. For the simplest person, that beleueth the immortalitie of soules, easily knoweth, that soules being parted from their bodies (& other spirites) haue special meanes to signifie their mindes, & to vnderstand each others conceits (which we call *speaking, and hearing*, that is to say, vtering and vnderstanding: which S. Paul also calleth the tongue of Angels) better then mortal men with corporal tongues, and eares. God our omnipotent Creator hath not a corporal tongue, nor eares, and he speaketh to Angels. And Angels in heauen: and diuels in hel, doe also speake, & vnderstand one an other [God also spake to Adam, and to manie other mortal men. The diuel (by a serpent) spake to Eue, and heard her speake. Good Angels spake to the Prophetes in slepe, and in visions. The diuel put into the hart of Iudas Iscariote, to betray our B. Saniour] Manie other examples witnesse, that spirites doe speake to spirites, and to mens soules, also whiles they are yet in their bodies. And albeit soules in their bodies can not clearly see themselves, nor other soules, yet departed from their bodies they most clearly see themselves, and other soules: and by the lght of glorie doe see al that any way pertaineth to themselves. Moreouer the soules of the faithfull in this life, can eleuate their cogitations into heauen: and their prayers rightly made, are heard in heauen. As Salomon testifieth, saying to God. [Thou wilt heare in heauen.] And S. Paul saith of himselfe & other good Christians [Our conversation is in heauē] which is especially verified of hartie prayers. For it is not the external voice without intecion of mind, but the good cogitation of the soule (whether the mouth speake or no) that ascendeth into

1. Cor. 13.
7.1.

Gen. 2. 7.16.
ch. 3. 7.1.
Job. 1. 7.6.
Gen. 37. 7.6.
Gen. 37. 7.6.

1/. 1. 7.1.
ch. 14. 7.12.

Mat. 1. 7.10
Luc. 1. 7.11.
Jo. 13. 7.1.

3. Reg. 3. 7.
30.
Phil. 3. 7.10.

1000
30.

into heauen. And therefore, neither the great distance of place, nor lacke of corporal eares in holie Angels, and other Sainctes, can hinder the hearing of faithful prayers, directed to God by mediation of his glorious Sainctes: as the Protestants either foolishly imagine, or maliciously feare: and so deceiue themselves, or others. But let vs also see what other impediments they pretend.

3. An other obiection is, that albeit spiritual creatures doe utter their concepts: and vnderstand each others: & that mortal persons doe eleuate their mindes into heauen, yet none but God only can vnderstand the hartes, and desires of the faithful in earth. For which, our Aduersaries alleage these wordes of our Lord, saying by his Prophete Ieremie [The hart of man is peruerse, and vnsearchable: who shal know it? I the Lord that search the hart, and proue the reyners.] Therefore (say they) no man, nor Angel can search, nor know the secrete thoughtes of an other mans hart, which only God can doe, and no creature. We answer: that only God by his owne power, can search and know the secretes, which any man referueth in his hart, & which he would conceale from al other creatures: it is in dede in mans power, if he wil, to hide the secretes of his hart, and so, as this sacred text affirmeth [The hart of man is peruerse] is deceiptful, and depe. Neuertheles he can, if he wil, reueale the same secretes of his hart, either by wordes, or other signes, to an other mortal man: or els by voluntarie cogitation, to such spiritual creatures, as haue spiritual eares. And to these wordes of the Prophete proue no more, but that naturally, and ordinarily euerie man can, if he wil, hide the secrete cogitations of his hart: but they proue not, that a man cannot, if he wil, reueale the secrets of his hart. For experience continually sheweth, that men can, and doe reueal their secrete thoughts to other mortal men;

The Protestants second obiection. That onlie God can know secretes cogitations.

Answer.

Only God by his owne power knoweth the secretes of hartes.

Sainctes can know secretes by reuelation.

and can desire to reueale their secrete thoughtes to
 Sainctes in heauen: which desire and wil ascenderh
 into heauen. Where (as Protestants wil confesse) God
 seeth the same cogitations: and therefore those An-
 gels, and other Sainctes can see them, whom God wil
 haue to see, or know them, which we suppose our
 Aduersaries wil not denie. If they wil denie it, we
 require that they iustifie their denial by holie Scrip-
 ture. In the meane while, we auouch by holie Scrip-
 tures, that glorious Angels presented the prayers,
 & hartie desires of Daniel the Prophete, of Tobias, of
 Cornelius, and of others, vnto God in heauen, which
 they could not haue done, vtiles they had knowen

Dan. 3. 9.

15 16.

Either by the
 light of glorie,
 or by the light
 of Prophecie
 or by other in-
 spiration.

the thoughtes of the supplicants hartes. Again it is
 clearly testified in holie Scriptures, that God reu-
 ealed vnto certaine Prophetes in this life, the secretes of

Tob. 1. 13.

Acl. 10. 1.

4.

mens hartes, which the same men would haue con-
 cealed from al men. Whereof two examples, one of the
 old Testament, an other of the new may here suffice,
 in confirmation of our answer to the Protestants ob-
 iection. Eliseus the Prophete knew the secrete of his
 seruants hart, which the same seruant denied, and
 would haue concealed from his master: who neuer-
 theles said vnto him [Was not my hart present when
 the man returned out of his chariote to meete thee]

4. Reg. 3. 9.

16.

Likewise [S. Peter knew the secrete thoughtes, of
 Ananias & Saphira, defrauding, and denying part of
 the price, which they had receiued for their land.]

Acl. 5. 1.

3. 9.

Though therefore naturally, and ordinatily mans hart
 can kepe cogitations secrete, from al other creatures,
 yet doth not this hinder Gods power, from reuealing
 the same, which man would hide, neither is the capa-
 citie of mans vnderstanding limited: but that God
 can make him, also in this world, to see or know the
 secretes of others hartes, which they would coöceale.
 How much more like, and more ordinarie is it, that
 God geath this power to glorified Sainctes (conside-
 ring,

ring, that the light of glorie faire excelleth the light of prophetic) that they may see and know manie thinges done in earth, euen secrete cogitations, especially those, which faithfull supplicants desire that they may know. And stil it is most truetharonly God, by his owne power [doth searce the hart, & proue (or examine) the reynes.] And neuertheles by Gods gift, his seruāts can see & know (either by the light of glorie, or of Prophecie (or how soeuer God wil, that they shal know) the cogitatioṃs of mortal mēs hartes: and of their workes proceeding from their hartes.

Especiall
when suppli-
cants desire,
that Sainctes
wil pray for
them to God.

4. Thus much in general, for defence of the Catholike belöefe: and doctrine against Protestants cheefe obiections: that Sainctes in heaven can, and doe vnderstand the praises, thanks, and petitions of the faithfull in earth, directed to God by their intercession. Now more particularly we shal declare that the militant Church of Christ: and the faithfull members therof, doe lawfully and profitable both praise: and pray the B. Virgine Mother of God (and likewise other Sainctes) to pray for vs to God, beginning our prayer, with the Angelical salutation, (say-
 ing [Hayle Marie ful of grace, our Lord is with thee: blessed art thou among wemen] For as it was not im-
 pertinent to the holie Archangels purpose, coming with an embassage from the most blessed Trinitie, before he declared his message, to salute her, with these words of her singular praise: so it is also no lesse, but rather more conuenient, that we poore supplicants comming to craue her pious intercession for vs to God, doe beginne with the same ioyful salutation, which may put vs in minde of the best tydings, or newes, that euer came into this world, to witte of the most happie Incarnation of Christ our Redemer and Sauour, by taking flesh of this most holie purest Virgine, ful of grace; whose soule and bodie, Almighty God, prepared to be a worthie habitacl of his
 Sonne.

The saluta-
tion of our B.
Ladie pettey-
neth to her
praises.

She being ful
of grace, be-
fore she con-
ceiued Christ,
was made
more ful by
conceiuing
him.

Now she is
also more ful
of glorie, then
anie Angel, or
other Sainct:
next after her
Sonne, our
Lord.

His glorie is
accidentally
increased, by

Sonne. For which purpose it was most requisite, that she should be, as the Angel pronounced, ful of grace, and our Lord should be with her, by his spiritual habitation in her sonle, also before she conceived the Sonne of God in her bodie: that she might so conceiue him: And therefore no maruel that S. Elizabeth, being also replenished with the same Holie Ghost, [cried out with a loud voice, & said (vnto her hauing now cōceiued the same Sonne of God in her wombe) Blessed art thou among women (as the Angel had said before; and further as it were expressing the cause of her greater blessednes, said) and blessed is the fruite of thy wombe] For by this diuine fruite, she that was before ful of grace, was now more ful: she that was before blessed, was now superblessed: she that before had our Lord God Omnipotent, dwelling with her, now had the same our Lord God dwelling in her: euen him, also corporately [in whom dwelleth al the fulnes of the Godhead corporally] as S. Paul speaketh. Thus did S. Elizabeth admiring congratulate. How much more doe al good Christians iustly congratulate her fulnes of grace, who is now also ful of glorie, aboue al mankinde, and Angels, next after her sonne, the Sonne of God? By whom as she was in this life superreplenished with grace, so is she in heauen superreplenished with glorie. She that was made in this life, the Mother of God: is now also Queene Mother in heauen: most truly therefore called Queene of al Angels, Queene of al holis Patriarches, Prophetes, Apostles, Martyrs, Virgines, Confessors, of al Sainctes, and of al mere creatures.

5. Al which her abundant grace, and glorie, being deriued from the same blessed fruite of her wombe, Iesus Christ our Lord God, derogareth nothing from his glorie, as Protestants vainly imagine, but redoundeth so much the more to his glorie, as it is further extended, not only to the glorious person of his virgine Mother, but also to her pure bodie and bloude, of which

7 41.

42.

Colos. 1. v. 9.

Mat. 1. v. 18.

Ier. 1. v. 1.

Ier. 1. v. 1.

Camp 2.

Ier. 1. v. 1.

of which he tooke his bodie: and to her sacred virginal wombe, that bare him, and to her blessed virginal breastes, which he sucked. *how much is further extended.* Even as an other devout woman (also a figure of the Catholique Church) rightly professed, and the holie Euangelist hath recorded, that when our Lord preached afterwards to much people [A certaine woman lifting up her voice, out of the multitude, said to him: Blessed is the wōbe that bare thee: and the Pappes that thou didst sucke]

Whose iust praise our Lord accepting, added, and affirmed that not only his mother was blessed, for that she bare him, and gave him sucke, but more blessed because she heard his word, and kept it. And albeit no other creature is, or can be participant of the former blessing to be his proper Mother, and Nource, yet manie may be, and are participant of her greater blessing, for our Lord said in general: [Yea rather, blessed are they, that heare the word of God, & kepe it] that is, euerie one is blessed (more or lesse, according to their degree of grace) that heareth Gods word, and kepeth it. And so in proportion the Mother of God, most excellling in grace, was most blessed, for she best kept his diuine word. Yea and the more in number, and the more perfectly that they heare, and kepe Gods word, the more is Christ our Lord honored, and praised by them; because al redoundeth to him, as al is deriued from him. For [Of his fulnes al we receiue.] saith S. Iohn the Baptist.

6. Moreouer al that which true Christians doe, in often reciting this Angelical Salutation, and diuers Anthemes, Hymnes, Canticles, and other praises to our B. Ladie, is iustified by her owne prophetic, (agreeable to manie former Prophecies) saying [God my Sauour hath regarded the humilitie of his handmaide (that is, hath exalted me, because I was humble) For behold (saith she) from hence forth (since I am become the Mother of God) al generations shall call me]

This manner of praising God, by praising his glorious Mother, was prophiced by herself.

And by other
Prophetes.

me blessed.] she also explaneth the reason why saying *eb. 3. v. 1.*
[Because he that is mightie hath done great things *1/7 v. 14.*
to me.] most plainly foreshewing, that because God *eb. 11. v. 1.*
Almightie hath chosen, and made her a worthie ha- *1ere. 31. v. 7.*
bitacle of his Sonne, the very Mother of God, who *12*
created her, and so endued her with al conformable *Ezech. 44. v. 1.*
prerogatiues, priuilegies, dignities, preeminences, &
al other most excellent graces, aboue al mere crea-
tures, aboue al created persons, therefore [al genera-
tions (doubtles she meant al future true seruants of
Christ) shal cal her blessed] shal praise, and magnifie
her. Remember her diuine giftes, most holie life, ex-
cellent actions blessed death, glorious Assumption
into heauē, shal celebrate her feastes, & fastes, adorne
her Churches, and Altares, and by al meanes honour
her, next after her Sonne and Lord: our Lord Iesus
Christ. The more we doe this, the more we fulfil her
prophecie, and the more we proue ourselues to be of
those true Christian generations, which cal her bles-
sed. And those which disdaine, or diminish her
praises, abrogating, her festinities, prophaning her
Churches, and Altares dedicated to God in her name,
and memorie; abandoning her salutation, and other
praises, euidently proue themselues, not to be true
Christians.

Those which
disdaine our
B. Ladies prai-
ses are not true
Christians.

Reasons
sheweth that
the praise of
Gods seruants
redōmdeth to
his praise.

7. Finally reason conuinceth, with reasonable per-
sons, & daylie experience teacheth, that the honour
or respect, which is done to seruants, or children, re-
doundeth to the Lord, or parēts, for whose sake it is
done. And so al honour done to our B. Ladie, Gods
Mother, and most excellent seruant, redoundeth to
the more honour of God, and of Christ: because
it is done to her in regard of that grace, and glorie,
which she hath with him. I know, and haue some-
time heard the exception, which some Protestants
take against this similitude, auouching that diuine &
spiritual things must not be resembled to humane; &
temporal.

temporal. It is true in deede, that diuine Mysteries farre excel humane knowlege, in which respect comparison is not to be made, as if they were both like & equal. Neuertheles God in the old Testament, by humane, and temporal things both prefigured diuine, and spiritual: and Christ in the new Testament taught manie things by sensible parables. And for example in our present purpose, also in the old Testament, God Almighty relembleth himself vnto a temporal Father, and Lord, saying by his Prophete Malachias [The Sonne honoreth the Father: and the seruant his Lord: If then I be the Father, where is my honour? And if I be the Lord, where is my feare? saith The Lord of hosts] And Christ our Lord saith [The seruant is not aboue his master] Which prouerbe he applied to himself, & his disciples. And in plaine termes signifieth that, whatsoeuer is done to the disciple, or seruant pertaineth to the Master, saying [He that receiueth you receiueth me: and he that despiseth you despiseth me.] As therfore, he that despiseth Gods seruant despiseth God: euen so, he that honoreth Gods seruant, honoreth God. [And whosoever glorifieth God, him God wil glorifie.]

God declareth diuine things by the similitude of humane.

The second part of the Aue Maria: [Holie Marie Mother of God, &c.] is a godlie prayer: agreeable to holie Scriptures.

ARTICLE 42.

EVEN as the praises of our B. Ladie contained in the Angelical salutation, diminish not Gods owne praises, but redound to the more honour of God, of whom she receiued al her grace: so in like maner our prayers directed to her, nor asking grace, remission of finnes, or other diuine gift from herself, but by her intercession, from God [from whom euerie best, and perfect gift descendeth] are no lesse, but

Our prayer is of more value by the intercession of Sainctes.

so much more grateful to God, as her glorious intercession is of more value, then our owne onlie petition. For as we praise God not only in himself, for his infinite Power, Wisdome, Goodnes, and other Diuine Attributes, but also in his workes: especially [in his Saintes] so we pray to him not only, by immediat inuocating his most holie name; but also by mediation of his glorious Mother, and of other Saintes. And that in two maners: either by praying God to grant our desires in regard of the fauour, which his Saintes haue with him, and for their sakes: or by expressly praying them to pray for vs. Both which sortes of prayer because our aduersaries generally dislike, and impugne, we shal therefore proue them both.

*Psal. 110.
7. 1. 2.*

Two waies of
praying by the
mediation of
Saintes.

God promi-
seth benefites
for his holie
seruants sakes.

2. God expressly promised great things to Abraham, and for his sake to his posteritie, saying to him [lift vp thine eyes, and looke from the place, wherein thou now art: to the north and south; to the east and west: al the land which thou seest, wil I geue to thee, & thy seede for euer. And I wil make thy seede, as the dust of the earth: if anie man be able to number the dust of the earth, thy seede also shal he be able to number. Arise and walke through the land, in the length, & in the breadth therof: for I wil geue it to thee.] Again, making a couenant with Abram he said. [To thy seede wil I geue this land, from the riuer of Egypt euen to the great riuer Euphrates] Which promise of God made for Abraham children, to be fulfilled [after four hundred yeares] must nedes be vnderstood, to be made for his sake, who as yet had no childe. After this when Abraham had his soone Isaac (by promise more then by nature) and vpon Gods commandment was readie to sacrifice him, being yet a childe, in whom the issue was particularlie promised, God not only renewed, his promise, but also declared Abrahams faithfull act to be the cause,

*Gen. 23.
7. 3. 4. 17.
16.
17.*

*Ch. 15. 7. 18.
(7. 13. 16.)*

*Gal. 4. 7. 9.
Gen. 17.
7. 12. ch. 21.
7. 12.
ch. 21. 7. 13.
Gen. 7. 16.
17. 18.*

of

of so great a reward, saying. [By mine owne selfe And maketh
 haue I sworne, with the Lord; because thou hast done such promise
 this thing, and hast not spared thine onlie begotten because his
 sonne for my sake; I wil blesse thee, and wil multi- seruants did
 plie thy seede, as the starres of heauen, and as the obey his com-
 sand, that is by the sea shore; thy seede shal possesse mandment.
 the gates of his enemies. And in thy seede shal be bles-
 sed al the nations of the earth: because thou hast
 obeyed my voice.] To the same Isaac also, and to his
 sonne Iacob, following the vertuous steppes of their
 father Abraham, our Lord againe repeted the same
 promises, saying to Isaac [I wil be with thee, and wil
 blesse thee; for to thee and to thy seede, I wil geue al
 these countries; accomplishing the oath, which I
 swaie to Abraham thy father. And I wil multiplie thy
 seede as the starres of heauen: and I wil geue to thy
 posteritie, al these countries. And in thy seede shal be
 blessed al the nations of the earth: for because Abra-
 ham obeyed my voice: and kept my precepts, and
 commandements, and obserued my ceremonies, and
 lawes] Likewise the very same to Iacob saying [I am
 the Lord God of Abraham thy father, and the God of
 Isaac: the land wherein thou sleepest, I wil geue to thee
 and to thy seede. And thy seede shal be as the dust of
 the earth: thou shalt be dilated to the West, and
 to the East, and to the North, and to the South.
 And in thee, and in thy seede, al the tribes of the earth
 shal be blessed.] Accordingly the same Patriarch Iac-
 ob, prophetied that good thinges should be asked
 of God by prayer in their names. [Be my name called
 vpon these children (said he, when he blessed Iosephs
 sonnes) the names also of my fathers Abraham, and
 Isaac.] And Ioseph foretold that their whole nation
 should be deliuered from Egypt, and possesse al
 Chanaan, according to Gods promise made to these
 three most renowned Patriarches, saying thus to his
 brethren: [After my death God wil visite you, and

will make you goe vp out of this land (of Egypt) to the land (of Chanaan) which he sware to Abraham, Isaac, and Iacob.] Al which importeth that God bestoweth his benefites not only for his owne good pleasure, and mere grace without any precedent merite, but also for the subsequent merites of his seruants: as for secundarie causes. And for their sakes, which are of more perfection, he respecteth their children, and posteritie. It is true therefore that God, protectd, and prospered the children of Israel, more then other nations, first of his owne mere merciful election: he did it also for his promise sake, and yet withal for his faithful & wel deseruing seruants sakes. Whose vertues, and good woorkes were the secundarie causes of his promise, & oath, as you see in the expresse sacred textes aboue recited [Because thou hast done this thing. Because thou obeyedst my voice. Because Abraham obeyed my voice] said our Lord God. I haue sworne &c. And so God renewed these promises to Isaac, and Iacob, hauing like vertues to Abraham. Wheras God made not these more special promises (but others lesse) to their brethren Nachor, Ismael, and Esau. Whom God also temporally blessed in a lower degree. And generally God promised [to doe mercie vpon thousandes, to them that loue him, and kepe his precepts.

Moyse
prayed by the
mediation of
the holie Pa-
triarches.

3. Vpon these diuine promises, and especial merites of these more excellent Patriarches (according to the former maner of praying, for the merites sake of Gods holie seruantes, most vsual in the old Testament) Moytes confidently prayed for the sinful people, saying to God [Remember Abraham, Isaac, and Israel thy seruants: to whom thou swarest, by thine owne sife &c. And our Lord was pacified.] And not only remitted part of the due punishment, but sent an Angel to bring them into the promised land, saying to Moyles [Goe, gette thee vp from this place, thou

ch. 32. v. 16.

ch. 16. v. 5.

Gen. 22. v. 17.

ch. 21. v. 33.

20. 21.

ch. 22. v. 19.

ch. 25. v. 11.

ch. 27. v. 39.

ch. 36. v. 9.

Exo. 20. v. 6.

ch. 22. v. 71.

Exo. 31. v. 33.

ch. 33. v. 14.

1. *Gen. 12. 13.* thou and thy people, which thou hast brought out of
 2. the land of Egypt, into the land, wherof I sware to
 3. *Abraham, Isaac, and Jacob.* And I wil send an Angel,
 4. thy precursor, that I may cast out the Chananeite
 5. and Amorrhite, &c. and thou maist enter into the
 6. land, that floweth with milke and honey] With these
 7. special Potriarches God would make his couenant,
 8. and would be called peculiarly their God [I am the
 9. God of thy father: the God Abraham the God of
 10. Isaac, and the God of Jacob. I wil remember my co-
 11. uenant which I made with Jacob, and Isaac, and
 12. Abraham.] For this special eleQion of Abraham,
 13. Isaac, and Jacob: for the grace geuen to them, and
 14. benefites bestowed vpon the people for their sakes,
 15. the Royal Psalmist inviteth al the faithfull to render
 16. praises, and thanks to God, saying [Confesse yee
 17. to our Lord, and inuocate his name: shew forth his
 18. workes among the Gentiles. He hath bene mindfull
 19. for euer of his testamēt, of the word, which he com-
 20. manded to a thousand generations. Which he dispo-
 21. sed to Abraham: and of his oath to Isaac. And he ap-
 22. pointed it to Jacob for a precept: and to Israel for an
 23. eternal testament] And after rehearsal of manie great
 24. and admirable benefites concludeth, that God Al-
 25. mightie did al these things. [Because he was mind-
 26. full of his holie word, which he had vttered to Abrahā
 27. his seruant.] Not only for the promise sake, which
 28. alone is an assured confirmation, but also because
 29. [this holie word was geuen to Abraham his seruant.]
 30. For Abrahams sake the promise was made, and for
 31. Abrahams sake it was fulfilled, yet not for Abraham
 32. otherwise, then as he was [Gods seruant] so that al re-
 33. dounterth to Gods more glorie. Seing then God ge-
 34. ueth benefites to the needie, and lesse perfect; for the
 35. more perfects sake, true faithfull people may lawfully,
 36. and profitably pray God, to grant necessarie thinges
 37. for his holie seruants sakes. Elias the Prophete prayed

God pro-
 tected his pecu-
 liar people be-
 cause he had
 so promised,
 to his holie
 seruants.

And he made
 these promises
 because his
 seruants were
 holie.

in this maner, inuocating God for these Patriarches sake, and by this title of their God, saying [Lord God of Abraham, and Isaac, and Israel shew this day that thou art the God of Israel, and I thy seruant.] So he, and other Prophetes: yea and Christ our Lord called Almightye God [the God of Abraham, and Isaac, and Iacob] And that after their temporal death, because they euer liue, in their blessed soules: and are for euer his seruants, more perfect then they were in this life. Further the Prophete Isaia testifieth that [Because God called Abraham (when he had no childe) and blessed him, and multiplied him. Our Lord therefore wil comfort Sion: and wil comfort al the ruines therof] signifying that God geuing grace, wil also geue reward, and not only blesse and multiplie his seruant, but also comfort others, blessing them for his holie seruants sake. [Because he blessed Abraham, therefore he wil comfort Sion.] And so others by vertue of this blessing, and diuine grace, keping Gods precepts, that our Lord may (as himself speaketh) for Abrahams sake, bring to effect al the thinges, that he hath (spoken vnto him) The like promises were often made, and benefites bestowed by God Almightye [Because of Dauid, for Dauids sake. I wil protect this citie and wil save it (saith our Lord) for my self, and for Dauid my seruant] & the like. The three children also prayed in the furnace of Babylon, saying to God in the name of al the people [Deliuier vs not for euer (to our enimies) we beseech thee for thy names sake, and dissipate not thy testament: Neither take thou away thy mercie from vs, for Abraham thy beloued, & Isaac thy seruaut, & Israel thy holie one, to whom thou hast spoken, promising that thou wouldest multiplie their seds as the starres of heauen, and as the sand that is in the sea shore.]

And made
such promises
because his
seruants were
holie.

4. Wherefore seeing Moyse, Elias, and other Prophetes, and faithfull people of God, for the better obtaining Gods mercie, proposed in their prayers the

3. Reg. 18. 7
36.

1. Sa. 29. 7. 23
ch. 1.

Par. 30. 9. 6
Mat. 22. 7.

32.
A. 3. 3. 7. 11.

1. Sa. 1. 7. 1. 3.

Gen. 18. 8.

ch. 26. 7. 14
3. Reg. 11.

7. 12. 13.

ch. 15. 7. 4.

4. Reg. 3. 7. 19.

ch. 19. 7. 34.
ch. 10. 7. 6.

Ps. 131. 7. 10.
1. Cor. 13. 7. 35.

ch. 45. 7. 4.
Dan. 3. 7. 34.

35. 36.

pious workes of ancient Patriarches, for that they were [Gods beloued and holie seruants] fortifying their petitions by mention of Gods promises made [for their sakes] it is most cleare, that the same maner of praying now in the Christian Church is both lawfull and profitable. As when we thus pray in memorie of the B. Virgine Mother of God, saying [Pour into our mindes thy grace, ô Lord, we beseech thee, that we which know, by the Angels Annunciation, the Incarnation of Christ thy Sonne: by his Passion, and Crosse, we may be brought to the glorie of the Resurrection: through the same Christ our Lord.] Also thus. [O God which hast ordained the rewards, of eternal saluation to mankind, the virginitic of B. Marie being made fruitful, grant we beseech thee, that we may perceiue, her to intercede for vs, by who we haue deserued to receiue the Auctor of life: through our Lord Iesus Christ thy Sonne] Likewise thus. [Omnipotēt eternal God, which by the worke of the Holie Ghost, preparedst the soule and bodie of the glorious Mother Marie, to be a worthie habitacle of thy Sonne, grant that in whose memorie we reioyce, by her pious intercession, we may be deliuered, from present euils, and from euerlasting death: through the same Christ our Lord.] In which forme are all the brieue prayers (called Collectes) which holie Church vseth in the office of the B. Virgine Mother of God, and of other Sainctes. So beseeching Almighty God in respect of the grace, which he gaue to them, and for their sakes (as formerly in memorie of the Patriarches, and for their sakes) to grant our needful petitions. Always concluding [through Christ our Lord.] by whose onlie first grace, his B. Mother, and at other his Sainctes receiued their parricular measures of grace. And this proof is so irrefragable that our Aduersaries can not any better way impugne it, but by auouching that God granted the petitions of

Formes of
prayers in me-
morie of our
B. Ladie: like
vnto others in
memorie of
the holie Pa-
triarckes.

All prayers are
concluded,
asking grace
through
Christ, because
all grace of

Moyſes

Sainctes is de-
riued from
Christ's grace.

The second
maner of
praying by in-
tercession of
Sainctes is
properly In-
uocation.

Inuocation of
holie Angels
was also in the
old Testamēt.

Moyſes and others, only for his owne promise ſake, whereas both the ſacred text ſaith expreſſly [for Abrahams ſake, for Dauids ſake] and it is alſo euident in like wordes, that God made theſe promiſes. [Because Abraham did the thing, which God commanded, nor ſparing his ſonne Iſaacs life, for Gods ſake. Because he obeyed Gods voice. Because Dauid had done right in the eyes of our Lord.] Gen. 12. v. 13
Pha. 22. v.
16. 13.
1 Reg. 15. v.
4-5.

5. The other maner of praying by mediation, or interceſſion of Sainctes, is by expreſſe inuocating, and praying them to pray for vs. As in the Aue Maria we pray our B. Ladie, ſaying. [Holie Marie, Mother of God pray for vs: &c.] Which forme was not vſual in the old Teſtament praying to any holie Patriarch, or Prophete, becauſe none of mankind did enter into heauen, nor to the cleare viſion of God, vntil Chriſt our Sauour (the firſt fruites of them that ſleepe) did open the way in his Aſcenſion: but remaned in place of ioyful reſt, called *Limbus Patrum*. As is declared in the firſt part of this worke. And ſo thoſe ancient Sainctes not being then in glorie, could not ſee, nor ordinarily know the mindes, and deſires of the faithful in this world; as now they doe, being in glorie, and ſeing God, and in him whatſoeuer pertaineth to their glorie, & ſo amongſt other thinges, they know the prayers of the faithful, directed to their charitie: which ſtil continueth more perfect, then it was in earth. But the holie Angels being in glorie did alwayes preſent the prayers, and other good workes of men to God. And therfore were then inuocated: as appeareth amongſt other proofes, by that which Iobbs freind Eliphaz aduiſed him, to cal for patronage [if anie would helpe him, and to turne to ſome of the Sainctes] Which plainly ſheweth, the comon faith, and praſtiſe of inuocating holie Angels. Els it had bene a friuolous ſpeech, which is not to be ſuppoſed in ſo ſenſible a man, as Eliphaz was: Who, albeit he erred

100. v.
100. v.

urred in the particular case of holie Iob, yet knew that holie Angels would assist in a iust cause, & thereupon prouoked Iob [to turne to some of the Sainctes] to witte of the holie Angels, and by their helpe to iustifie his cause, if it were iustificable. The seuentie interpreters more expressly translate the text thus [Inuocate if any wil answer thee, or if thou canst behold any of the holie Angels] which plainly importeth that holie Angels may be inuocated and be sene by the light of faith. No lesse certaine it is that Christians may lawfully and profitably with light of true faith, inuocate the B. Mother of God, praying thus [Holie Marie Mother of God pray for vs sinners, now and in the how of our death. Amen] In further explanation wherof: we adde the Articles ensuing concerning prayer to holie Angels, and other glorious Sainctes.

*Holie Angels doe offer mens prayers to God:
doe pray for men. And are profitably
inuocated.*

ARTICLE 43.

OF Angels, the first and most excellent natural creatures, we haue breetly according to our present purpose declared before, conformable to the holie Scriptures, that they were created by God Almighty in the beginning, together with the vniuersal world, and with time it selfe, out of the treasures of his diuine and infinite power, & witdom, distributed into nine Orders, subordinated in three sacred hierarchies, in al exceding manie, to vs innumerable, wherof the farre greater part, were confirmed in grace and established in eternal glorie, continually praising and seruing God, the Lord and Creator of al. Manie also fel from God, and from the state of grace, wherin they were created, are eternally damned diuils, calumniating enimies of God, and of the blessed

*Holie Angels
doe protect
men, are to be
honored: doe
pray for vs,
and are rightly
inuocated.*

Ecc

Angels,

Angels, and particularly, of al mankind. And moreover that the holie and glorious Angels, as the Ministers of God, doe both assist in heauen, and protect men in earth, as designed Patrones, and Protectors of countries, kingdomes, and of publike, and private persons; as is also already proued. It is likewise declared in the proper place: that due honour is to be exhibited to holie Angels, to witte, spiritual religious honour farre more excellent then ciuil, but infinitely lesse them diuine. So here it resteth to be shewed in like maner, by the holie Scriptures, partly recited in the former places, partly to be here added, that the same glorious Angels, doe pray for men, and are to be inuocated, and prayed vnto by al faithful Christians.

Bar. 3.
Art. 12.

Part. 3.
Art. 9.

Jacob craued
the blessing of
an Angel.
And prayed
the same An-
gel to blesse
others.

2. Holie Jacob the Patriarch [hauing sene in vision, Angels descending and ascending by a ladder, which reached from the earth to heauen] and afterwards meeting camps of Angels: and so wrestling (through Gods special gift of strength) with one Angel, that the same willed Jacob to let him goe, but he perceiving also (by a touch in his thigh &c.) the great vertue of the Angel [said vnto him: I wil not let thee goe vntill thou blesse me] Whereupon the Angel told him [that his name should be called Israel: and blessed him in the same place.] And againe Jacob (now called Israel) inuocated the same Angel, for his two nephews, the sones of Ioseph, saying [The Angel that deliuereth me frō al euils, blesse these children:] In regard of al which diuine benefices bestowed vpon Iacob, and in him vpon al his issue (the children of Israel) the Prophete Osee saith: that [in his strength he was directed with the Angel. And he preuailed against the Angel, and was strengthened: and he wept (with humblest deuotion) besought him: in Bethel he found him, and spake with vs.] The Angel spake with Iacob concerning the future people. Either this Angel was the proper Guardian of Iacob, which is

most

Gen. 28.
7. 12. 13.
Ch. 32. 7. 1.
2. 24. 25. 26.
28. 29.
(Ch. 35. 7. 14.)

Ch. 48. 7. 16.

Osee 12. 7. 1.

4.

New. 7.
7. 34. cl.
7. 16.

most probable: or some other by whom the same Patriarch receiued frequent protection, and by whom he confided that the two children might receiue profitable blessing: which sufficiently proueth our purpose, that Iacob did inuocate an holie Angel. No lesse certaine it is, and very cleare that God appointed an especial Angel to haue protection, and charge ouer the whole troupe of the Israelites. For as there is diuersitie in the Angels natures, and distinction of Orders, some excellling others in dignitie, and glorie: so there be also varieties of offices, & authoritie: our Lord saying to al the people by the mouth of Moyles. *[* Behold I wil send mine Angel, which shal goe before thee, and kepe thee in thy iourney, and bring thee into the place that I haue prepared. Obserue him, and heare his voice: neither doe thou thinke him one to be condemned: for he wil not forgeue, when thou hast sinned, and my name is in him. But if thou wilt heare his voice, and doe al that I speake, I wil beemie, to thine enemies; and wil afflict them that afflict thee *]* This plaine aduertisement to the people, that God would geue an especial guide in their iourney, and this admonition (to regard and follow him, with threatens that if they sinned he would punish) could by no meanes be vnderstood of any other, but of an Angel, an Angelical spirite, of that Angel [which shewed to them by a cloud in the day, and by a pillar of fire in the night, when they should moue the campe marching forward going before them: and when they should pitch their tabernacles, resting ouer the in the places, where it remained] that Angel, which strooke the Idolators fornicators, and murmurers with death, at the place, therof called afterwards: The sepulchers of concupiscence. No other person, nor thing could the people (to whom this speech was vttered by Moyles) possibly vnderstand by this Angel se promised, but a true and proper Angel. And

God appointed an Angel to direct his people.

VVho protected the whole campe, and punished certaine offenders.

the good and deuout amongst al the people, did accordingly regard, esteeme, feare, and reuerence this holie Angel (not the cloud and pillar of fire, otherwise then signes) but the holie Angel, that shewed these signes, and withal they doubtles desired to be blessed and protected by him, as Iacob had desired the blessing of the other Angel, for himself, and the children. Before this also in the time of Iob, and in the countrie of Husir was (as I likewise noted before) the beleefe of such as were faithfull there, that they receiued consolation, and assistance by holie Angels. As appeareth by the speech of Eliphaz vttered Iob. 3. v. 1. to Iob in his affliction, saying to him [Cal therefore, if there be that wil heare thee, and turne to some of the Saintes. for that freind of Iob supposing that he should not in that case finde releefe either of God, or Angel, sheweth plainly the common faith both of Iob, and of himself, and others, that in some case there is releefe, and helpe to be receiued by holie Angels.

Faithful people in the land of Hns prayed to Angels.

§ Raphael the Angel offered the prayers & other good workes of Tobias to God.

3. This doctrine is so euident in the Booke of Tobias that our Aduersaries haue no better euasion, then to denie this Booke to be Canouical Scripture. And the same shift they flee vnto against the Bookes of the Machabees. But we must neither refuse these Bookes, which are as certaine in the Church of Christ as anie of the others, neither omitte their testimonies; though we haue sufficient besides them; lest, any shal thinke, that we doubt of their diuine authoritie. In the Booke of Tobias the Angel Raphael, vttereth these manifest wordes vnto the same Tobias, saying [When thou didst pray with teares, and didst burie the dead, and left thy dinner, and didst hide the dead by day in thy house: and by night didst burie them: I offered thy prayer to our Lord.] Seing therefore the Angel did offer the prayer of Tobias to God, it is very probable, that Tobias did so request him; at least vpon this certificate he might afterwards

An holie Angel assisted the Machabees.

Deut. 9.

v. 11.

1. Cor. 10.

v. 10.

Iudith. 8.

v. 25.

Tob. 12.

v. 12.

13. 10.

Apoc. 5.

v. 7.

with great confidence so doe. And Iudas Machabeus
 expressly prayed God to send an Angel, to helpe him,
 and his armie in their distresse [inuocating in this man-
 ner Thou Lord which didst send thyne Angel, in the
 time of Ezechias King of Iuda, and didst kil an hun-
 dred eightie five thousand, of the campe of Senna-
 charib: now o Dominatour of the heauens, send thy
 good Angel, before vs, in feare, and trembling of the
 greatnes of thyne arme, that they may be afraid
 which with blasphemie, come against thyne holie
 people] And [they ouerthrow five and thirtie thou-
 sand being greatly delighted with the presence of
 God] who so assisted them. For a litle before there
 appeared before them [an horsenman in white clo-
 thing with armour of gold shaking a speare] It is no
 lesse cleare that an Angel appearing to the Prophete
 Daniel, instructed him, and assured him that God
 would send his Angels to defend his Church [when I
 stood trembling (saith he) the Angel (in forme of a
 man) said to me. Feare not Daniel: because since the
 first day that thou didst set thy hart to vnderstand to
 afflict thyself, in the sight of thy God, thy wordes
 haue bene heard: and I am come for thy wordes.]
 See more, if you desire more in the first part.

4. Especially remember that the very like is re-
 corded in the Actes of the Apostles concerning Cor-
 nelius, which is testified by the holie Angel Raphael,
 vnto Tobias. For euen so said an Angel to Corne-
 lius. [Thy prayers, and thy almes deedes are ascended
 into remembrance in the sight of God] Adde also
 these manifest wordes of S. Iohn in the Apocalypse
 [The foure liuing creatures (saith he) and the foure
 and twentie Seniors (Angels and other Sainres) sel be-
 fore the lambe, hauing euerie one herpes, and golden
 vials ful of odores, which are the prayers of Sainctes.
 And an other Angel came, and stood before the
 Altar, hauing a golden censure, and there were geuen

An other An-
 gel instructed,
 and comforted
 Daniel the
 Prophete.

An holie An-
 gel offered
 the prayers &
 almes deedes
 of Cornelius
 to God.

Other Angels
 doe continually
 the like offices
 for all faithful
 Christians.

to him in incenses, that he should geue of the prayers of sainctes (that is, of the faithful seruants of Christ) vpon the Altar of gold, which is before the throne of God. And the smoke of the incenses, of the prayers of the sainctes ascended from the hand of the Angel before God.] In consideration of which Angelical Ministerie, as wel in protecting the faithful, as in offering their prayers to God, the Church prayeth thus [O God, who in meruelous order disposest the ministeries of Angels, and men, grant merciful Lord, that of whom thou art euer serued in heauen, of them our life may be garded in earth.] Which prayer English Protestants retaine in their Communion booke, notwithstanding Puritans repining therat. And the very same reason, and the same authority of holie Scriptures, couince both Protestants and Puritanes, that not only the holie Angels, but also other glorious Sainctes both serue God in heauē, and haue charitable care of the faithful in earth, no lesse but more, then when they were in this world. For the more they loue God, the more they loue, their neighboures, and the more they know the dangerous state of mortal men, the more they desire their safe arriuing in eternal, and secure felicitie. Which shal be here further proued against our Aduersaries that denie it.

v. 4.

Luc. 19. 9.

17 19.

Other glorious Sainctes vnderstand the affayres of mortal men: and doe pray for them.

ARTICLE 44.

IF we doe truly beleue, and rightly consider the Communion of Sainctes, which is a part of our Crede: where we professe that there is mutual intercourse of imparting and receiuing spiritual benefites, amongst al the members of the vniuersal Church, as wel triumphant in heauen, as militant in earth, we must

See Part 3.
Art. 43.

Some Protestants confesse that holie Angels protect men. And pray to be continually protected by them.

Communion of Sainctes importeth intercourse of mu-

must

must also confesse, that this cōmunication consisteth in some real actes of each sorte towards others: for els it were only imaginarie, vaine: And therefore seeing it is certaine, that there is a real vnion, and communication not only betwen Christ the head, and al his mystical members, as wel glorious in heauen, as faithful in this world, but also amongst al the same members, being [concorporate] in him: it is likewise certaine, that both the faithful in earth, by the light of faith, know in general that the Sainctes are in glorie, and in fauoure with God: and haue charitie towards vs: and that the same Sainctes, by the light of glorie know those affayres of their clients, which are commended to them by faithful prayer: because without some reciprocal knowlege there could be no communion at al, betwen the Sainctes in heauen, and the faithful in earth. Which thing therefore whosoever denieth, denieth a part of our common Crede: and also gainfaith manie holie Scriptures: by which it is irrefragably proued, that as the holie Angels, so also other glorious Sainctes doe know, and offer vnto God, the prayers of the faithful.

2. Of such knowlege in glorious Sainctes, by diuine reuelation made vnto them, we haue a pregnant figure in the great Patriarch Abraham, to whom being then mortal, God reuealed his purpose to destroy the cities of Sodome, and Gomorrhe, to the end as the euent shewed, that he should pray for the safetie of those cities. And the reason why God Almighty reuealed this thing to his faithful beloued seruāt Abraham, was, as our Lord himself declarieth, because he had ordayned him to be into a great nation: because in him al nations of the earth should be blessed, and because our Lord foresaw his diligence: and zeale, that he would teach, & admonish al his children and successors to kepe Gods commandments. Al which reasons are expressed by holie Moyse in the sacred

tual loue, betwen Sainctes in glorie, and the faithful in earth.

God reuealed to Abraham an especial thing, that he might pray for it.

Because he was his especially beloued seruant.

sacred historie writing thus [Our Lord said to Abraham) Can I conceale from Abraham, the thinges ^{Gen. 22. 17. 18.} which I wil doe? whereas he shal be into a nation great, and very strong: and in him are to be blessed all the nationes of the earth? For I know that he wil command his children, and his house after him, that they kepe the way of the Lord, and doe iudgement, and iustice] For these reasons therefore, our Lord reuealed the particuler case of Sodome & Gomorrhe to Abraham, and withal inspired into his minde to pray for them, as he did. And though they, persisting in their wickednes [were burut with fire and brimstone] yet ^{15. 19. v. 14.} his prayer had effect in Lor, and his familie: as it followeth in the historie. [For when God subuerted the cities of that countrie, he remembring Abraham, deliuered Lor out of the cities, wherein he had dwelt.] An other example is in Moyses, to whom God also reuealed in mount Sinai, the idolatrie committed by the people in the campe beneth. And although, our Lord signified that they deserued to be destroyed, yet ^{Exo. 13. v. 7.} [Moyses besought him for them. And our Lord was pacified] suffering himself to be ouertreated by his seruant. Seing then our merciful Lord reuealed such state of sinners vnto Abraham, and Moyses, being as yet mortal, how much more doth he reueale the like to them, and others now in glorie, and also heare their charitable prayers, for the faithfull, especially for their deuour clients desiring the same?

3. But because our Aduertaries, against al reason, denie that care and knowledge to be in soules departed, which they confesse, to be in Gods seruants in this life, especially in Prophetes: We haue also other examples of Prophetes, after their departure from this world. The soule of Samuel (as is most probable) at least a spirite representing his soule, did know, and foretel that King Saul, and his sonnes should dye the next day] Which sheweth that some

in

His prayer
had effect in
Lor.

Prophetes departed from
this world, knew some
crete thinges of mortal
men.

in the other world may by Gods ordinance, know
 some affayres of men in this world. Likewise when
 [the corps of a dead man touched the bones of Eli-
 seus the Prophete the same man reuiued, and stood
 vpon his feete] shal we say, that the Prophets soule
 knew not that this miracle was wrought by his
 bones? No surely, for it is farre more reasonable to
 thinke, that his soule knew what vertue God gaue to
 the Reliques of his bodie. Holie Scripture also ex-
 pressly saith that [his bodie prophecied being dead]
 that is, did the worke of a Prophete. Whereas doubles
 the sanctitie of the holie bones, or of other holie Re-
 liques, procedeth from the sanctitie of the soule. An
 other sacred text saith that [There were letters
 brought to Ioram King of Iuda, from Elias the Pro-
 phete] which great Prophete was assumed in a fire
 chariote about the eighteenth yeare of Iosaphat
 King of Iuda, when Ioram the sonne of Achab be-
 gaue to reigne in Israel. And so Iosaphat reigned
 seuen yeares more, before his sonne (called also Ior-
 am) reigned in Iuda, to whom these letters: were
 brought, which was at the least seuen yeares after
 that Elias was taken from the common conuersation
 of mortal men. In which state, this Prophete knew
 that King Ioram had wickedly slaine his brethren, &
 committed idolatrie, as he chargeth him in the same
 letters, saying [Thus saith our Lord, the God of Da-
 uid thy father. Because thou hast not walked in the
 wayes of Iosaphat thy Father, but hast gone by the
 wayes of the Kinges of Israel: moreouer also hast
 killed thy brethren the house of thy Father, better
 men then thou: behold our Lord wil strike thee with
 a great plague, &c.] Again when God said to King
 Ezechias, by Isaias the Prophete, [I wil protect this
 citie (Ierusalem) and wil saue it, for my selfe, and for
 Dauid my seruant: for myne owne sake, and for Da-
 uids sake my seruant] Is it not cleare, that God heard

A dead man
 raised to life
 by touch of
 Eliseus dead
 bones.

Elias seuen
 yeares after
 his translation
 knew the
 actes of King
 Ioram.

the prayers of this good King Ezechias, and of the holie Prophete Iſaias, the rather for Dauids sake? And is it not withal to be piously beleued, that the soule of Dauid, then in rest, in *Licombus Patrum*, did also know by reuelation, the distresse of Ierusalem at that time, and that he desired, and prayed to God, for the safetie of that citie? Holie Dauid so great and deuout a Prophete in this life, could not possibly beleffe then a Prophete after his death. And now also being in glorie, it is great impietie, and plaine infidelitie, to say that he, and other Patriarches, Prophetes, Apostles, Martyrs, or anie glorious Sainctes, haue not by the light of glorie, more knowlege of those thinges, which pertaine to their charitie, and pietie, then they had in this world. For Christ our Lord testifieth expressly saying [Amen I say to you there hath *Mat. 12. 9.* not risen among the borne of women, a greater then I. Iohn the Baptist: yet he that is the lesse in the kingdom of heauen, is greater then he.] So great is the glorie of heauen, & so great is the difference between the state of grace, and of glorie, that euerie Sainct in heauen excelleth himself in knowlege, power, charitie, & al other vertues, and spiritual giftes, which he had in this transitorie world.

Glorious
Sainctes are
more perfect
as wel in
knowlege as
in other giftes
then they
were in this
life.

Sainctes
knowlege of
thinges in this
world, is by
seeing God in
glorie.

4. Againe concerning the knowlege of glorious Angels, and other Sainctes (of whom we now especially speake) it is demonstratiuely proued by our Saviours discourse, admonishing al men not to contemne his humble seruants [See that you despise not one of these litle oues (saith he) for I say to you: that their Angels in heauen doe alwayes see the face of my Father, which is in heauen.] So threatning reuenge of wrong done to litle ones, because their Angels alwayes see the face of God. Which reason hath this necessarie consequence. That holie Angels by seeing the face of God, know the wrong which is done to those, of whom they haue particular charge: and knowing

Mat. 18. 10.

knowing it, wil reuenge the wrong: and therefore it becometh not to wrong them. For vnles the Angels knew the iniurie which is done, they could not reuenge it, and the meanes wherby they know it, is, according to our Sauours doctrine, because they see the face of God. And consequently other glorious Saints likewise seeing the face of God, which is the proper, & essential glorie of al the blessed in heauen, doe also therby see, and know those thinges of this world, which pertaine to their charitie towards their faithful freindes.

5. Against which cleare proofes it is commonly objected by our Aduersaries, that the ancient Patriarches, and Prophetes knew not after their death, the estate of their posteritie in this world: alleaging for this purpose the wordes of Isaias the Prophete, saying to God in the behalf of the people [Thou (o God) art our Father: and Abraham hath not known vs: and Israel hath bene ignorant of vs: thou o Lord, art our Father, our Redemer, from the beginning is thy name.] We answer, according to the proper sense of these wordes, gathered by the circumstances of the Prophetes speech, & by conference of these wordes, with other places of holie Scripture, that at this time, for the greuous sinnes of the people, the holie Patriarches did not acknowledge them, for their children, but yet the Prophete hoped in Gods mercie: who from the beginning had called Abraham, and blessed him (& them his seede: who had brought them out of Egypt, through the sea, by the ministerie of Moyse) which thing Abraham, Isaac, & Iacob could not haue done, & so they prayed to God, that his mercie would returne to his seruants, the tribes of his inheritance; though they had suffered them to erre, and for a time to harden their harts: that yet he would restore them by new grace. Albeit therefore the holie Patriarches did not acknowledge them for their children, so long

An obiection
out of Isaias
wordes.

¶ We answer
that the Pa-
triarches are
said not to
know those,
whom they do
not acknow-
ledge for their
children.

as they were obstinate in their sinnes, yet the same Patriarches wel knew their state, that they were very great sinners, and this knowlege was the cause of not acknowledging them for children. For it is cleare that Abraham knew the rich glutton, that [he had received good things in his life time, and Lazarus euil: *Luc. 16. 21.* and therefore said [he is comforted, and thou art tormented] which answer sheweth that Abraham knew their estates both then, and before. And by manie other places of holie Scriptures already recited, it is manifest: that God bestowed benefices vpon the same people, for the holie Patriarches sakes, as the children of such holie Fathers: God alwayes being the first and principal Father of them al. And so reconciling and expounding one holie Scripture with another, these wordes of Isaias are to be vnderstood, as the like wordes in the same Prophete [Why haue we humbled ourselues (ô God) & thou hast not knowen: *Is. 58. 7.*] and in the Gospel, testifying that Christ shal say to such as wil pretend to haue inuocated his name, but haue not done his wil: And likewise to the five foolish virgines, bringing lampes without oyle (that is faith without good workes,) to al which & such like our Lord wil say [I know you not.] Which, importeth not ignorance, but iust cause of not acknowledging them, as his children. *Mat. 7. 23. ch. 25. 7. 11.*

So Christ wil say: I know you not: to those whom he wil not acknowledge.

That glorious Sainctes doe pray for vs: & consequently doe know our estates, is further proued.

6. In further confirmation, that this is the true sense of the Prophetes wordes: and that they make nothing for our Aduersaries negative opinion (because in this Encounter with them, we alleage not the auctoritie of Ancient Fathers, nor their interpretation of holie Scriptures) we shal adde more textes of Gods written word, which proue our beleefe of Sainctes prayers. And consequently, that they can know the estates of the faithful in earth. Our Lords owne wordes to his Prophete Ieremie saying [If Moyse and Samuel shal stand before me: my soule is *Ier. 15. 1.*

not toward this people] doe necessarily importe, that the prayers of Moyſes, & of Samuel are of very great value. And withal doe ſufficiently proue, that ſometimes, and in ſome caſes, they did pray for the ſame people. For otherwiſe this ſuppoſition [if they ſhall ſtand before me] and pray for this people, had not bene a confirmation of Gods purpoſe, that he would for no prayers omitte to puniſh the people with captiuitie, as he ſignified to the Prophete, that they ſhould not eſcape that puniſhment, ſaying in the next wordes [Caſt them out from my face; and let them goe forth.] where he expreſſeth alſo other afflictions, into which they ſhould fall, ſaying [they that to death to death: and they that to ſword, to ſword: and they that to famine, to famine; and they that to captiuitie, to captiuitie] this being Gods decree at that time, and in this caſe, he declared by his Prophete that neither the prayers of anie iuſteſt men then living, nor of others departed this life, ſhould preuaile to the contrarie: for that people in this caſe. Whereby is confuted the friuolous euation of ſome. Proteſtants, imagining without either auctoritie or reaſon: that our Lord God doth not ſpeake here of Moyſes, and of Samuels prayers, which might be made vnto him, but of anie other then living, if they were moued with ſo great zeale towards the people as were theſe two, yet he would not grant this requeſt, for as much, as he had determined the contrarie. This is their forged gloſſe, contrarie to the text for God ſaith. [If Moyſes, & Samuel] they ſay: If anie of like zeale to them, now living but not they: abrogating Gods word, and intruding their owne phanſie: abridging alſo the ſenſe, only to men then living in this world. Whereas our Lord ſpeaketh here expreſſly of two renowned Prophetes, by their proper names, who were departed from this world. And by his Prophete Ezechiel, in like manner nameth Noe, and Iob,

Fff;

departed

The Proteſtants gloſſe abridgeth the ſenſe, and contradiceth the text.

Gods refusal
to heare the
prayers of his
holie seruants in
some particu-
lar case, shew-
eth that in
some other
cases he doth
heare them.

It proueth also
that the Pro-
phetes doe
pray after
their departu-
re from this
life, for those
that are in this
world.

departed long before the others; nor for want of zealous men then liuing: as our Aduersaries seme to imagine, for with these last named, our Lord ioyneth his Prophete Daniel, then liuing in captiuitie: saying [If these three men shall be in the middes of the land, Noe Daniel and Iob they by their iustice shall deliuer their owne soules, saith the Lord of hosts, but they shall deliuer neither sonnes nor daughters, and the land shall be made desolate.] Also the same Prophetes Ieremie, and Ezechiel, by whom our Lord denounced these threatens, were of like zeale toward the people, as Daniel then was, and as the other foure had bene in their transitorie life. And therefore this mention of Noe, Iob, Moyses, and Samuel, importeth not more zeale in them whiles they were in this world, then in Ieremie, Ezechiel, Daniel, or any other then liuing; but rather more zeale, greater perfection, and more forcible prayers of the same holie persons, after their deathes, then either of themselues, or any others in this life. And it apparently proueth that they, and other holie seruants of God, doe sometimes pray for faithfull people, and are heard, though in this particular case, God forbade his Prophete Ieremie to pray for them: telling him that his prayer should not be heard, saying by him to the people of Iuda. [I wil cast you away from my face, as I haue cast away all your brethren, the whole seede of Ephraim] and to Ieremie himself [thou therefore pray not for this people (saith our Lord) neither take vnto thee praise, and prayer for them: and resist me not: because I wil not heare thee.] Which he repeted twise more to this Prophete, and afterward told him (as is euen now re- cited) that [if Moyses and Samuel shall pray for them he wil not heare them.] And the like to Ezechiel, that [if Noe, Daniel, and Iob, should pray for them, it should not preuaile] signifying that in this case he would neither heare the prayers of his holie seruants, in this

Exch. 14.
7. 14. 16. 28.
30.

1. Mach.
3. 13.

7. 13.

14.

Ier. 7. 7. 8.
7. 16.

Ex. 11. 7. 14.
Ex. 14. 7. 11.
11.
Ch. 17. 7. 1.
7. 1. supra.

Gen. 15. 7.
Ex. 18. 7.
Ex. 17. 7.
Ex. 1. 7. C.
Dan. 1. 7.
7. 1.

in this life, nor of others departed. Al which abundantly confirmeth the Catholique doctrine, that the holie Patriarches, Prophetes, and other Sainctes after their death, doe pray for vs, that are in this world.

7. Of the same Prophete Ieremie, and of Onias sometime High priest, it is clearly testified in a vision reuealed to Iudas Machabeus, and recorded in holie Scripture, that they prayed after their deathea for the citie of Ierusalem, and al the people. [And the vision (saith the sacred text) was in this maner: Onias who had bene the Highpriest: a good and benigne man, reuerent to behold, modest of maners, and comelie of speech, and from a childe was exercised in vertues, stretching forth the hādes, prayed for al the people of the Iewes. After this, there appeared also an other mā meruelous for age, and glorie, and for the port of great dignitie about him. And Onias answering said: This is a loue of his brethren, and of the people of Israel: this is he, that prayeth much for the people, and for the whole citie, Ieremie the Prophete of God. [Against which manifest testimonie Protestants vse two euasions, first they denie the Bookes of Machabees to be Canonical Scripture, because they are not in the Canon of thē Iewes. We answer that this is no iust cause of exception against these bookes: but rather, the true cause is, why they denie these and some other bookes: because they conuince diuers of their errors: because they most clearly proue the prayer of Sainctes: and prayer for the soules departed. We accept these Bookes for Canonical vpon the Iudgemēt, and testimonie of the Christian Church, as we doe the Gospel, written by the foure Euangelists: and the rest of al the holie Bible, though it be not al in the Iewes canon. Their other refuge is, their light esteeming of spiritual visions. By which especial meanes it hath pleased God to reueal very manie truthea, vnto mortal men, both in the old and new Testament.

Ieremie the Prophete. and Onias sometime High priest, prayed after their deathea, for the Iewes.

¶ We receiue the diuine Scriptures vpon testimonie of the Christian Church, not of the Iewes Synagogue.

Namely

1. Mach. 15.

2. 11.

7. 15.

14.

Gen. 15. v. 1.

ch. 18. v. 14.

ch. 17. v. 9.

Ex. 3. v. 3.

Is. 1. v. 2.

Dan. 1. v. 17.

etc.

God reuealeth
manie trutthes
by visions.

Glorious sou-
les are not
only like to
Angels in that
they liue with-
out mariage,
but also are
equal to An-
gels in glorie
knowledge,
power, charitie
and other per-
fection.

Namely to Abraham, Iacob, Ioseph, Moyles, Samuel, *Mat. 17.*
and the other Prophetes. Also in our Lords Transfi- *7. 31. 4.*
guration there appeared Moyles and Elias, in such *Act. 9. 7. 4.*
maner that the Apostles knew who they were. Like- *5. 6. 7.*
wise our Lord himself appeared in a vision to S. Paul, *Ch. 10. 7. 3.*
and by visions declared certaine assured trutthes to *11.*
the same Apostle directing him what to doe. Also to *Apost. 1. 7. 3.*
Cornelius a Gentile: to S. Peter; to S. Iohn, and *10. 10. 1.*
others. Neither can Iudas Machabeus with anie rea- *Act. 1. 7. 1.*
son be reiected, as vnworthie of credite, reporting *3. ch. 7. 7. 35.*
that which himself saw, and heard in a vision: the *36.*
euent also confirming the truth of his reporte. *2. Mach. 13.*
7. 37. 104.

3. This truth is yet further confirmed by the do- *Mat. 22.*
ctrine of Christ, and his Apostles. Our Sauour saith, *7. 30.*
that the blessed of mankind [are as the Angels of *Lor. 10.*
God in heauen] which similitude not only importeth *7. 36.*
that they are there without mariage, as Angels be, *Lor. 19.*
which was the particular occasion of this doctrine, *7. 17. 39.*
but also proueth their equalitie with holie Angels in *Hib. 1.*
other respectes, for our Lord saith likewise (as S. *1. Cor. 13.*
Luke witnesseth) that [neither can they dye anie *7. 43.*
more, for they are equal to Angels.] To witte in *Lor. 13. 7. 3.*
equal immortalitie, and glorie, which importeth, to *10.*
belike in knowlege in power, in like fauour with *Mat. 13.*
God, in like charitie towards faithfull persons in *7. 10.*
earth, and in other vertues, and in the whole state of *6. 4.*
glorie. Seing therefore it is cleare that holie Angels
reioyce for the conuersion of sinners, it can not be
but that other Sainctes, of our owne humane nature,
doe likewise reioyce: and consequently doe know,
when some sinners are conuerted, for els they could
not reioyce. And the meanes whereby they know, is
by seing God: which is the self same essential beati-
tude in al the blessed, both of Angelical and humane
kinde. As is noted before. S. Paul further describing
the excellencie of knowlege in eternal glorie, about
knowlege in this life, saith [In part we know, and in

part

part we prophetic. But when that shal come, that is perfect, that shal be made voide, that is in part.] Whereby it is euident that both the light of faith, and of prophetic, shal be changed into the greater light of glorie [we see now (saith he) by a glasse, in a darke sorte: but then face to face. Now I know in part, but then I shal know, as also I am knowen.] Which excellent difference. between the state of grace, and of glorie. S. Iohn likewise testifieth, saying [My dearest, now we are the sonnes of God: and it hath not yet appeared what we shal be, we know that when he shal appeare, we shal be like to him: because we shal see him as he is.] The reason therefore of Sainctes knowlege, is because they see God, as he is, & therby are in a kinde of resemblance, like to God [like to him] saith S. Iohn, and equal to Angels. In the meane time the faithful in earth, are of the same Communion of Sainctes, members of the same bodie, vnder Christ the head. As S. Paul teacheth, saying to the Christian Hebrewes [You are come to mount Sion, and the citie of the liuing God, heauenlie Ierusalem, and the assemblie of manie thousand Angels: and the Church of the first borne (holie Patriarches, and Prophetes) which are written in the heauens: & the Iudge of al God: and the spirites (or soules) of the iust made perfect (by glorie) and the Mediator of the new Testament, Iesus.] To al these the iust in this life are ioyned in felowshipe [being iustified (by Christs blond) remitting our sinnes] Why then shal we not beleue, that the glorious Sainctes can and wil assist vs vnder Christ, & through Christ, by their intercession?

9. Which very thing it semeth S. Peter promised in this life, to performe after his death, saying in his Epistle [I thinke it meete as long as I am in this tabernacle, to stirre you vp by admonition: being certaine that the laying away of my tabernacle is at hand: according as our Lord Iesus Christ also signified to me.

By seeing God, the glorified Sainctes are made like to God, & equal to Angels. And the iust in earth are of the same felowshipe.

As grace cometh by means of holie

Angels; so by
other Sainctes.

S. Peter pro-
mised to haue
care of the
faithful after
his death.

Both Angels &
other Sainctes
do offer the
prayers of the
faithful to
Christ.

Martyrs pray
for iust reuenge
and are heard.

And I wil doe my diligence, to haue you often after
my decease also; that you may keepe a memorie of
these thinges] so the sacred letter is somewhat ob-
scure, but by connexion of the whole sentence, this
seemeth to be the sense: That as the holie Apostle dur-
ing his temporal life, omitted not to put Christians
in mind of the thinges which he had taught them: so
after his death he would endeuour, that they might
be mindful of the same. And that, by his promised
care after his decease, he meaneth his intercession to
Christ, is probably confirmed, by manie other textes
already recited: & by S. Iohns most manifest wordes,
praying that grace, and peace might be geuen, to the
seuen Churches (vnto which he writte in Asia) not
only from Christ, from whom it is alwayes princi-
pally deriued, but also from holie Angels, saying
[Iohn to the seuen Churches which are in Asia, Grace
to you, and peace from him that is, and that was, and
that shal come: and from the seuen spirites, which are
in the sight of his throne.] Againe the same Apostle
evidently testifieth, that other Sainctes in heauen doe
offer to Christ the prayers of the faithful in earth,
saying [When he (Christ the Lambe of God) had ope-
ned the booke, the foure liuing creatures, and the
four and twentie seniors (the holie, and glorious
Sainctes) fel before the lambe, hauing euerie one,
harpes, and golden vials ful of odours, which are the
prayers of sainctes] that is, of the faithful commonly
called sainctes, in the new Testament. More parti-
cularly concerning holie Martyrs, he sayeth [I saw
vnder the Altar the soules of them, that were slaine
for the word of God, and for the testimonie, which
they had (rendred) and they cried with a loud voice,
saying: How long, Lord, holie, and true, iudgest thou
not, and reuengest thou not our blood, vpon them
that dwel on the earth?] What can be said more eu-
dently, then here the Apostle saith: that Martyrs crie
with

*Deus op-
tem operam
et frequen-
ter habere
vos possibi-
sum meum.*

Apos. 1. v. 4.

*ch. 5. v. 8.
ch. 2. v. 3. 4.*

*Act. 9. v. 13.
32. 41.
ch. 16. v. 10.*

*18.
Rom. 1. v. 7.
ch. 3. v. 27.*

*18.
ch. 13. v. 13.
et.*

*ch. 15. v. 16.
Apos. 6. v. 9.
10.*

with a loud voice, with zeale of Gods honour, for iust reuenge against obdurate persecuters Which hinder the progresse of true Religion. Whose petition is also granted, and shal be fulfilled in due time. For [it was said to them, that they should rest yet a litle time, vñ their fellow seruants be complete, and their brethren, that are to be slaine euen as they.] A litle time, saith our Lord. And in an other place [I say to you (saith the same Iesus Christ our Lord) that God wil quickly reuenge them] for al the time of this world is passing shorte, not a minute, or crochert in comparison of eternitie. Al which testimonies, and proofes (yea some smal part therof) may abundantly suffice, in defence and confirmation of the Catholique doctrine, that glorified Sainctes in heauen doe pray for the faithful in earth.

It is lawfull and profitable to pray the glorified Sainctes, that they wvill pray for vs to God.

ARTICLE 45.

NOW concerning direct Inuocation of Sainctes, vpon the pre- & praying to them, which Catholiques vse; & misses already Protestants denie to be either profitable, or lawfull: the Catholique beleefe and doctrine, in this point, is evidently deduced from the former groundes, confirmed by the holie Scriptures, in the precedent Articles. Where we haue clearly shewed, that the memorie, and praises of Gods blessed Mother: and other holie seruants, redundeth to his owne more praise, & glorie. Likewise by expresse, and most authentical examples, we haue declared that prayers were both lawfully, and fruitfully made to God by mediation of his holie seruants departed from this world, God granting such requestes, for the same his holie seruants sakes. Where also we haue shewed by the like diuine

Scriptures, that not only holie Angels, but also other glorified Sainctes can and sometime doe know the affaires of mortal persons, can also heare (that is to say, vnderstand) the prayers of the faithful, and that they doe offer the same prayers to God, and so pray for the faithful: especially since the Ascension of Christ, being with him in glorie, which farre excelleth the light of faith, and of prophecie. Al which being euidently proued by the holie Scriptures, we therupon firmly conclude, that seeing our imperfection nederth helpe, of the more perfect, to pray with vs, and for vs: seeing the glorious Sainctes in heauen can heare (or vnderstand) our prayers, & are willing to assist vs, & are more worthie to be heard; the same also redounding to the more honour of God, it is therefore, both lawfull, & very needfull as wel to pray God Almighty, to extend his grace and mercie vnto vs, for his glorious seruants sakes: as also to inuocate directly the same blessed Sainctes, according to the accustomed maner, saying: Holie Marie, Mother of God, pray for vs. Sainct Michael; S. Peter, S. Paul; Al Sainctes of God pray for vs. For hauing manifestly confuted the Protestants imagined impossibilitie, that Sainctes in heauen could not heare, nor vnderstand the prayers of the faithful in earth, & withal conuincing their incredulitie in other pointes, concerning this present controuersie, there remaineth no other impediment, why we should not directly pray the glorious Sainctes to pray for vs to God, but either proud presumption of such as w^l nedes thinke themselves so absolutely secure of their owne both present, and future iustice, and infallible saluation, that they neede not the prayer of anie other: or els an impious disdain of anie Sainctes intercession, as though, for sooth, their owne prayers were as good, as anie Sainctes: or finally an imagined derogation from Christ, by vsing anie other Intercessor to him.

That

Other obiections: especially of Puritans.

Art. 43. 44.

Art. 41.

§. 2. 3.

Art. 44.

§. 4. 2.

Iob. 11. 9. 11.

11. 13.

Lec. 13. 9.

11. 12.

Iha. 58. 7. 12.

Ioh. 9.

Phil. 2.

1. Pet. 1.

10.

Mat. 6.

12.

ch. 16. 7.

ch. 10. 7.

ch. 14. 7.

Lec. 5. 7.

Part. 3.

Aert. 3.

§. 9.

Iob. 5. 7.

ch. 42. 7.

Luther

de Nat.

Fig. 2.

Lec. 1. 7.

49.

That nothing therfore may be left vnfolued, we shal yet further declare by the like holie Scriptures, that al these pretended impediments are false, & absurde.

2. Touching the first of these impediments, *we* Particular persons answer: that if anie were so assured of their owne sal-
uation, as they wil needes perswade themselves: then some, that they
it were needles (according to their owne conceipt) are assured of
either to pray for themselves, or to desire the prayers of their owne
of others. But seing according to the holie Scriptures keth as much
[Man knoweth not whether he be worthie of loue, against al pray-
or barred.] And that al ought [with feare and trem- ers, as praying
bling to worke their saluation. And that we must la to Sainctes.
bour by good workes to make sure our vocation, & c-
lection] we must both pray for remission of sinnes, &
that we fal not into tentations [for he that perseue-
reth to the end, shal be saued] And also it is needful
to desire others prayers: as S. James aduiseith, saying
[Pray one for an other, that you may be saued] Especially al must desire the prayers of the more holie, &
more perfect. As Iobs freind willed him [to turne to
some of the Sainctes]. And God sent the same man &
his felowes to Iob, saying to them [Goe to my seruant
Iob: and he shal pray for you: his face I wil receiue:
that the follie be not imputed to you.]

3. The second pretended impediment, that anie mortal persons should either esteeme so much of their
owne prayers, or so litle of the glorious Sainctes assistance, is no lesse absurde, then the former. And yet
some smal there be in these sinful times, whose foule
mouthes haue darred to say, that the prayer of anie
beleuing person of their faithfull (they should say,
faithlesse) congregation, is as good as the prayer of
the Virgine Marie. Which blasphemous comparison
as al modest eares abhorre to heare: so al true Chris-
tians not only preferre the preeminent excellencie
of the euer blessed, most glorious Virgine Mother of
God, before al other Sainctes. [Because our Lord God

It is absurde
to preferre
priuate prayer
of mortal per-
sons, before
the Interest
of glori-
fied Sainctes.

Ggg 3 bath

Isa. 9. v. 1.
Phil. 1. v. 12.
1. Pet. 1. v. 10.
Mat. 6. v. 9.
12
ch. 16. v. 41.
ch. 10. v. 12.
ch. 14. v. 13.
1. Cor. 5. v. 16.
Part. 3.
Aert. 1.
§ 9.
Iob. 5. v. 11.
ib. 42. v. 9.

Luther Ser.
de Natali
Virg. Mar.

Lut. 1. v. 48.
49.

hath regarded the humilitie of his handmaide: for behold from hence forth (saith she) al generations shal cal me blessed. Because he that is Mightie hath done great things to me.] But also they acknowledge with the Royal Psalmist, that al the glorified [freindes of God are become honorable exceedingly: their principalitie is exceedingly strenghtned.] And as the number of Gods Sainctes, which are & dayly shal be glorified, is to vs innumerable: so is their glorie, power, and fauour with God to al mans conceipt in this world incomprehensible. [From the beginning of the world they haue not heard (saith Iſaiaſ) nor receiued with eares: the eye hath not seene, o God beside thee, what things thou hast prepared for them that expect thee.] But now in heauen they heare, see, and enioy that glorie, which we know by faith in general, to be farre more excellent, then anie mortal man can conceiue in particular, wherfore seing of what great valure the prayers of holie men were (as is shewed before) of Noe, Abraham, Iſaac, Iacob, Iob, Moyſes, Daud, Elias, Eliseus, Iſaiaſ, Ieremias, Daniel, & others, partly whiles they liued in this world, and more, when they were in *Limbo Patrum*; of how much more force are the prayers of the same Sainctes, now being with Christ in eternal glorie? And of the like inexplicable vertue are the prayers, of al Christs Apostles, Martyrs; and other Sainctes, to be esteemed, according to the merites of euerie one: & aboue al of the most humble, most immaculate Virgine Mother of God.

The glorie of
Sainctes ex-
ceedeth al
mortal mans
conceipt.

4. For better consideration of whose singular most eminent sanctitie in this life, & glorie in heauen: let vs here againe remember what testimonie the holie Euangelist geueth of S. Elisabeth, and withal obserue the sincere iudgement of the same commendable person, concerning the pearlesse Virgine Mother of our Lord. [There was (saith S. Luke) a certaine

By considera-
tion of S. Eli-
sabeths special
vertues, we
may conceiue

Priest

Priest named Zacharie, of the course of Abia: and his wife of the daughters of Aaron, and her name Elisabeth. And they were both iust before God: walking in al the commandments, and iustifications of our Lord, without blame.] This worthie matron a perfect obseruer of al Gods commandments, without blame, and therby made iust (not before the world only, but as the Holie Euangelist here affirmeth) before God: did by the special fauour of God, conceive and beare an excellent Sonne, S. Iohn the Baptist, Christs Precursour: who was replenishad with the Holie Ghost euen from his mothers wombe] Which diuine worke, the same holie Archangel Gabriel reuealed also to the B. Virgine Marie: when he imparted to her the greatest Mysterie of Gods owne Sonne incarnate, and made Man, saying [Behold Elisabeth, thy cosine, she also hath conceived a sonne, in her old age, &c.] Wherupon the B. Virgine going with speede, visited Elisabeth. By al which, & much more in the sacred Gospel wee see, that S. Elisabeth so highly commended before God, richly indued with most godlie issue of an admirable sonne, visited by the most holie Virgine, was of very great estimation: and yet she, also newly more replenished with the Holie Ghost] in this present visitation (as the Euangelist recordeth) knew, and presently acknowledged the exceeding greater excellencie in the most blessed, Virgine, aboue herself, and aboue al women that euer were or can be; as witnesseth the same Euangelist saying, that [As Elisabeth heard the salutation of Marie, the infant did leape in her wombe; and she was replenished with the Holie Ghost; and she cried out, with a loud voice, and said: Blessed art thou among women: and blessed is the fruite of thy wombe. And whence is this to me, that the Mother of my Lord, doth come to me!] O wonderful knowlege in S. Elisabeth: For who told her, that her cosine the

that the B Virgine, Mother of God, farre excelleth the ordinarie state of Gods true seruants.

Between whom & the wicked there can be no comparison.

S. Elisabeth by special inspiration knew very great Mysteries.

B. Virgine

Though S. Elisabeth was admirably illuminated with grace, yet the excellencie of the Mother of God farre surpassed her, and al others.

B. Virgine had now fruite in her wombe, within so few dayes, after the diuine Incarnation? For immediately after the Archangels Annunciation. [The B. Virgine went with speede: to visite S. Elisabeth] And behold she knew this diuine Mysterie, at their first meeting, and mutual salutation. Who also told her that this fruite, was so singularly blessed, that it made the mother most blessed of al women, which either conceived, or not conceived fruite? Who told her that this is the promised, & expected Messias, Christ, the Anointed, the Redemer of mankind? Who told her, that this fruite, is the natural Sonne of God: who taught her this Christian doctrine, before Christ was yet borne: that because the B. Virgins Sonne, is also the very Sonne of God, the Second Person of the most blessed Trinitie; therefore the same B. Virgine is the Mother of God? Which point of faith she also firmly beleued, and expresly professed, saying with admiration of the B. Virgins most admirable humilitie [Whence is this to me, that the Mother of my Lord doth come to me?] Very great therefore was S. Elisabeth in al vertues, very blessed with much grace. And incomparably greater was the B. Virgine, by how much it excelleth to be Gods Mother, more then to be onlie his seruant. S. Elisabeth was his faithful true seruant, and so were manie others: The B. Virgine was his most faithful, true seruant aboue al others: and also his worthie, true, & natural Mother, which no other can be. Thus we see by the true iudgement of S. Elisabeth, testified by the holie Evangelist in the sacred written word of God, that we ought much more to esteeme the great sanctitie of Gods special seruants, aboue our poore selues, and other common sorte of faithful people: & amongst al, that the B. Virgine Mother of God, farre excelled other iust holie persons, euen whiles she was in this world, and so according to right proportion of grace in this

in this life, & glorie in heaven she excelleth al in eternal blisse. And therefore as the sanctuarie, and glorie of anie persons is greater: so in like degree of iust comparison their prayers are of more worth, and more to be esteemed, desired, and with al humble deuotion to be requested. By this holie text then, we may sufficiently lerne, that the faithfull [become iust, before God; by walking without blame in al his commandments.] That the iust doe humbly, and truly acknowledge, that others are of greater excellencie in grace, then themselues: and shal be in greater glorie; And withal to detest the Luciterian pride of those, that dare compare themselues, either in the worth of their prayers, or in anie other thing, with the most worthe incomparable Mother of God.

9.6.

¶ 43.

Special pointes
to be obser-
ued in the text
recited.

5. We may againe meditate in like maner, as wel concerning the same most eminent glorie of the B. Virgine Mother, as the excellent blessednes of al glorious Sainctes of God, vpon an other passage in the holie Gospel where it is written; that Whiles our B. Saviour preached. [A certaine deuout woman lifting vp her voice out of the multitude said to him: Blessed is the wombe that bare thee: and blessed are the breastes, that thou didst sucke] Which praise of Christ vttered to himselfe, and redounding most especially to himselfe, importeth also not only the great praises of our B. Ladie, in her whole person, because she was made worthe, to conceiue and bare Christ our Lord in her wombe, and to reue him sucke (as is declared before) but also this blessednes deriued from Christ, is extended to her sacred bodie, & respectiue-ly to those special partes of the same most pure, virginal bodie, which particularly serued to the effecting of this diuine worke. [Blessed is the wombe that bare thee (ô Lord our Saviour) & blessed are the breastes, which thou didst sucke.] Euen so likewise: Blessed are the handes that touched thee: Blessed are the ar-

Luc. II. 7. 37

Art. 41.

§. 5.

ob. 2. 7. 18.

The same is
declared by an
other passage
of the holie
Gospel.

mes that carried thee: yea the further that this blessednes is extended, the more is Christ our Lord honored. From hence therefore it is, that holie Church (wherof this deuout woman was a pregnant figure) professeth that al the true seruants of Christ are blessed, because they (some more some lesse) serued him. Blessed is holie Ioseph, his supposed father: because he not being his father, yet with al fatherly care seru'd him in his infancie, & childhood. Blessed is holie Simeon, who so ioyfully receiued him into his armes, in the Temple. Blessed is S. Iohn the Baptist, who was his Precurour. Blessed as S. Peter, whom he made his General Vicare in earth. Blessed is S. Paul, whom he made the Apostle of the Gentiles. Blessed are al his Apostles, Euangelistes, Martyrs, holie Bishoppes, Doctors, Virgins, Widowes, Confessors, al godlie men, women, and children: Not for any thing they doe, or can doe [of themselves: as of themselves.] but for the seruice which they haue done to Christ; and that by his grace, [of whom is al our sufficiencie] Breefly, Blessed are al that rightly beleue, and confidently hope in Christ, louing him aboue al, and their neighbours as themselves, which consisteth in keping his commandments. For so himselfe testifieth, both els where, and in this very place, saying: that not neernes in bloud, or kindred alone [but rather, blessed are they, that heare the word of God, and kepe it] which pertaineth to al the iust in this world.

All blessednes
and sanctitie is
derived from
Christ.

Great difference
between
the staies of
the faithfull,
and glorious.

*Piaiores &
Comprehensiores.*

6. But between the iust in this life, and the glorified in heauen is so great difference, as between hope and possession, between hoping with danger of losing before death, and hauing, with infallible assurance of holding for al eternitie. The one sorte are *Beati in spe*, the other are *Beati in re*. The one sorte are *in Pia*; the other in *Pavia*. The one sorte called therefore *Piaiores*, the other *Comprehensiores*. And besides this great difference between iust feare, and infallible securitie, their

1. C.
7.9.

Pfal.
5.6 f
1. 4.
Apo
7. 13

10. 1.
26.

Mat
7. 11

1 Cor. 3. 7. 5.

10. 14. 7. 11.

10. 11. 7. 11

their states differ no lesse, but in deede much more: for in this life al are inuironed with imperfections, Faith it self is vnperfect, yea Prophecie is vnperfect.

1. Cor. 13.

7. 9.

[For in part we know (to witte by faith) and in part we prophecie] saith S. Paul. In heauen al are perfect. And therfore happie death, farre excelleth happie life. Happie life maketh blessed in hope, because without good life there is litle, or no hope: happie death maketh blessed in deede. And therefore concer-

psal. 1. 7. 3.

3. 6 f. 14. 6.

1. 4.

Apoc. 14.

7. 13.

ning al such, S. Iohn testifieth saying [I heard a voice from heauen, saying to me: Write: Blessed are the dead, which die in our Lord: from henceforth now, saith the Spirite, that they rest from their laboures: For their workes folow them.] Al consisteth in that they [dye in our Lord] in the state of grace, accompanied with good workes. Then saith Gods Spirite: They rest secure, being assured to receiue their reward, rest from laboures of tentations, in ioy, honour, and al good, that can be desired. According as our Lord

10. 14. 7. 13.

16.

els where also expresly promiset, saying, [If any man ^{Sainctes in} minister to me; let him folow me, and where I am, ^{heauen haue} there also shal my minister be, if anie man minister to ^{more know-} me: my Father wil honour him.] wil geue him ^{lege, by seing} more grace in this life, and perfect glorie in heauen. There ^{God then the} al the blessed by the fruition of God, are indued with ^{greatest ser-} more knowlege: and are more confirmed in zeale, ^{uant of God} in this life.

Mat. 11.

7. 11.

pietie, and charitie, both towards God, and al mankind, then they were in this world. And therfore most absurde is their follie, that compare the state of men yet liuing in flesh, with the glorious Sainctes: which are in heauen: or the prayers of mortal persons yet subiect to sinne, or tentation, with the prayers of glorified Sainctes.

7. The last pretended excuse, why Protestants wil not pray to Sainctes, (if we may thinke that they are so scrupulous) is their feare, lest they should thereby detract from Christs Souereigntie, or derogate from

The third objection against

praying to
S. iñctes is
pretended de-
rogation from
Christ.

Glorious Sain-
ctes doe ho-
nour Chr. st by
offering the
prayers of the
faithful to
him,

A particular
objection an-
swered.

his singular honour. But doe ye not see gentle Ad-
uersaries, that wñiles you charge vs wñith derogati-
on from Christ, by our praying to Sainctes, as to in-
tercessors for vs to him: youtselues wñould deprive
him, of that seruice, wñhich the glorious citizens of
heaven cōtinuall'y doe him, for the good of his faith-
ful in earth: as is testified by S. Iohn: that [the foure li-
uing creatures, and twētie four seniors sal downe *Apoc. 5. 9.*
before him offering the prayers of the faithful] For
by your iudgement, none must offer prayers to Christ,
but wñholly that are in earth. And if we vñe any inter-
cessor betwē ourselues, & him, then, say you, we dis-
honour Christ; we doe him great iniurie, we committe
an hainous crime, if we suppose that anie glorious
Sainct shal fōwñer be heard then ourselues. So that
al your pretence of Christs honour rather detecteth a
proud presumption of your owñe wñorth, wñith vñto-
lerable disdain of glorious Sainctes, then anie true
zele of Christs honour. For [true zele is according to *Rom. 10.*
knowledge] but this zele of yours is wñithout know-
lege, of the great difference betwē Gods seruants in
heaven, and in earth. You can not be ignorant that
God granterh the requestes of his faithful seruants,
for their sakes that were more faithful, and more ho-
lie, and yet yon wil not pray by mediation of any but
of Christ only. But what text haue you, for this your
pretext of Christs dishonour, by our praying the glo-
rious Sainctes to pray for vs? The cheefest wñhich you
allage is: Because Christ saith to al true penitents, *Mat. 11.*
[Come ye to me al that labour, and are burdened: *v. 28.*
and I wil refresh you] Therefore say you, we must not
pray Sainctes to goe to him for vs, nor to pray him in
our behalf. As if this were going from him to others.
We answer, that this is going to him: because thus
we goe to him, by others who are more worthie to be
heard, then our selues wñithout them. When [a cer-
taine Centurion sent the Ancients of the Iewes. vñto *Luc 7. v. 2.*
Christ, *3. 4. 5.*

Christ, desiring him to come and heale his seruant. VVe repaire
 And they besought him earnestly: as S. Luke relateth
 it: S. Matthew saith [There came to Christ a Centu-
 rion beseeching him.] By conference therfore of the
 two Euangelistes, it is necessarie to say; that they
 which come by others, are truly said to come to
 Christ, because they come to him by wil and affe-
 ction, and so coming to him by his glorious Sainctes,
 they come with more humilitie, then by themselves
 alone. As is cleare in this example of the Centurion,
 who confessing his owne vnworthines, said [Lord,
 I am not worthie, that thou shouldest enter vnder my
 roofe. For the which cause, neither did I thinke my
 selfe worthie to come to thee: but by the word, and
 my seruant shal be made whole] So we see the pre-
 cept of Christ bidding al, come to him, is obserued,
 when we repaire to him by intercession of Sainctes.
 And that with our more confidence, & more honour
 to Christ. And so this maner of coming is no deroga-
 tion, but more honorable to him.

8. If you wil be pleased in like maner, [with mildnes
 casting out al bitter zeale, & contention] to conferre
 and consider the sacred text of Gods word in those
 places, where mention is made of Redemer, Media-
 tor, Aduocate, Adiutor, Protector, Saniour, and the
 like, you shal clearly see, that as these titles, in their
 principal signification, and in the most excellent
 degree, doe pertaine only to Christ Iesus our Lord;
 so in an other sense, and farre lower degree, they also
 pertaine, and are ascribed in the holie Scriptures, to
 Gods seruants, as wel glorious in heauen, as faithfull
 in earth. Alwayes with this incomparable difference,
 that Christ our Lord doth these excellent offices for
 men, by his owne power, in his owne name, and
 through his owne merites. Al others doe them, as his
 Ministers: through his power, name, and merites. So
 holie Iob professed that onlie God is his Redemer;

And therein is
 more humili-
 tie vs. And
 more honour
 to Christ.

Titles and of-
 fices pertain-
 ing princip-
 ally to Christ
 are ascribed
 also, in a true
 sense, to his
 seruants.

In the principal sense onlie Christ is our Redemer.

Who shal raise him from death. The Royall Psalmist acknowlegeth onlie God to be our absolute Redemer, saying that [neither a mans owne brother (nor anie other) shal redeme him; neither anie man can redeme himself. Heshal not gene vnto God, his reconciliation. And the price of redemption, of his owne soule.] Much lesse for an other mans soule. [But with our Lord there is mercie: and with him plenteous redemption. And he shal redeme Israel from al his iniquities.] Our Lord saith vnto al his people, by his Prophete Isaias [Returne to me, because I haue redemed thee, you were sold for nought, and without siluer you shal be redeemed. Behold thy Sauour cometh: behold his reward is with him, and his worke before him. And they shal eal them: The holie people: the redemed of our Lord.] Nothing is more frequent in the Prophetes, then the necessitie of a Redemer, onlie Christ, God and Man is the same Redemer of al mankind: which Christ himself also plainly affirmeth, saying. [The Sonne of man is come, to geue his life a redemption for manie.] His Apostles teach the very same [God, who foresheved by the mouth of al the Prophetes (said S. Peter) that his Christ should suffer, hath so fulfilled it. There is not saluation in anie other, for neither is there anie other name vnder heauen, geuen to men (but Iesus Christ) wherein we must be saued.] The same Apostle in his Epistle, admonisheth al Christians [to liue in feare: knowing (saith he) that not with corruptible thinges, gold, or siluer, you are redemed from your vaine conuersation, of your fathers tradition, but with the precious blood, as it were, of an immaculate, & vnspotted lambe, Christ] S. Paul likewise testifieth the same to the Christian Iewes and Gentils, saying [Now without the Law (of Moyse) the iustice of God is manifested: testified by the Law, and the Prophetes. For al haue sinned; and nede

Pl. 43. v. 8. 9

Pf. 119. v.

7. 8.

Ic. 44. v. 22.

eb. 5. v. 3.

eb. 62. v. 12.

See Part. 1.

Act. 13.

Mat. 20. v.

12.

Act. 3. v. 13.

eb. 4. v. 12.

1. Pet. 1. v.

17. 18. 19.

Rom. 3. v.

21. 23.

24.

Ed. 1. v. 11. nede the glorie of God. Iustified gratis, by his grace:
Colo 1. by the redemption that is in Christ Iesus. Christ hath
1. 4. redeemed vs, from the curse of the Law. In Christ we
1. 7. 8. 2. haue redemption the remission of sinnes. He gaue
9. 6. himself a redemption for al, a testimonie in due times.
Th. 1. v. 14. He gaue himself for vs, that he might redeme vs from
1. 1. 2. v. 1. all iniquitie, and might cleanse to himself a people ac-
 ceptable, a puruer of good workes. Iesus Christ
 (saith S. John) is the propitiation for our sinnes: not
 for ours only but also for the whole worlds] where-
 upon al the glorified Saintes sing vnto him this
 Canticle, saying [Thou art worthe ô Lord to take
Apoc 5. the booke, and to open the seales therof: because thou
7. 9. 10. wast slaine, and hast redeemed vs to God, in thy blood,
 out of euerie tribe, and tongue, and people, and
 nation.

9. In the same principal signification, Christ our
 onlie absolute Redemer is also our onlie Mediator,
 Aduocate, Protector, Helper, and Saviour, and no
 other in the same sense. So Melchisedech king and
 Priest titlenth God Almightye Protector his seruants
Gen. 14. saying to Abraham [Blessed be God the Highest, by
7. 10. whose protection the enemies are in thy hand] God
Ch 13. v. 1. himselfe confirmed the same title saying also to Abra-
Exo 15. v. 2. ham [Feare not Abram I am thy Protector] Moyses
1 Reg. 10. to God by the like titles, saying, [My Strength, and
7. 19. my Praise is our Lord, and he is made vnto me a Sal-
 nation] Samuel contested to al the people that [God
 only saueh them out of al euils, and tribulations]
1. 37. 7. 46 Dauid as yet young, but most confident said to great
 Goliath [Nor in sword and speare doth our Lord
 saue, but he wil deliuer thee into my hand] The same
1 Reg. 23. king and Prophete in al his life sette forth Gods sin-
7. 1. gular power, & absolute goodnes, with most proper
 titles, of [Rock, Strength, Shield, Strong one, Sa-
 uour, Horne of saluatiõ. Lifter vp: Refuge, Deliuerer,
 Helper,

Only Christ is
 our Protector,
 Strength, Me-
 diator, Aduo-
 cate, Helper,
 Saviour, Hope,
 Refuge, Deli-
 uerer &c. ab-
 solutely of
 himselfe.

His holie ser-
 uants haue the
 same titles by
 participation.

Helper, Protector, Redemer, Illumination, Salvation, Protection, and, Al in al. Because he alone can doe al things: without him none at al can doe anie thing. Al other Prophetes, and Apostles, and Christ himselfe confirme the same. There is no God but one, no Christ but one, no Mediator, no Aduocate, no Intercessor; but Iesus Christ, in the eminent, most proper absolute sense, as these titles are appropriated to him, and therefore so to ascribe them to anie other, were to make an other Christ, and an other God. It is only Iesus Christ, that died for al mankind.

The denial of the same titles (in way of participation) is dishonour to God, and contrarie to his diuine word.

10. Which cleare truth confessed by al, that wil seme to be Christians, needeth no more cōfirmation. But for so much as our Aduersaries calumniate our praying to Saintes, charging vs, that therby we robbe Christ of his honour, we stil tel them, that they robbe him both of power, and honour, in denying the power and honour, which he geueth to his holie seruants, & that they plainly gainsay the holie Scriptures, which testifie that God, & our Sauour Christ geue the same titles, & offices, in a true signification, to their seruants, and ministers. [Moyles was made the God of Pharaos.] without preiudice to God Almighty; yea to Gods more honour. And [his brother Aaron was appointed his Prophete] Neuertheles they both were Gods owne Prophetes. The same [Moyles, was Arbitrator, and Mediator betwixt our Lord, and the people] wherupon S. Paul saith, that [The Law was ordayned by Angels, in the hand of a Mediator] Expressly teaching that Moyles was a Mediator, betwixt the Angels, and the people: and so the Angels were likewise Mediators betwixt God and Moyles: without al confusion of order, or preiudice to Superiours. For how manie Mediators soeuer there be, they are al in order subiect to Superiours, and al subordinate Superiours are al subiect to God, the only Supreme. So cuerie good spiritual Pastor is a

Mediator,

Moyles was call'd God. And Mediator.

Angels are Mediators.

Ex. 7. 1.

Deut. 3. 1.

Gal. 3. 1.

Mediator, in that he intreateth God, by offering Sacrifice, with other prayers to God, crauing his mercie, for himself, and the people: and by exhorting the people to cooperate with Gods grace, by freely accepting it, being in their power, to refuse it. And this excludeth not Christs Mediatioⁿ, but includeth it, for all petitions are concluded: Through Christ our Lord. And when soeuer we pray a glorious Saint, to intercede for vs, it is in the same subordination as Moyse receiued the Law, by the Angels. And when he, and Daniel, and Tobias, and Cornelius, & others prayed, and Angels offered their prayers, the same Angels were Mediators.

11. It may seme perhaps, somewhat harder to a vulgar Protestant, that the title of Redemer is also ascribed to Moyse (and by that example, may in like manner be geuen to some other spiritual Pastors) also called *Moyse was also called Redemer,* which thing is evidently recorded in the holie Scripture, where S. Steuen calleth Moyse a Redemer,

Act. 7. 35. saying [This Moyse whom they (the Israelites in Ægypt) denied: him God sent Prince, and Redemer, with the hand of the Angel, that appeared to him in the bush.] Yet as Moyse was not God in the proper sense of God Omnipotent: so he was not a Redemer, as Christ is by his owne power, and merites, but by doing his function, in pleading their cause with Pharaoh, by working miracles, by guiding the people through the read sea, and by praying for them: and so in a secundarie sense, redeemed them from the bondage of Ægypt: & from the rigour of due punishment for their sinnes. According to which sense Salomon

Prov. 16. 7. 6 saith, that [By mercie and truth iniquitie is redeemed, and in the feare of our Lord evils are auoided] In the same sense Daniel spake to Nabuchodonosor *Mortal men may in a true sense, be redeemed from their sinnes.*

Dan. 4. 37. 24 saying [O King, let me counsel thee: And redeme thou thy sinnes with almes: and thine iniquities with the mercies of the poore.] Signifying that he might

by almes deedes procure diminution of due punishment, or longer continuance of his prosperous temporal state. Which is a kinde of redemption, that may be wrought by euerie one: especially by the faithful, cooperating with Gods grace, and may be much furthered by the prayers of glorious Sainctes.

In like sense
Gods seruants,
as wel glo-
rious as faith-
ful may be cal-
led Aduocates.

Intercessors.

Christ our
principal In-
tercessor
goeth by him-
self to God,
Al other In-
tercessors goe
by him.

12. Likewise our most proper and principal Aduocate, is onlie Christ our Lord: of whom S. Iohn saith [We haue an Aduocate with the Father, Iesus Christ the iust] In an other sense, and degree holie Iob was an Aduocate for his troublesome freindes, after their dispute against him, and that by Gods appointment, bidding them [goe to his seruant Iob, and offer holocausts for themselues. And my seruant Iob (saide our Lord) shal pray for you. His face I wil receiue, that the follie be not imputed to you (and declaring the reason why his prayer was better then theirs for themselues, he saith) For you haue not spoken right things before me, as my seruant Iob.] Iob then li-
uing in this world was an Aduocate for others. And they did accordingly as our Lord had spokē to them. And our Lord receiued the face of Iob, when he did penance, and prayed for his freindes.] And long after his departure, from this life, Our Lord by his Prophete Ezechiel nameth Iob, with Noe (also deceased long before) and with Daniel then liuing, as special Aduocates, more worthie to be heard then ordinarie faithful people. Which is also to be remembred concerning other Patriarches, Abraham, Isaac, Iacob, & David [for whose sakes, God both promised protection, and did protect his people, & the citie of Ierusalem.] Christ as Man is our principal Intercessor. [Who (saith S. Paul) is on the right hand of God, who also maketh intercession for vs. Going by himself to God alwayes liuing to make intercession for vs] by which wordes [Goings by himself to God.] The Apostle teacheth vs euidently, the great difference between
Christ

1. Io. 2. v. 1.

Iob. 41. v. 3.

v. 9. 10.

Ezech. 14. v.

14.

4 R. 15. 19. v.

24.

1/a. 37. v. 35.

ch. 63. v. 35.

Rom. 8. v. 34

Mt. 7. 25. Christ & other Intercessors. For he goeth by himself,
 pleading his owne merites: al others goe by him,
 Mt. 7. 25. pleading his merites, not their, owne: otherwise then
 as deriued from his grace. And so glorious Sainctes
 pray to him, and by him to God for the faithfull, and
 are subordinate Intercessors. Mortal persons also are
 Intercessors, approued by Christs warrant, accepting
 the intercessions of a certaine Lord praying for his
 sonne: of a Centurion (with the Ancients of the
 Iewes) for his seruant: of the Archisynagogue, for
 his daughter: of the woman of Chanaan (together
 with his owne disciples) for her daughter: and the
 like. Christ is the onlie Helper, by his owne po-
 wer: Which is proper to him: but through him
 others also are helpers, by participation of his
 power. [Brother that is holpe of brother, is as strong
 citie] saith Salomon. Holie Quene Esther [besought
 our Lord the God of Israel saying; My Lord which
 only art our king, helpe me solitarie woman, and
 which haue no other helper besides thee. Deliuer vs
 in thy hand, and helpe me, hauing no other helpe, but
 thee o Lord] Yet was this holy woman a subordinate
 helpe vnder God, for the safetie of the same Iewes,
 in their danger of ruine. As the whole historie repor-
 teth. By whose meanes [God turned the kings spi-
 rite (the furie of his breast) into mildnes] towards
 her, and then by her true declaration, and suite to the
 King, the cruel Edict made against the whole nation
 of the Iewes, was turned against their enemies. Which
 prouidence of God Mardocheus presaging, vrged
 Esther to put herself into peril, saying to her. [Who
 knoweth whether thou camest to the kingdom that
 in such a time thou mightest be readie.] to helpe,
 and saue thy nation. Their fasting, & other penance,
 with earnest prayer, did also helpe them. God alwayes
 the principal helper, worketh his wil by secundarie
 meanes. God protecteth his people; and [his cloude

Others are
also truly cal-
led Helpers,

Coadiutors.

Protectors.

protected them.] In the hand of my seruant David (said our Lord) I wil saue my people Israel, from the handes of the Philistims, and of al their enimies. The King (said al the people) hath deliuered vs, out of the hand of our enimies. He hath saued vs, from the head of the Philistims. Of the helpe and protection of holie Angels, as ministerial causes is abundantly declared before, in the examples of the whole people in the desert: and of Iosue: of the Iudges: of others in diuers occasions. So that it is most truly said: God deliuered, protected, saued them: and also truly said: [The Angel of his face saued them.] Whereupon Angels were called the Princes of certaine Kingdomes, and countries, which they protected [the Prince of the Kingdome of the Persians (said the Angel Gabriel to Daniel the Prophete) resisted me one and twentie daies. And none is my helper in al these, but Michael your Prince. S. Paul saw in a vision by night at Troas, a certaine man of Macedonia (an Angel in shape of a man) standing and beseeching him, saying: Passe into Macedonia, and helpe vs] that is, helpe our countrie of Macedonia by preaching Christ, for the spiritual health of soules. Of which kind of ministerial helpe and helpers, the same Apostle speaketh often in his Epistles [Salute (saith he) Vrbanus our helper in Christ Iesus. Timothee my Coadiutor saluteth you: We are Gods Coadiutors: you are Gods husbandrie: you are Gods building: We are helpers of your ioy. I besech thee my sincere companion, helpe those women. Clement and the rest of my Coadiutors, Marcus, Aristarchus, Demas, and Luke, my Coadiutors.]

Angels Protectors, and Princes, of countries.

Apostles are Gods coadiutors.

The title of Saviour is also in a true sense geuento Gods seruants.

13. Finally the title of Saviour, and termes of sauing, and saluation are in this secundarie sense, ascribed to Christs Ministers, and their ministerie, to his more honour, and without al derogation to his absolute Principallitie. Who is Auctor and fountaine of al. This

Title

1. Reg. 1.
7. 18.
ch. 19. v. 9.
Ezra 2.
v. 10.
Isa. 1. v. 3.
Iudic. 2. v. 1.
Gen. 41.
4. Reg. 19.
7. 35.
1. Cor. 9.
Dan. 10.
7. 13. 31.

Act. 16. v. 8.
9.
Rom 16.
7. 9.
1. Cor. 9.
7. 9. 11.
3. Cor. 1.
7. 24.
Phil. 4. v. 3.

Colos. 4.
7. 10. 11.
Phil. 7. 12.

Gen. 1. 41.

Iudic. 7. 16.
ch. 3. 7. 18.

4. Reg. 19. 4.

1. Cor. 9. 27.

Act. 7. 25.
Rom 9. 23.

Rom. 7. 10.

1. Cor. 7. 10.

Philipp. 7. 19.
ch. 1. v. 7.
1. The. 7. 9.

Title was geuen to some, as to Prophetical figures of Iesus Christ, our only absolute Lord and Sauour. Honie Ioseph the Patriarch (by Gods special prouidence) was called in the Egyptian tongue: The Sauour of the world.] The Iudges, whom God raised vp extraordinarily (betwen the time of Iosue and the Kinges) as general Capitanes, to deliuer, and defend his people from their enimies, were also called Sauours. [Our Lord raised them vp a Sauour, Othoniel. Againe he raised vp a Sauour, called Aod.] and others. Afterwards also the Kingdome of the tenne triber, being distressed [Ioachas their King besought the face of our Lord, and our Lord heard him; and gaue a Sauour to Israel, and they were deliuered out of the hand of their enimie.] Efdras, Nehemias, and others, in their thanks to God, acknowledged that he [from heauen gaue them Sauours] as wel Angels sent from heauen, as men indued with heauenlie grace, to succour and saue themselves and others. S. Peter exhorting penitent persons, saied. [Saue yourselves from this peruerse generation.] Signifying that through Gods grace they must concur to their owne saluation: which he calleth [sauing themselves] but al in the grace of our Sauour Christ Iesus. S. Paul saith [With the hart we beleue vnto iustice: but with the mouth confession is made to saluation. The sorow that is according to God, worketh penance vnto saluation, that is stable. For we are Gods worke, created in Christ Iesus, which God hath prepared, that we should walke in them.] Of himself he saith [I know that this (emulation of aduersaries) shal fal out to me, vnto saluation: by your prayer, & the subministration of the Spirit of Iesus Christ.] To others he said [My dearest, with feare and trembling worke your saluation. For God hath nor appointed vs vnto wrath, but vnto the purchasing of saluation, by our Lord Iesus Christ] Speaking of thinges to be done

The faithfull
doe helpe to
saue them-
selues, and
others.

by faithful women, he saith, that [A woman (doing her dutie also in other respects) shalbe saued by generation of children.] To S. Timothee he saith [Attend to thy self, and to doctrine: be earnest in them. For this doing thou shalt saue both thy selfe, and them that heare thee. To the Hebrewes he saith. We confidently trust of you, my best beloued better things, and nerer to saluation.] S. Iames vseth this word sauing, in the very same sense, affirming saluation to be the effect of good workes. [Confesse your sinnes one to another (saith he) and pray one for another, that you may be saued.] Againe he saith [He which maketh a sinner to be conuerted from the error of his way, shal saue his soule from death, and couereth a multitude of sinnes.] Much more can glorious Sainctes, by their intercession helpe forwards the saluation of their clients in earth: the same being no more derogation to Christ our Sauour, then the helpe, which one faithful person receiueth by another. As we shal yet further demonstrate.

It is no derogation to Christ: and is very profitable to mortal persons, that one pray for an other.

ARTICLE 46.

AS wel in more abundant confirmation, that it is lawful to inuocate glorious Sainctes: as in confutation of a new rising error, that it should not be lawful to request the prayers of faithful persons in this life, we further adde, against al Aduersaries, which pretend that praying to Sainctes doth derogate from Christ, this one other pregnant prooffe. To pray the glorious Sainctes, to pray for vs to God, is no more derogation to Christ, then to request our mortal neighbour, to pray for vs. For both in the one & the other, we vse an other mediator to Christ.

But

Most Protestants confesse that the intercession of one mortal person for another is good and lawful, say that the intercession of glo-

But so to request the prayer of a mortal person, is lawfull, and without any derogation to Christ. For it is euident, that the faithful haue in al times of the old and new Testament, prayed one for an other, which God hath both approued, & sometimes commanded: & most Protestants allow, & in their maner practise it. Ergo to request glorious Sainctes to pray for vs to God, is no derogation to Christ. In stead of answering to this demonstration, our Aduersaries commonly flee from the point, which before they vrged, touching their imagined derogatiō from Christ, by praying to Sainctes: and rather stand vpon their other obiections, That Sainctes can not heare vs: Can not helpe vs, &c. Neuertheles in their pulpites, & vulgar talke they crie, thar praying to Sainctes is derogation to Christ. And we prouing the contrarie, & pressing them (amongst other proofes) to answer directly to the Premisses of the here proposed perfect Syllogisme, then the most part of Protestants, denie the Maior proposition, saying: That albeit we vse other intercessors in earth, without derogation to Christ, yet to vse anie other intercessor in heauen, is derogation to Christ. But when they are demanded; Why the mediation of Sainctes should derogate from Christ, seing the mediation of mortal persons doth not derogate from him? They can yelde no reason at al of difference. And we clearly shew, that neither the one, nor the other is anie derogation, but both are lawfull. For the Catholique faith, and doctrine is, that the B. Virgine Mother, and al other Intercessors, both in heauen, and in earth doe pray vnto Christ, and through Christ his merites, beseech the Diuine Goodnes to grant the petitions of the faithful, principally for Christs sake, and secondarily also for Christs more beloued, and more perfect seruants, who haue better deserued, and haue more fauour with God, then the imperfect. And so the more perfect,

Protestants
can not yelde
anie reason,
why they de-
nie the Ma-
ior propo-
sition.

fect, to witte, the glorious Sainctes in heauen, must needes be more grateful to Christ, when they intercede to him for mortal persons in earth, and neither their mediation, nor the mediation of the faithful is anie way iniurious, or vngratful to him, but most grateful, and most agreeable to his wil.

2. Others seeing the euident truth of the Maior proposition (that it is no more derogation to Christ, to request the prayers of glorious Sainctes, then of mortal persons) do confesse it to be true. But rather then they wil confesse the conclusion, they denie the Minor proposition: holding opinion, that to request the prayers of anie other person whosoever, is derogation to Christ. Which is a new deuised Paradox, false, & absurde. Which though it be a desperateshift, yet of the two is more sincere, then confessing mortal mens intercession to be lawful, to say that glorious Sainctes intercession is derogation to Christ. Albeit therefore none (for anie thing I know) hath vttered in writing their conceipt, that it is derogation to Christ, to request the prayers of mortal persons, yet some suouching it by word of mouth, being vrged by the necessarie consequence (for it necessarily conuinceth) that if requesting the prayers of Sainctes were derogation to Christ, then to request our mortal freind were also derogation to him: both admitting mediation of others to him) we shal shew the manifest truth, by holie Scriptures: And first by the Law of nature: then by the practise of the faithful in the written Law: and by Christs precept: and his Apostles doctrine, and al true Christians practise.

Others confessing the necessarie consequence that if one mediation be lawfull, both are lawfull, denie both alike.

3. Abimelech King of Gerara, being admonished *Gen 10. 9.* by God in a dreame, to restore Sara the wife of Abraham to her husband [because (said our Lord) he is a *7 8.* Prophere, & he shal pray for thee, & thou shalt liue] *14.* esteemed so much of Abrahams prayer, that he presently rose in the night, and restored her *17.* vtouched.]

And

And Abraham praying, God healed Abimelech, and his wife, and his handmaides.] Whom he had before punished with barrennes. God said to Eli- phas, and the two other Aduersaries of Iob [My ser- uant Iob shal pray for you: His face I wil receiue. And our Lord receiued the face of Iob. King Pharao requested Moyfes and Aaron, to pray for him, and his people, that they might be freedde from the plagne of frogges. They so prayed our Lord, and the frogges dyed. The like for the remouing of some other plagues. [The people in the desert being inuironed with fire, and some deuoured therwith, for their murmuring: they cried to Moyfes; and Moyfes prayed to our Lord: and the fire was quenched.] Againe the people being strooken with fire serpents, Moyfes prayed, & our Lord appointed them to make a brazen serpent, for a remedie against the same affliction.

4. In the time of Saul, first reigning in Israel [al the people, being exceedingly terrified with sudaine noyses of thunder, said to Samuel: Pray for thy ser- uants to our Lord thy God, that we dye not. And he answered (together with wholsome admonitions, that they should be penitent for their sinnes, & confident in Gods mercie) Be this sinne farre from me in our Lord (saith he) that I should cease to pray for you] Ieroboam being suddainly strooken lame of his arme, for his obstinacie, against an holie Prophete of God, besought the same Prophete to pray for him, that his hand might be restored to him [And the man of God besought the face of our Lord, and the Kings hand was restored to him, and it became as it was before] The good King Ezechias, besought Isaias the Prophete to pray for him, and with him to God, in the time of the Kings sicknes; And God granted him health of bodie, with longer life: and also promised him victorie against the Assirians. An other very

By other ex-
amples, and te-
stimonies in
the written
Law of
Moyfes.

K k k

good

408 Part 4. AN ANKER OF
 good King Iosias requested the prayers of the Priests, *1st. 24. 7. 11.*
 and Leuites. The Highpriest, and Ancients, in their
 common distresse, requested holie Iudith the *widow*, *1st. 3. 7.*
 to pray for the whoie people: & she requested them
 mutually to pray for her, that her intention might
 haue happie successe. Esdras and others receiued *1. Eld. 6. 7.*
 licence, and meanes, of King Darius, to build the
 Temple agane in Ierusalem, with a special cōdition,
 that they should pray for the life of the King] And
 innumerable like examples testifie, that by the Law
 of God, and nature, al reasonable persons desire the
 prayers of others, knowing the same to be very pro-
 fitable, and necessarie.

The same is
 manifest by
 Christs do-
 ctine, and his
 Apostles.

5. Christ our Lord, in regard of this necessitie,
 and great profite of mutual prayer of each one for
 others, ordayned our most ordinarie daylie Prayer, *Mat. 6. 7. 9.*
 in forme of asking for al the faithful members of *10.*
 Christs mysticall bodie: (saying (as is explained before) *Art. 12. 15.*
 Our Father; Geue vs; Forgeue vs, &c.) Not My Fa- *27. 30.*
 ther, Geue me. Forgeue me, with exclusion of others. *Act. 1. 7. 14.*
 Al the Apostles, with the rest of the faithful ioyned
 themselues in prayer, each one for others, and al for
 al. S. Paul continually in the end of his Epistles de-
 sired, and expressly requested the prayers of others
 for himself. [I beseech you bretheren (saith he) by our *Rom. 15. 7.*
 Lord Iesus Christ, and by the charitie of the Holie *30.*
 Ghost, that you helpe in your prayers, for me to
 God.] And in like sorte in manie other places. It is *1. Cor. 1. 7. 11*
 wonder that anie should be so senseles, as either to *Col. 4. 7. 3.*
 say, that to request other mortall persons to pray for *1. Thes. 5. 7.*
 vs, is derogation to Christ; or granting that it is no *25.*
 derogation to him, yet say that to request the prayers *Phil. 1. 7. 11.*
 of glorious Sainctes is derogatiō to Christ our Lord. *Heb. 13. 7. 11.*
 That neither therefore the one nor the other is anie
 derogation to our Lord and Sauour, is cleare by the
 holie Scriptures recied, in this & in the former Ar-
 ticles. Whereby is also manifest to what desperate ab-
 surdine

Art.

44. 4.

Los. 2.

3. Reg.

7. 6.

4. Reg.

16.

Dan.

13. 21.

sarditie they are driuen, that wil needes denie, and The denial of
 reiect the prayers of glorious Sainctes. Not only ima- Sainctes In-
 gining it to be vnpossible, that they can know our de- tercession,
 sires, or anie way helpe vs by their prayers to God driueth al
 (which conceipts we haue largely confuted) but Protestants to
 also pretending that it is derogation to Christ: rather absurde con-
 traditions.
 then they wil acknowlege their errour, doe either
 contradict themselves, denying mediation of glo-
 rious Sainctes in heauen, and vsing mediation of
 mortal persons in earth: or els denying this also to
 be lawfull, (because of the ineuitable consequence,
 that either both the meditations are lawfull, or neither
 can be lawfull) they doe evidently contradict the rest
 of the whole world, and most expresse holic Scrip-
 tures. Their next shift (vnles they wil returne to the
 Catholique truth) must be, to denie the holic Scrip-
 tures: which so plainly conuince them: and so shew
 themselves plaine Infidels: and finally become
 Hethnish, & Atheists: nor allowing anie Diuine Au-
 thoritie about their owne phantasies.

6. But vpon this certaine truth, which most Pro-
 testants acknowlege: that we doe lawfully, and pro-
 fitably desire other mortal persons to pray for vs to Christ: we pray them to consider, and vrge them to
 answer: How it can be iniurious to Christ, that we
 pray glorious Sainctes to pray for vs to him: seing it
 is no iniurie to request the same of a mortal person?
 Againe, why it should be erroneous to beleue that
 glorious Sainctes in heauen, do by the light of Glorie
 wherein they liue, know our good desires, and
 prayers, seing they are like, & equal to holic Angels,
 both in power, & knowlege: and seing some mortal
 men know the secretes of other mens hartes, by the
 light of Prophecie: Thirdly, why doe you denie or
 doubt, that holic Angels doe know mens affayres in
 earth, seing they haue protection of countreies, and
 of mortal persons: and seing they reioice, when sin-

Demandes
 proposed to
 our Aduersa-
 ries.

1.

2.

3.

Art. 41.

44. 45.

Lui. 10. 7. 36

3. Reg. 14.

7. 6.

4. Reg. 3. 7.

16.

Dan. 10. 7.

33. 21.

ners repent: and doe offer the prayers of deuout persons to God? Fourthly, how dare anie that beareth the name of a Christian denie, that holie Angels, & other glorious Sainctes, doe know mens necessities; or denie that they pray for the faithful: seing it can not be denied, that wicked spirites, damned diuels, the inueterate enimies of al mankind, doe know (though they haue not corporale eyes, nor eares) manie particular deedes, and wordes of mortal men: and cease not by wicked suggestions (though they haue not corporal tongues) to tempte, and allure men to sinne? Finally, why then shal not Christians beleue, that as God not only by his owne omnipotent word, but also by the ministerie of his holie Angels, cast the proud apostata diuels out of heauen: so by the mediation of the same holie Angelical Spirites, & other glorious Sainctes, his Diuine Goodnes bringeth faithful iust soules through this world of tentations, vnto eternal glorie in heauen? For [Are not the glorious Angels, ministring spirites: sent to minister for them, which shal receiue the inheritance of saluation?] Al, through the merites of Christ our onlie SAVIOVR. To whom with the Father, and the Holie Ghost, be al honour, and glorie for euer. Amen.

Not only to these demands, but also to the whole worke, we desire our Aduersaries answers: if they be not satisfied.

Epilogus Auctoris ad benignum Lectorem.

PRudenterne fecerim an imprudenter, cum ijs conatus sim satisfacere, qui nullam in rebus Fidei, ac Religionis discutiendis, auctoritatem aliam, præter solum scriptum Dei verbum, admittunt, nescio. Id tamen scio, iuuandarum animarum causâ hunc me subijisse laborem. Arduam sanè suscepi prouinciâ, qui iusta petentibus, ex abundanti liberalitate morem gerere voluerim. Equidem spero bonos boni consulturos. Quod ad Aduersarios spectat, illos semper meminisse oportet, nos hac potissimum, conditione istud cum eis certamen inijsse, vt ipsi quoque intra eisdem sacrarum Scripturarum limites se contineant. Vt tandem aliquando perspiciant, vtrum ipsi, an nos, solis sanctarum Scripturarum armis fortiores simus.

Qui

Qui vero plenissimam totius Doctrinæ Christianæ volunt confirmationem, admittere etiam debent, vñacum scripto Dei Verbo, Verbum Dei sine scripto traditum: atque de occurrentibus insuper dubijs, Iudicium Ecclesiæ audire tenentur. Ecclesiæ siquidem declaratione: Quæ sint sacræ Scripturæ, quisnam earum sensus: & quæ sint diuinæ Traditiones non scriptæ: nobis innorescit. Hic autem triplex, Dogmata Christiana docendi, & confirmandi modus (ex sacris Scripturis; ex diuinis Traditionibus agraphis, & ex Ecclesiæ, ac Ecclesiasticorum virorum, præsertim Summorum Pontificum ex Cathedra loquentium testificatione, contextus) Murus est inexpugnabilis: fortissimus hic funiculus triplex: qui nunquam dissoluitur, nunquam infringitur. Quia & pars quævis funiculi istius, duabus alijs fulcitur, ac corroboratur partibus. Nam imprimis sacra Scriptura testimonium habet, tum quænam illa sit, tum quis illarum sensus, ab omnium præcedentium temporum traditione; atque ab Ecclesiæ Præsulibus, qui eam pro tali recipiunt, & fidelibus pro Dei verbo commendant. Deinde, quod aliquæ sint Traditiones non scriptæ necessariò credendæ, sacræ Scripturæ clarissime testantur; & tam vetus, quam præsens Ecclesia iudicat; ipsique Aduersarij aliquas agnoscunt. Denique quòd necessarius sit Iudex aliquis, qui viuæ vocis oraculo, sententiam iuridicè quandoque ferat, cui omnes obedire debent, sacræ etiam Scripturæ apertè testantur; ac Traditiones omnium sæculorum docent: & perpetua praxis confirmat. Cum ergo ex tribus istis certissimæ veritatis fundamentis, vnum solum ab Aduersarijs hodiè, in plerisque omnibus Controuersijs, agnoscitur; vrpote purum Dei verbum scriptum, per illud solum disputatum est hic cum illis: vt hoc saltem pacto, importunitati eorum satisfiat: vtque (siue per singula, siue per omnia simul tria propugnacula) veritas innotescat: & qui errant, in veritatis viam reducantur. Qui scopus est huiusce cum Aduersarijs initi certaminis. Finis.

*Deo gratias. Beatissimæque Virgini Deiparæ:
& omnibus Sanctis, laus in æternum.*

✱
IT shal not be necessarie to collect an Alphabetical table, of the particular pointes proued, and explained in this worke : because the same, as in a Synopsis (or conspicuous Summarie) are prefixed in the beginning, according to the Methode of Christian Doctrine distributed into foure Parts: and euerie part into special Articles. in al two hundred. Because also euerie Article is distinguished into Paragraphes: and in the margine is noted the summe of the matter, therein conteyned. The very same wherof the other table should consist: which therefore in this respect semeth needles.

✱ Some fautes are escaped in printing: but such (especially in the two last Parts) as the Iudicious Reader wil easily discern, and correct. For example in the page 179. line 9. you wil read: *Iniustice committed &c.* And vse the like corrections, where you finde other errors.

C Erraine Propositions auouched by William Cartwright:
and other Puritanes, in their Admonition to the
Parlament. About the year. 1574.

1. The present pretended Ecclesiastical Regiment in England, by Bishops, Chancelers, Deanes, Archdeacons, &c. is Anti-christian.
2. The people must choose their Ministers: and so they nede no other ordination.
3. Al Ministers are of equal auctoritie.
4. The Presbyterie by most voices, is the supreme Iudge in spiritual causes: in everie prouince: or shire.
5. The Article, Of Christs descending into hel: is foysted into the Crede.
6. No holie day is to be kept but the Sabbath day only. *Which is Saturday.*
7. Baptisme is not necessarie for anie person. Not to be ministred to Infants.
8. The signe of the Crosse is in nowise to be made.
9. No surplice is to be vsed; nor cope; nor square cappe; &c.
10. It is not lawful to knele, when they receiue the communion.

Al which, with the like, were impugned by Doctor whiregast:
and others. And are condemned in the Protestants Synode,
holden at Hamptoncourt. 1604.

*The God of peace gene vs to be of one mind; according to IESVS
CHRIST, that with one mouth we may glorifie God.*